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## REVIEW OF THE YEAR 1941-42

LOUIS D. BRANDEIS

SOL M. STROOCK

SAADIA GAON

ALEXANDER KOHUT

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Volume 44







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MORRIS T. FINE, Assistant Editor



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## PREFACE

Appearing at a time when our country is at war, this volume has had to be considerably reduced in size as compared with those of recent years, because of the rise in printing costs and the necessity of economizing in materials.

The section containing the monthly calendars regularly appearing at the beginning of the volume is this year expanded to include brief descriptions of the Jewish Holy Days, Festivals and Fasts as well as tables of abridged calendars for fifty years. For these additional features, as well as for the monthly calendars prepared annually, the Editor is indebted to Dr. Julius H. Greenstone, whose valuable contribution will, we trust, make this section more useful and meaningful to those who consult the YEAR BOOK for information on the Jewish calendar.

Of the five special articles in this volume two deal with American Jews who passed away during the year, while three commemorate significant cultural landmarks in Jewish life. The death of Justice Louis D. Brandeis deprived the country of one of the greatest judicial minds in American history and the Jewish community of a great moral force who for more than thirty years occupied, directly and indirectly, a position of leadership in communal and particularly in Zionist affairs. It is fitting that a biographical appreciation of the late Justice, dwelling especially on his contributions to the Zionist movement, should be from the pen of a fellow-Zionist who is also the present head of the Zionist Organization of America. Another prominent figure who in his own way typified the best traditions of America and Judaism was Sol M. Stroock whose passing has left a void in the community. At the time of his death Mr. Stroock was president of the American Jewish Committee. The appreciation of the man is from the pen of a fellow-lawyer, also active in civic and communal affairs and in addition a life-long, intimate friend of the deceased.

Limitations of space make it impossible to publish tributes to other departed leaders of the community. They are, however, given extended notices in the necrology supplement to the Review of the Year.

During the past year the millenary of Saadia Gaon, one of the great Jewish thinkers of the Middle Ages whose works profoundly influenced the subsequent development of Judaism and its study, was observed in the several Jewish communities which are happily free to continue unimpeded their

cultural and intellectual pursuits. In our own country scholarly and cultural circles in the community took cognizance of the centenary of the birth of Alexander Kohut, eminent American Semitic philologist, rabbi and champion of Conservative Judaism. The last special article is in belated commemoration of the hundredth anniversary of the death of Nachman Krochmal, Galician pioneer in the philosophy of Jewish history, who was a great influence on the modern interpreters of the Jewish past.

In the preparation of the Review of the Year painstaking efforts were made by the authors of the various sections to summarize all significant events affecting Jews throughout the world — a task which becomes increasingly difficult owing to the disruption of communications caused by the ever-widening spread of the world conflict. Of the Supplements to the Review of the Year a timely innovation worth noting is the lists of American Jewish men who have been cited for bravery or have lost their lives in the service. These lists were compiled for the YEAR BOOK by the Jewish Welfare Board, for whose assistance and cooperation the Editor expresses his deep appreciation. Partial listings of the awards earned by Jews in the armed forces of Great Britain and the U. S. S. R. are also given in the regular list of appointments and honors in foreign countries. With regard to the Soviet Union, especially, such information no doubt represents only a fraction of all the citations for heroism, owing to the fragmentary nature of the news reaching us from that country.

In order to reduce the size of the Directories and Lists, the Directory of Jewish National Organizations has been completely reset into a more compact form. In addition, over 100 cross-references have been introduced, making this section largely self-indexing and therefore more serviceable.

In the section on Statistics of Jews, most of the tables dealing with the Jewish population of the world are omitted from this issue, because of the impossibility of obtaining revised figures on foreign countries or any reliable data on the rapid and sudden shifts of population in Europe. Two of the previous summary tables are, however, retained for the convenience of those wishing pre-war statistics.

To the authors whose articles appear in these pages the Editor expresses his grateful appreciation for their valuable contributions. The Editor is also indebted to his co-workers on the staff of the Library of Jewish Information, the department of The American Jewish Committee under whose auspices the YEAR BOOK is compiled, for their valuable service and able assistance in preparing this volume for the press. Miss Rose A. Herzog again compiled the material for the Directories and the Supplements to the Review of the Year, and assisted in the proofreading; Mrs. Anita W. Fried gave these supplements their final form and did much of the proofreading; Miss Irma

Engel and Mrs. Helen W. Eliezer assisted in the preparation of copy for the printer and in many other ways, the latter also preparing the Index to the contents of the preceding volumes. Mrs. Rose G. Stein again revised the figures in the section on statistics and rendered other assistance to the Editor; Dr. Adolph S. Oko, Mr. Harold J. Jonas and Mr. Edward W. Jelenko gave valuable editorial assistance. The Editor also wishes to acknowledge gratefully the helpful cooperation of Mr. Maurice Jacobs, the Executive Director of the Jewish Publication Society of America.

For the past five years, Mr. Morris T. Fine, who is in charge of the research staff of the Library of Jewish Information of the American Jewish Committee, has given the editor notable assistance in the preparation of the copy for the Year Book and in all the various details connected with seeing the volumes through the press. The editor takes much pleasure in announcing that in recognition of these outstanding services and of Mr. Fine's ability, the title of assistant editor has been conferred upon him, with the approval of the administration of the American Jewish Committee. The editor looks forward to many years of useful and productive collaboration with Mr. Fine.

HARRY SCHNEIDERMAN

August 25, 1942.



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# CALENDARS



## CALENDARS

By JULIUS H. GREENSTONE

The Jewish year consists of 12 months, each month having 29 or 30 days. An intercalated year has 13 months, an additional month, called Adar Sheni (second Adar), being added between Adar and Nisan. Nisan, Sivan, Ab, Tishri, Shebat, and the first Adar (in an intercalated year) always have 30 days; Iyar, Tammuz, Elul, Tebet, Adar (in a simple year, or Adar Sheni in an intercalated year) always have 29 days each. Heshvan and Kislev sometimes both have 30 days, when the year is called "perfect" (*Shelemah*, indicated by letter ש), sometimes both have 29 days each, when the year is called "defective" (*Haserah*, indicated by letter ה), and sometimes Heshvan has 29 days and Kislev 30 days, when the year is called "regular" (*ke-Sidrah*, indicated by the letter כ). Whenever the month has 30 days, the 30th day of the month is the first New Moon day of the following month, which has two New Moon days. When the month has only 29 days, the following month has only one New Moon day. In order to simplify the tables of the Calendar for Fifty Years, only one New Moon day is indicated, the one which is the first of the month. Thus when there are two New Moon days, the second alone is given.

5703

The present year is called 703 (חש"ג) according to the short system (לפ"ק). It is a defective leap year of 13 months, 55 Sabbaths, 383 days, beginning on Saturday, the seventh day of the week, and having the first day of Passover on Tuesday, the third day of the week; therefore, its sign is (זחג), i. e. ז for the seventh, ח for defective (חסרה) and ג for third. It is the third year of the 301st lunar cycle of 19 years, and the 19th year of the 204th solar cycle of 28 years, since Creation, according to Jewish tradition.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept. 12	S	1	New Year א' דראש השנה	{Gen. 21 {Num. 29: 1-6	I Sam. 1: 1-2: 10
13	S	2	New Year ב' דראש השנה	{Gen. 22 {Num. 29:1-6	Jer. 31: 2-20
14	M	3	צום גדליה Fast of Gedaliah	Ex. 32:11-14; 34:1-10	{Is. 55: 6-56: 8 {Seph. none
15	T	4			
16	W	5			
17	Th	6			
18	F	7			{Hos. 14: 2-10; Joel 2: 15-17 or 27
19	S	8	האזינו, שבת שובה	Deut. 32	{Seph. Hos. 14: 2-10; Micah 7: 18-20
20	S	9			
21	M	10	יום כפור Day of Atonement	{Lev. 16 {Num. 29: 7-11 {Afternoon: Lev. 18	{Is. 57: 14-58: 14 Afternoon: Jonah Seph. add: Micah 7: 18-20
22	T	11			
23	W	12			
24	Th	13			
25	F	14			
26	S	15	Tabernacles א' דסכות	{Lev. 22:26-23: 44 {Num. 29:12-16	Zech. 14
27	S	16	Tabernacles ב' דסכות	{Lev. 22: 26-23: 44 {Num. 29: 12-16	I Kings 8: 2-21
28	M	17		{Num. 29: 17-25	
29	T	18		{Seph. 29: 17-22	
30	W	19	חול המועד	{Num. 29: 20-28	
Oct. 1	Th	20		{Seph. 29: 20-25	
2	F	21	הושענא רבא	{Num. 29: 23-31	
3	S	22	שמיני עצרת *Eighth Day of the Feast	{Seph. 29: 23-28 {Num. 29: 26-34 {Seph. 29: 26-31 {Num. 29: 26-34 {Seph. 29: 29-34 {Deut. 15: 19-16: 17 {Num. 29: 35-30: 1	I Kings 8: 54-66
4	S	23	שמחת תורה Rejoicing of the Law	{Deut. 33: 1-34: 12 {Gen. 1: 1-2: 3 {Num. 29: 35-30: 1	{Josh. 1 {Seph. 1: 1-19
5	M	24	אסרו חג		
6	T	25			
7	W	26			
8	Th	27			
9	F	28			
10	S	29	בראשית, [ומב' הח']	Gen. 1: 1-6: 8	I Sam. 20: 18-42
11	S	30	New Moon א' דראש חדרש	Num. 28: 1-15	

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Oct.		Heshv.			
12	M	1	New Moon ב' דראש חדש	Num. 28: 1-15	
13	T	2			
14	W	3			
15	Th	4			
16	F	5			
17	S	6	נח	Gen. 6: 9-11: 32	{Is. 54: 1-55: 5 {Seph. 54: 1-10
18	S	7			
19	M	8			
20	T	9			
21	W	10			
22	Th	11			
23	F	12			
24	S	13	לד לך	Gen. 12: 1-17: 27	Is. 40: 27-41: 16
25	S	14			
26	M	15			
27	T	16			
28	W	17			
29	Th	18			
30	F	19			
31	S	20	וירא	Gen. 18: 1-22: 24	{II Kings 4: 1-37 {Seph. 4: 1-23
Nov.					
1	S	21			
2	M	22			
3	T	23			
4	W	24			
5	Th	25			
6	F	26			
7	S	27	חיי שרה, [מב' הח']	Gen. 23: 1-25: 18	I Kings 1: 1-31
8	S	28			
9	M	29	יום כפור קטן		

1942, Nov. 10—Dec. 8]

## KISLEV 29 DAYS

כסלו 5703

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Nov.		Kislev			
10	T	1	New Moon ראש חודש	Num. 28: 1-15	
11	W	2			
12	Th	3			
13	F	4			
14	S	5	חולדת	Gen. 25: 19-28: 9	Mal. 1: 1-2: 7
15	S	6			
16	M	7			
17	T	8			
18	W	9			
19	Th	10			
20	F	11			{ Hos. 12: 13-14: 10 or 11: 7-12: 12 or 11: 7-14: 10
21	S	12	ויצא	Gen. 28: 10-32: 3	{ Seph. 11: 7-12: 12
22	S	13			
23	M	14			
24	T	15			
25	W	16			
26	Th	17			
27	F	18			{ Hos. 12: 13-14: 10 or 11: 7-12: 12 or Obad. 1: 1-21
28	S	19	וישלח	Gen. 32: 4-36: 43	{ Seph. Obad. 1: 1-21
29	S	20			
30	M	21			
Dec.					
1	T	22			
2	W	23			
3	Th	24			
4	F	25	{ Hanukkah, חנוכה Feast of Dedication	{ Num. 7: 1-17 Seph. 6: 22-7: 17	
5	S	26	וישב, ומב' הח'ל	{ Gen. 37: 1-40: 23 Num. 7: 18-23	Zech. 2: 14-4: 7
6	S	27		{ Num. 7: 24-35 Seph. 7: 24-29	
7	M	28		{ Num. 7: 30-41 Seph. 7: 30-35	
8	T	29		{ Num. 7: 36-47 Seph. 7: 36-41	

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Dec. 9	W	Tebet 1	New Moon ראש חודש	{Num. 28: 1-15 {Num. 7: 42-47	
10	Th	2		Num. 7: 48-53	
11	F	3	Eighth Day of Hanukkah	Num. 7: 54-8: 4	
12	S	4	מקץ	Gen. 41: 1-44: 17	I Kings 3: 15-4: 1
13	S	5			
14	M	6			
15	T	7			
16	W	8			
17	Th	9	צום עשרה בטבת	{Ex. 32: 11-14; { 34: 1-10	{Is. 55: 6-56: 8 {Seph. none
18	F	10	Fast of Tebet		
19	S	11	ויגש	Gen. 44: 18-47: 27	Ezek. 37: 15-28
20	S	12			
21	M	13			
22	T	14			
23	W	15			
24	Th	16			
25	F	17			
26	S	18	ויחי	Gen. 47: 28-50: 26	I Kings 2: 1-12
27	S	19			
28	M	20			
29	T	21			
30	W	22			
31	Th	23			
Jan. 1943 1	F	24			{Is. 27: 6-28: 13; { 39: 22, 23
2	S	25	שמות, ומב' הח'	Ex. 1: 1-6: 1	{Seph. Jer. 1: 1-2: 3
3	S	26			
4	M	27			
5	T	28			
6	W	29	יום כפור קטן		

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Jan.		Shebat			
7	Th	1	New Moon ראש חדש	Num. 28: 1-15	
8	F	2			
9	S	3	וארא	Ex. 6: 2-9: 35	Ezek. 28: 25-29: 21
10	S	4			
11	M	5			
12	T	6			
13	W	7			
14	Th	8			
15	F	9			
16	S	10	בא	Ex. 10: 1-13: 16	Jer. 46: 13-28
17	S	11			
18	M	12			
19	T	13			
20	W	14	ר"ה לאילנות		
21	Th	15	New Year for Trees		
22	F	16			
23	S	17	בשלח, שבת שירה	Ex. 13: 17-17: 16	{Judges 4: 4-5: 31 {Seph. 5: 1-31
24	S	18			
25	M	19			
26	T	20			
27	W	21			
28	Th	22			
29	F	23			
30	S	24	יתרו, ומב' הח'	Ex. 18: 1-20: 23	{Is. 6: 1-7: 6; 9: 5, 6 {Seph. 6: 1-13
Feb.					
1	M	25			
2	T	26			
3	W	27			
4	Th	28	יום כפור קטן		
5	F	29			
		30	New Moon ראש חדש	Num. 28: 1-15	



Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Feb. 6	S	Adar 1	New Moon ב' דראש חדש משפטים	{ Ex. 21: 1-24: 18 Num. 28: 9-15	Is. 66
7	S	2			
8	M	3			
9	T	4			
10	W	5			
11	Th	6			
12	F	7			
13	S	8	תרומה	Ex. 25: 1-27: 19	I Kings 5: 26-6: 13
14	S	9			
15	M	10			
16	T	11			
17	W	12			
18	Th	13			
19	F	14	פורים קטן		
20	S	15	תצוה	Ex. 27: 20-30: 10	Ezek. 43: 10-27
21	S	16			
22	M	17			
23	T	18			
24	W	19			
25	Th	20			
26	F	21			{ I Kings 18: 1 (or 20) -39
27	S	22	כי תשא	Ex. 30: 11-34: 35	{ Seph. 18: 20-39
28	S	23			
Mar. 1	M	24			
2	T	25			
3	W	26			
4	Th	27	יום כפור קטן (מוקדם)		
5	F	28	ויקהל, פ' שקלים, [מב' ה'ח']	Ex. 35: 1-38: 20; 30: 11-16	{ II Kings 12: 1-17 Seph. 11: 17-12: 17
6	S	29			
7	S	30	New Moon א' דראש חדש	Num. 28: 1-15	

Civil Month	Day of the Week	Jewish Month	SABBATH, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Mar.		Adar Sheni			
8	M	1	New Moon ב' דראש חדש	Num. 28: 1-15	
9	T	2			
10	W	3			
11	Th	4			
12	F	5			
13	S	6	פקודי	Ex. 38: 21-40: 38	{ I Kings 7: 51-8: 21 { Seph. 7: 40-50
14	S	7			
15	M	8			
16	T	9			
17	W	10			
18	Th	11	תענית אסתר Fast of Esther	Ex. 32: 11-14; 34: 1-10	{ Is. 55: 6-56: 8 { Seph. none
19	F	12			
20	S	13	ויקרא, פ' וכוז	{ Lev. 1: 1-5: 26 { Deut. 25: 17-19	{ I Sam. 15: 2-34 { Seph. 15: 1-34
21	S	14	פורים Purim, Feast of Esther*	Ex. 17: 8-16	
22	M	15	שושן פורים Shushan Purim		
23	T	16			
24	W	17			
25	Th	18			
26	F	19			
27	S	20	צו, פ' פרה	{ Lev. 6: 1-8: 36 { Num. 19	{ Ezek. 36: 16-38 { Seph. 36: 16-36
28	S	21			
29	M	22			
30	T	23			
31	W	24			
April					
1	Th	25			
2	F	26			
3	S	27	שמיני, פ' החדש [מב' הח']	{ Lev. 9: 1-11: 47 { Ex. 12: 1-20	{ Ezek. 45: 16-46: 18 { Seph. 45: 18-46: 15
4	S	28			
5	M	29			

\*The Book of Esther is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
April		Nisan			
6	T	1	New Moon ראש חודש	Num. 28: 1-15	
7	W	2			
8	Th	3			
9	F	4			
10	S	5	חוריע	Lev. 12: 1-13: 59	II Kings 4: 42-5: 10
11	S	6			
12	M	7			
13	T	8			
14	W	9			
15	Th	10			
16	F	11			{ Mal. 3: 4-24 or II Kings 7: 3-20
17	S	12	מצרע, שבת הגדול	Lev. 14: 1-15: 33	{ Seph. Mal. 3: 4-24
18	S	13			
19	M	14	חענית בכורים Fast of First-Born		{ Josh. 3: 5-7; 5: 2-6: 1, 27
20	T	15	Passover א' דפסח	{ Ex. 12: 21-51 Num. 28: 16-25	{ Seph. 5: 2-6: 1, 27
21	W	16	Passover ב' דפסח	{ Lev. 22: 26-23: 44 Num. 28: 16-25	II Kings 23: 1
22	Th	17		{ Ex. 13: 1-16 Num. 28: 19-25	(or 4)-9, 21-25
23	F	18	חול המועד	{ Ex. 22: 24-23: 19 Num. 28: 19-25	
24	S	19	*	{ Ex. 33: 12-34: 26 Num. 28: 19-25	{ Ezek. 36: 37-37: 14 Seph. 37: 1-14
25	S	20		{ Num. 9: 1-14 Num. 28: 19-25	
26	M	21	Passover ו' דפסח	{ Ex. 13: 17-15: 26 Num. 28: 19-25	II Sam. 22
27	T	22	Passover ח' דפסח	{ Deut. 15: 19-16: 17 Num. 28: 19-25	Is. 10: 32-12: 6
28	W	23	אסרו חג		
29	Th	24			
30	F	25			
May					
1	S	26	אחרי מות, [מב' הח']	Lev. 16: 1-18: 30	{ Ezek. 22: 1-19 (or 16) or Amos 9: 7-15
2	S	27			
3	M	28			
4	T	29			
5	W	30	New Moon א' דראש חודש	Num. 28: 1-15	

\*The Song of Songs is read.

1943, May 6—June 3]

## IYAR 29 DAYS

[אײר 5703]

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
May		Iyar			
6	Th	1	New Moon ב' דראש חדש	Num. 28: 1-15	
7	F	2			{ Amos 9: 7-15 Seph. Ezek. 20: 2 (or 1)-20
8	S	3	קדשים	Lev. 19: 1-20: 27	
9	S	4			
10	M	5			
11	T	6			
12	W	7			
13	Th	8			
14	F	9			
15	S	10	אמר	Lev. 21: 1-24: 23	Ezek. 44: 15-31
16	S	11			
17	M	12			
18	T	13			
19	W	14			
20	Th	15			
21	F	16			
22	S	17	בהר	Lev. 25: 1-26: 2	Jer. 32: 6-27
23	S	18	33d Day ל"ג בעמר of 'Omer		
24	M	19			
25	T	20			
26	W	21			
27	Th	22			
28	F	23			
29	S	24	בחקתי, (מב' הח')	Lev. 26: 3-27: 34	Jer. 16: 19-17: 14
30	S	25			
31	M	26			
June					
1	T	27			
2	W	28			
3	Th	29	יום כפור קטן		

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
June		Sivan			
4	F	1	New Moon ראש חדש	Num. 28: 1-15	
5	S	2	במדבר	Num. 1: 1-4: 20	Hos. 2: 1-22
6	S	3			
7	M	4			
8	T	5			
9	W	6	א' דשבועות Feast of Weeks	{Ex. 19: 1-20: 26 {Num. 28: 26-31	Ezek. 1: 1-28; 3: 12
10	Th	7	ב' דשבועות Feast of Weeks*	{Deut. 15: 19-16: 17 {Num. 28: 26-31	{Hab. 3: 1-19 {Seph. 2: 20-3: 19
11	F	8			
12	S	9	נשא	Num. 4: 21-7: 89	Judges 13: 2-25
13	S	10			
14	M	11			
15	T	12			
16	W	13			
17	Th	14			
18	F	15			
19	S	16	בהעלתך	Num. 8: 1-12: 16	Zech. 2: 14-4: 7
20	S	17			
21	M	18			
22	T	19			
23	W	20			
24	Th	21			
25	F	22			
26	S	23	שלח לך, נמב' הח'	Num. 13: 1-15: 41	Josh. 2
27	S	24			
28	M	25			
29	T	26			
30	W	27			
July					
1	Th	28	יום כפור קטן ומוקדם		
2	F	29	קרח, א' דראש חדש	{Num. 16: 1-18: 32 {Num. 28: 9-15	Is. 66
3	S	30	New Moon		

\*The Book of Ruth is read.

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
July		Tam.			
4	S	1	New Moon ב' דראש חדש	Num. 28: 1-15	
5	M	2			
6	T	3			
7	W	4			
8	Th	5			
9	F	6			
10	S	7	קרח	Num. 19: 1-22: 1	Judges 11: 1-33
11	S	8			
12	M	9			
13	T	10			
14	W	11			
15	Th	12			
16	F	13			
17	S	14	בלק	Num. 22: 2-25: 9	Micah 5: 6-6: 8
18	S	15			
19	M	16			
20	T	17	{ צום שבועה עשר בתמוז {Fast of Tammuz	Ex. 32:11-14; 34:1-10	{Is. 55: 6-56: 8 {Seph. none
21	W	18			
22	Th	19			
23	F	20			
24	S	21	פינחס	Num. 25: 10-30: 1	Jer. 1: 1-2: 3
25	S	22			
26	M	23			
27	T	24			
28	W	25			
29	Th	26			
30	F	27			
31	S	28	מטות, מסעי, ומב' הח'	Num. 30: 2-36: 13	{Jer. 2: 4-28; 3: 4 {Seph. 2: 4-28; 4: 1, 2
Aug.					
1	S	29	יום כפור קטן		

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Aug.		Ab			
2	M	1	New Moon ראש חודש	Num. 28: 1-15	
3	T	2			
4	W	3			
5	Th	4			
6	F	5			
7	S	6	דברים, שבת חזון	Deut. 1: 1-3: 22	Is. 1: 1-27
8	S	7			
9	M	8			
10	T	9	{ צום תשעה באב Fast of Ab*	{ Deut. 4: 25-40 Afternoon: Ex. 32: 11-14; 34: 1-10	{ Morning: Jer. 8: 13-9: 23 Afternoon: Is. 55: 6-56: 8 Seph. Hos. 14:2-10; Micah 7: 18-20
11	W	10			
12	Th	11			
13	F	12			
14	S	13	ואתחנן, שבת נחמו	Deut. 3: 23-7: 11	Is. 40: 1-26
15	S	14			
16	M	15			
17	T	16			
18	W	17			
19	Th	18			
20	F	19			
21	S	20	עקב	Deut. 7: 12-11: 25	Is. 49: 14-51: 3
22	S	21			
23	M	22			
24	T	23			
25	W	24			
26	Th	25			
27	F	26			
28	S	27	ראה, [מב' הח']	Deut. 11: 26-16: 17	Is. 54: 11-55: 5
29	S	28			
30	M	29	יום כפור קטן		
31	T	30	New Moon ראש חודש	Num. 28: 1-15	

Civil Month	Day of the Week	Jewish Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept.		Elul			
1	W	1	ב' דראש חדש New Moon*	Num. 28: 1-15	
2	Th	2			
3	F	3			
4	S	4	שפטים	Deut. 16: 18-21: 9	Is. 51: 12-52: 12
5	S	5			
6	M	6			
7	T	7			
8	W	8			
9	Th	9			
10	F	10			
11	S	11	כי חצא	Deut. 21: 10-25: 19	Is. 54: 1-10
12	S	12			
13	M	13			
14	T	14			
15	W	15			
16	Th	16			
17	F	17			
18	S	18	כי חבא	Deut. 26: 1-29: 8	Is. 60
19	S	19			
20	M	20			
21	T	21			
22	W	22			
23	Th	23			
24	F	24			
25	S	25	נצבים, וילך משכמים לסליחות Selihot*	Deut. 29: 9-31: 30	{ Is. 55: 6-56: 8 or 61: 10-63: 9
26	S	26			
27	M	27			
28	T	28			
29	W	29	ערב ראש השנה		

\*The Sephardim say Selihot during the whole month of Elul.



# TIME OF SUNRISE AND SUNSET IN SIX NORTHERN LATITUDES\*

Day of Month	Lat. 44° North (For Maine, Nova Scotia, Northern New York, Michi- gan, Wisconsin, Minnesota, North and South Dakota, Montana, Washington, Northern Oregon, Northern Idaho)				Lat. 42° North (For Massachusetts, New Hampshire, Vermont, Cen- tral New York, Southern Michigan, Wisconsin, Northern Iowa, Wyoming, Southern Idaho, Southern Oregon)				Lat. 40° North (For Southern New York, Connecticut, Rhode Island, Pennsylvania, New Jersey, Northern Ohio, Indiana, Illinois, Southern Iowa, Nebraska, Northern Colo- rado, Utah, Nevada, Cali- fornia)			
	Portland, Me.				Boston, Mass.				New York City Chicago, Ill.			
	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends
Jan. 1	5.52	7.37	4.31	6.16	5.48	7.30	4.38	6.20	5.46	7.25	4.43	6.22
10	5.51	7.36	4.40	6.25	5.48	7.29	4.46	6.28	5.46	7.25	4.51	6.29
20	5.47	7.30	4.53	6.35	5.48	7.24	4.58	6.36	5.45	7.19	5.03	6.38
Feb. 1	5.39	7.19	5.09	6.49	5.38	7.14	5.14	6.50	5.37	7.10	5.18	6.51
10	5.29	7.07	5.22	7.01	5.29	7.04	5.26	6.59	5.29	7.01	5.29	7.00
20	5.15	6.52	5.36	7.12	5.17	6.50	5.38	7.12	5.17	6.48	5.40	7.12
Mch. 1	5.01	6.37	5.48	7.24	5.02	6.35	5.50	7.23	5.03	6.35	5.51	7.22
10	4.43	6.21	6.00	7.37	4.48	6.21	6.01	7.34	4.49	6.21	6.01	7.32
20	4.26	6.03	6.12	7.49	4.30	6.03	6.12	7.46	4.33	6.04	6.11	7.44
Apl. 1	4.00	5.40	6.27	8.07	4.08	5.43	6.26	8.01	4.12	5.45	6.24	7.56
10	3.41	5.24	6.39	8.21	3.49	5.27	6.35	8.13	3.54	5.28	6.33	8.08
20	3.19	5.07	6.51	8.39	3.29	5.11	6.45	8.28	3.36	5.13	6.43	8.21
May 1	2.52	4.49	7.05	9.01	3.07	4.54	6.59	8.47	3.16	4.59	6.55	8.32
10	2.36	4.37	7.15	9.14	2.53	4.44	7.08	9.02	3.02	4.50	7.04	8.45
20	2.16	4.26	7.26	9.37	2.35	4.36	7.18	9.18	2.46	4.39	7.14	9.00
June 1	1.55	4.17	7.38	10.00	2.17	4.25	7.29	9.37	2.32	4.31	7.24	9.23
10	1.47	4.14	7.44	10.12	2.11	4.22	7.35	9.47	2.27	4.28	7.29	9.32
20	1.44	4.14	7.49	10.18	2.08	4.23	7.39	9.53	2.25	4.29	7.34	9.36
July 1	1.55	4.18	7.49	10.10	2.12	4.26	7.40	9.54	2.28	4.31	7.35	9.37
10	2.12	4.24	7.46	9.58	2.23	4.32	7.38	9.44	2.38	4.37	7.33	9.31
20	2.27	4.32	7.39	9.44	2.37	4.40	7.32	9.35	2.50	4.44	7.27	9.21
Aug. 1	2.46	4.46	7.26	9.25	2.55	4.52	7.20	9.17	3.06	4.56	7.16	9.06
10	3.06	4.57	7.14	9.03	3.12	5.01	7.09	8.59	3.19	5.05	7.06	8.50
20	3.23	5.07	6.58	8.41	3.27	5.11	6.55	8.39	3.34	5.15	6.53	8.33
Sept. 1	3.40	5.22	6.37	8.20	3.44	5.24	6.36	8.16	3.50	5.27	6.33	8.10
10	3.55	5.33	6.20	7.59	3.55	5.34	6.21	7.59	4.00	5.36	6.19	7.54
20	4.07	5.45	6.01	7.39	4.07	5.44	6.04	7.38	4.12	5.45	6.02	7.36
Oct. 1	4.22	5.58	5.41	7.16	4.23	5.56	5.43	7.17	4.25	5.56	5.43	7.16
10	4.35	6.09	5.25	6.59	4.33	6.06	5.29	7.00	4.35	6.05	5.31	6.58
20	4.45	6.22	5.07	6.43	4.44	6.18	5.13	6.45	4.45	6.15	5.16	6.43
Nov. 1	5.00	6.38	4.49	6.28	4.58	6.33	4.55	6.30	4.57	6.29	4.59	6.31
10	5.10	6.51	4.38	6.18	5.07	6.44	4.44	6.21	5.09	6.40	4.49	6.21
20	5.20	7.04	4.28	6.12	5.18	6.57	4.35	6.14	5.17	6.53	4.39	6.15
Dec. 1	5.32	7.17	4.21	6.07	5.29	7.10	4.29	6.09	5.27	7.05	4.34	6.11
10	5.39	7.27	4.20	6.08	5.37	7.19	4.28	6.08	5.35	7.14	4.33	6.11
20	5.45	7.34	4.23	6.09	5.43	7.26	4.30	6.11	5.41	7.20	4.36	6.14

\*Adapted, by permission, from The Jewish Encyclopedia, Vol. XI

# TIME OF SUNRISE AND SUNSET IN SIX NORTHERN LATITUDES\*

Day of Month	Lat. 38°-36° North (For District of Columbia, Delaware, Maryland, Virginia, West Virginia, Southern Ohio, Southern Indiana, Southern Illinois, Northern Missouri, Kansas, Central Colorado, Central Utah, Central Nebraska, Central California) Washington, D. C. Norfolk, Va.				Lat. 34°-32° North (For South Carolina, Northern Georgia, Alabama, Mississippi, Louisiana, Texas, Southern New Mexico, Arizona, California) Savannah, Ga. Charleston, S. C.				Lat. 30°-28° North (For Florida, Southern Georgia, Alabama, Mississippi, Louisiana, Texas) Pensacola, Fla. New Orleans, La.			
	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends	Dawn Begins	Sunrise	Sunset	Twilight Ends
Jan. 1	5.43	7.19	4.49	6.25	5.35	7.03	5.05	6.33	5.30	6.57	5.11	6.38
10	5.45	7.19	4.57	6.31	5.37	7.03	5.13	6.39	5.33	6.58	5.18	6.42
20	5.43	7.14	5.08	6.39	5.37	7.01	5.20	6.47	5.32	6.56	5.25	6.51
Feb 1	5.36	7.06	5.22	6.52	5.31	6.56	5.32	6.57	5.29	6.51	5.37	6.56
10	5.27	6.57	5.31	7.02	5.25	6.48	5.41	7.04	5.22	6.43	5.45	7.05
20	5.16	6.46	5.42	7.11	5.16	6.38	5.50	7.11	5.15	6.35	5.52	7.12
Mch. 1	5.04	6.33	5.52	7.21	5.07	6.28	5.57	7.19	5.07	6.26	5.59	7.19
10	4.50	6.20	6.01	7.31	4.55	6.19	6.04	7.26	4.56	6.16	6.05	7.25
20	4.35	6.05	6.11	7.41	4.41	6.05	6.11	7.35	4.43	6.05	6.12	7.33
Apl. 1	4.15	5.46	6.22	7.53	4.25	5.49	6.20	7.43	4.29	5.50	6.19	7.39
10	3.58	5.31	6.30	8.05	4.13	5.37	6.26	7.50	4.18	5.39	6.24	7.45
20	3.40	5.17	6.40	8.16	3.57	5.25	6.33	8.00	4.04	5.29	6.30	7.54
May 1	3.22	5.02	6.52	8.32	3.43	5.13	6.41	8.11	3.51	5.17	6.37	8.02
10	3.08	4.53	7.00	8.45	3.32	5.05	6.48	8.20	3.41	5.11	6.44	8.13
20	2.54	4.44	7.09	9.00	3.22	4.59	6.54	8.31	3.33	5.05	6.50	8.22
June 1	2.41	4.36	7.18	9.13	3.13	4.53	7.01	8.41	3.24	5.00	6.55	8.31
10	2.36	4.34	7.23	9.21	3.11	4.52	7.05	8.47	3.22	4.59	6.59	8.37
20	2.35	4.34	7.28	9.26	3.10	4.52	7.10	8.52	3.22	4.59	7.04	8.40
July 1	2.39	4.37	7.19	9.27	3.13	4.55	7.11	8.53	3.25	5.01	7.05	8.41
10	2.47	4.43	7.27	9.22	3.19	5.00	7.10	8.51	3.30	5.05	7.03	8.38
20	2.58	4.51	7.21	9.12	3.27	5.05	7.07	8.45	3.38	5.11	7.00	8.33
Aug. 1	3.14	5.00	7.12	8.58	3.39	5.13	6.58	8.33	3.48	5.19	6.53	8.24
10	3.26	5.08	7.02	8.44	3.47	5.19	6.49	8.22	3.56	5.24	6.45	8.13
20	3.40	5.18	6.49	8.28	3.57	5.26	6.39	8.08	4.04	5.29	6.36	8.00
Sept. 1	3.54	5.29	6.31	8.06	4.08	5.35	6.25	7.52	4.14	5.37	6.23	7.46
10	4.01	5.37	6.18	7.51	4.15	5.40	6.14	7.39	4.19	5.42	6.12	7.35
20	4.16	5.45	6.02	7.32	4.23	5.47	6.01	7.23	4.27	5.47	6.01	7.22
Oct. 1	4.27	5.56	5.43	7.13	4.32	5.54	5.45	7.08	4.34	5.53	5.46	7.06
10	4.36	6.04	5.31	6.58	4.37	6.00	5.35	6.57	4.39	5.59	5.36	6.55
20	4.46	6.14	5.16	6.45	4.45	6.07	5.23	6.45	4.44	6.06	5.25	6.46
Nov. 1	4.57	6.29	5.01	6.31	4.54	6.16	5.11	6.34	4.53	6.14	5.14	6.35
10	5.05	6.40	4.52	6.23	5.01	6.25	5.03	6.27	5.00	6.21	5.08	6.30
20	5.14	6.53	4.44	6.18	5.09	6.35	4.57	6.23	5.06	6.29	5.01	6.26
Dec. 1	5.25	6.59	4.40	6.13	5.17	6.44	4.55	6.21	5.13	6.38	5.00	6.25
10	5.33	7.08	4.38	6.14	5.23	6.51	4.55	6.24	5.21	6.46	5.01	6.27
20	5.38	7.14	4.40	6.17	5.29	6.57	4.58	6.28	5.26	6.52	5.04	6.29

\* Adapted, by permission, from The Jewish Encyclopedia, Vol. XI

## HOLY DAYS, FESTIVALS AND FASTS

NEW YEAR (Rosh ha-Shanah), is a solemn festival, devoted to religious exercises, prayers for forgiveness and supplications for well-being during the coming year. In the Bible it is designated as "a day of blowing the horn" (Numbers 29.1) or "a memorial proclaimed with the blast of horns" (Leviticus 23.24); the Shofar, the ram's horn, is sounded several times during the morning services in the synagogue. In later writings, the festival is referred to as "Day of Judgment," based on the belief that on the New Year the deeds and actions of every individual are passed under review and his fate decreed accordingly. Hence the solemn character of the festival, and the intervening ten days, from New Year to the Day of Atonement — a kind of spiritual stock-taking season — became known as the "Solemn Season." However, New Year is not observed as a day of sorrow or sadness but as a holiday. According to an ancient tradition New Year marks the anniversary of the creation of the world.

THE FAST OF GEDALIAH is observed on the third day of Tishri in commemoration of the assassination of Gedaliah, the Prince, whom Nebuchadnezzar, king of Babylonia, appointed as Governor over the remnants of the Jews in Judea after the more important elements of the population were driven into exile to Babylonia in 586 B. C. E. This tragedy entirely disrupted the Jewish settlement in Judea when many of the inhabitants, among them the prophet Jeremiah, fled to Egypt. The assassination was supposed to have occurred on the New Year, but the fast in commemoration of the calamity was postponed to the day after the holiday (II Kings 25.25; Jeremiah 41.1, 2).

SABBATH SHUBAH is the name given to the Sabbath that comes during the Ten Days of Penitence because the Haftarah read then (Hosea 14.2-15) begins with the word "Shubah" ("return"), the prophet exhorting the people to return to God and repent of their sins.

**DAY OF ATONEMENT** (Yom ha-Kippurim, popularly Yom Kippur) is the most sacred day of the year, devoted entirely to religious exercises in the synagogue. No food or drink is partaken of from sunset to sunset. The keynote of the services for the day is contrition over sins committed and hope that forgiveness may follow true repentance. A stirring description of the elaborate services of the day in the Temple (Leviticus 16.1-34) is recited during the afternoon service (Musaph), followed by prayers for its restoration. The Book of Jonah, presenting the potency of repentance, is read as a lesson from the Prophets during the Minhah service. The Jew observes the day as a holiday, solemn but not sad, and hopeful in his reliance on a kind Providence.

**TABERNACLES** (Sukkot) is one of the three pilgrim festivals when every Israelite was expected to come to Jerusalem and bring his offerings to the Temple. It marked the completion of the harvest and is designated as the "Feast of Ingathering" (Exodus 23.16 and 34.22) and as the "Feast of Tabernacles" (Leviticus 23.34 and Deuteronomy 16.13). Later the festival was made to serve also as a commemoration of the booths (Sukkot) in which the Israelites dwelt while wandering through the wilderness after they left Egypt (Leviticus 23.39). The regulations requiring each Jew to hold the "four species of vegetations" (the Lulab or palm, the Ethrog or citron, the Hadasim, or myrtles, and the 'Arabot or willow branch) are symbolic of the more ancient agricultural character of the festival. Both in Bible and liturgy, Tabernacles is designated as "a season of rejoicing."

**HOSHANA RABBA** is the name given to the seventh (and last) day of the Sukkot festival. The procession around the altar while holding the four species every day of the holiday was accompanied by a chant which had the refrain: "Hoshana" (Help, I pray Thee). On the last day seven such processions were made, hence the name Great Hoshana. In later times an air of solemnity surrounded the observance of this day which is still retained in the special services in the synagogue.

**EIGHTH DAY OF THE FEAST** (Shemini 'Azeret) is celebrated as a separate festival, although there is no special ceremony connected with its observance. The prayer for rain (Geshem) inserted in the additional (Musaph) service of the day marks the beginning of the rainy season in Palestine.

**REJOICING OF THE LAW** (Simhat Torah) is really the second day of Shemini 'Azeret. The annual cycle of readings from the Torah in the synagogue on Sabbaths is then completed and is begun anew. Children and adults join in a happy mood in the ceremonies. Much of the usual discipline is relaxed, and a high degree of hilarity is the general characteristic of the day.

**NEW MOON** (Rosh Hodesh) was in ancient times an important holiday when special sacrifices were offered and solemn assemblies were held. At present its observance is confined to some additional prayers and psalms inserted in the synagogue service and the reading from the Torah. On the Sabbath preceding the New Moon, the approaching day or days is announced by the reader and special prayers for well-being during the coming month are recited. This is designated as "Blessing the Month" (Mebarkin ha-Hodesh). When the previous month has thirty days, the thirtieth day as well as the first day of the following month are observed as New Moon. Some observe the day preceding the New Moon as a semi-fast day when special penitential prayers are said. This is known as the "Minor Day of Atonement" (Yom Kippur Katan).

**HANUKKAH** (Feast of Dedication) is one of the minor festivals, commemorating the victory of the Maccabees over the Syrian armies in 165 B. C. E. On the 25th day of Kislev, Judah Maccabee was able to clear the Temple of all the abominations, put there by the Syrians aided by renegade Jews, and to rededicate it to the worship of the God of Israel. It is celebrated as a joyous occasion and lasts for eight days. The chief feature in its observance is the lighting of candles in the evenings,

accompanied by blessings and songs. The religious schools arrange for the presentation of suitable plays and for children's parties.

THE FAST OF TEBET ('Asarah b'Tebet) commemorates the beginning of the siege of Jerusalem by Nebuchadnezzar, king of Babylonia, which led to the destruction of the Temple in 586 B. C. E. and to the exile of the Jews to Babylonia (II Kings 25.1). Observant Jews fast on this day from sunrise till sunset.

NEW YEAR FOR TREES (Hamishah 'Asar bi'Shebat) is the Palestine Arbor Day, observed on the 15th day of Shebat. It is customary to partake of fruits that grow in Palestine and to distribute such fruits to school children. Since the revival of the Jewish settlement in Palestine, the day assumed added significance. In Palestine it is observed as a day for planting new trees in Jewish colonies; while in other lands the significance of the upbuilding of Palestine is emphasized in various ceremonies.

PARASHAT SHEKALIM is the name given to the Sabbath preceding the New Moon of Adar (or Adar Sheni in an intercalated year), when the section of the Torah (Exodus 30.11-16) which relates of the poll-tax imposed by Moses on all Israelites of twenty years of age and over is read in the synagogue. When the Israelites were settled in Palestine, the poll tax of half a shekel by every Jew was announced on the first day of Adar and the Sabbath preceding was consequently designated as the Sabbath of Shekalim.

PARASHAT ZACHOR is the name given to the Sabbath preceding the festival of Purim and is so named because of the special section of the Torah (Deuteronomy 25.17-19) which begins with the phrase "Remember what Amalek did unto thee by the way as ye came forth out of Egypt." According to tradition, Haman was a descendant of Amalek, hence the relation of the command to remember Amalek with the Purim festival.

**FAST OF ESTHER** is observed on the 13th day of Adar in commemoration of the fasts instituted by Esther and Mordecai when the Jews of Persia were threatened with extermination through the machinations of Haman.

**PURIM** or Feast of Lots is observed on the 14th day of Adar in commemoration of the miraculous escape of the Jews of Persia from the extermination plotted against them by Haman (the chief minister of King Ahasuerus). The story is related in the Book of Esther where Queen Esther and her kinsman, Mordecai, play the chief role. It is observed as a joyous festival by the exchange of gifts among friends, the distribution of charity among the poor and elaborate celebrations in the religious schools.

**SHUSHAN PURIM** is the name given to the 15th day of Adar when the Jews of Shushan, the former capital of Persia, celebrated Purim (Esther 9.18).

**PARASHAT PARAH** is the name given to the Sabbath preceding the New Moon of Nisan. Only those who were ritually clean could partake in the offering of the paschal lamb on the eve of Passover. In order to warn the people against coming in contact with a dead body whereby they may become impure and thus be excluded from the performance of the rite, the section dealing with ritual cleanliness and the rite of the preparation of the red heifer, the ashes of which had to be sprinkled on a person who was thus contaminated (Numbers 19), is read in the synagogue.

**PARASHAT HA-HODESH** is the name given to the Sabbath when the New Moon of Nisan is announced or when it coincides with the New Moon. The name is derived from the section of the Torah (Exodus 12.1-20), beginning with the word "ha-Hodesh" and describing the laws pertaining to the observances connected with the Passover holiday.

**SHABBAT HA-GADOL** (The Great Sabbath) is the name given to the Sabbath immediately preceding Passover. It



derives its name probably from the allusion to the "great day of the Lord" (Malachi 3.23) in the Haftarah read on that day.

**FAST OF THE FIRST-BORN** is observed by the first-born males on the eve of Passover in commemoration of the deliverance of the first-born of the Israelites in Egypt when the tenth plague was brought upon the Egyptian first-born.

**PASSOVER** is observed on the 15th of Nisan and lasts for eight days. While originally an agricultural festival, marking the early barley harvest, it later became associated with the most significant event in early Jewish history, the exodus of the Israelites out of Egypt. It is also designated as "the Feast of the Unleavened Bread" (Hag ha-Mazzot, Leviticus 23.6) and in the ritual it is described as the "feast of our liberation." The most notable feature in its observance is the Seder ceremony, fashioned after the ancient meal at which the paschal lamb was served, together with the Mazzot and the bitter herbs. At present this is a home ceremony in which children are encouraged to participate and at which the story of the exodus (Haggadah) is recited by the assembled company. The ideal of liberty, the most prominent in relation to the festival, finds expression in several of the ceremonies connected with the Seder.

**PESAH SHENI** (the Secondary Passover) occurs on the 14th of Iyar, when those who were unable to participate in the Passover observance because of ritual uncleanness or because they were away from Jerusalem were permitted to observe the ceremony a month later (Numbers 9.9-14).

**THIRTY-THIRD DAY OF 'OMER** (Lag b'Omer) is observed on the 18th day of Iyar as a semi-holiday. The offering of an 'Omer (a sheaf) of barley on the second day of Passover (Leviticus 23.10,11) marked the beginning of the barley harvest, from which time seven weeks were to be counted until the wheat harvest, commem-



orated by the festival of Shabuot when two loaves of wheat bread were brought as an offering (ib. 15-17). This period is known as Sefirah (counting) or 'Omer Days. Because of the many misfortunes that happened to the Jews at that time, especially during the period of the Hadrianic persecutions and the Crusades in the Middle Ages, they are kept as days of mourning when no festivities are undertaken. However, on the thirty-third day (Lag \*b'Omer) when, according to tradition, a plague that raged among the followers of R. Akiba ceased, this abstention is lifted and the day is kept as a semi-holiday.

SHABUOT (FEAST OF WEEKS), also called by the Greek name of Pentecost, marks the end of the counting of seven weeks from the second day of Passover and was celebrated as the harvest festival, and also as the festival of First-Fruits (Bikkurim, Numbers, 28.26). The later historical significance associating it with the giving of the Ten Commandments from Mount Sinai which, according to tradition took place on the sixth day of Sivan, gradually overshadowed the original agricultural significance of the day. Although it is one of the three major festivals in the Jewish calendar, no specific observances are prescribed for this holiday. In modern times, the ceremony of Confirmation of adolescent boys and girls takes place on the festival in many synagogues. In medieval times, the Jewish child was initiated into the study of the Hebrew language and of the Jewish religion on this day, and this was accompanied with a number of quaint symbolic ceremonies.

FAST OF TAMMUZ (Shib'eah 'Asar b'Tammuz), observed on the seventeenth day of Tammuz, commemorates the breach made in the wall of Jerusalem during the siege by the Babylonians in 586 B. C. E. (II Kings 25.3, 4; Jeremiah 52.6, 7). It inaugurates the three weeks of mourning, concluding with the 9th day of Ab, during which no festivities are undertaken by observant Jews. The period of mourning becomes more intensive with the New Moon of Ab and during these nine days many pious Jews abstain from eating meat or drinking wine.

SHABBAT HAZON is the name given to the Sabbath preceding the Fast of Ab because the prophetical reading on that day is taken from the first chapter of Isaiah which begins with the word "Hazon" (vision).

FAST OF AB (Tishe'ah b'Ab) is observed on the ninth day of Ab in commemoration of the destruction of the First Temple by Nebuchadnezzar, king of Babylon, in 586 B. C. E. and also of the Second Temple in 70 C. E. by the Romans. It is kept as a fast day like the Day of Atonement from sunset to sunset, unlike the other fast days which are kept as such only from sunrise to sunset. The Book of Lamentations is read in the synagogue and a collection of elegies (Kinot) is recited during the services in the evening and the morning.

SHABBAT NAHAMU is the name given to the Sabbath following the Fast of Ab because the prophetical reading on that day is taken from Isaiah 40.1-26 which begins with the word "Nahamu" (Comfort ye), appropriately selected for this occasion.

SELIHOT are penitential prayers recited every evening during the month of Elul according to Sephardic rite. The Ashkenazim begin the recitation of these prayers on the Sunday preceding Rosh ha-Shanah or on the Sunday before, if Rosh ha-Shanah comes on a Monday. They are usually chanted before dawn on each of these days.

## CALENDAR FOR FIFTY YEARS

5661 (1900)—5711 (1950)

For the convenience of those who desire to determine the Jewish calendar date corresponding to the secular date, there are presented below abridged calendars for 50 years, from 5661 to 5711, corresponding roughly to the civil years 1900 to 1950. These calendars will be found especially useful in connection with the Bar Mizwah celebration and the observance of Yahrzeit.

**BAR MIZWAH.** The only birthday celebration to which a religious significance is given in Jewish ritual is the thirteenth birthday of a boy, when he becomes Bar Mizwah ("Son of the Commandment") or religiously of age. The boy is henceforth obliged to observe the commandments of Judaism. On the Sabbath following his thirteenth birthday anniversary, in order to emphasize the occasion, the boy is called up to the reading of the Torah in the synagogue and is often honored by being permitted to chant the section as well as the Haftarah (the prophetic selection for the day). The occasion is frequently marked by a feast prepared by the parents of the boy.

In order to find the Hebrew date corresponding to the date of the boy's birth, it is necessary to find the column in which the year of his birth is given. In that column the secular date will be found which has to be compared with the corresponding Hebrew dates on the left side of the page; e. g. if the date of birth was January 20, 1930, find the column headed "1929-30." There will be found that the tenth of Tebet occurred that year on January 10. By counting ten days from that date, it will be found that January 20 corresponded to the twentieth day of Tebet. Then turn to the column marked 1942-43, where it will be found that the tenth of Tebet occurred on December 18, 1942 so that the twentieth day of that month would correspond with December 28, 1942, when the boy reached his thirteenth birthday according to the Jewish calendar.

**Yahrzeit.** The anniversary of the death of a parent is commemorated in Jewish homes by having a memorial lamp burn through the twenty-four hours of the day and by attending synagogue and reciting the Kaddish at the services of the day. In this case, too, the prevalent custom is to follow the Jewish rather than the secular date. To find the Jewish date when the secular date is known the same process is to be followed as indicated in the case of the Bar Mizwah.

Even those who find it inconvenient to observe the Yahrzeit on the exact day and prefer to observe it on the following Sabbath, also follow the Hebrew date and keep the Sabbath nearest the day, going to the synagogue and reciting the Kaddish.

The Calendar will also be found useful when it is desired to establish a secular date when the Jewish date is known. The process of calculation is the same, except that we must start with the Hebrew side of the Calendar and proceed to the secular year under the given column.

The Hebrew letters at the top of each column indicate the sign of the year. The first letter indicates the day of the week when the first day of New Year is celebrated; the second letter indicates that the year is "perfect," "defective," or "regular"; and the third letter indicates the day of the week on which the first day of Passover is celebrated.

	בשה	זרון	השא	נכה	זשה	זשנ	הכז	בחה	זשנ	החא
	5661 1900—01	5662 1901—02	5663 1902—03	5634 1903—04	5665 1904—05	5666 1905—06	5667 1906—07	5668 1907—08	5669 1908—09	5670 1909—10
Tishri	1900	1901	1902	1903	1904	1905	1906	1907	1908	1909
1 New Year	Sept. 24 M	Sept. 14 Sa	Oct. 2 Th	Sept. 22 T	Sept. 10 Sa	Sept. 30 Sa	Sept. 20 Th	Sept. 9 M	Sept. 26 Sa	Sept. 16 Th
10 Day of Atonement	Oct. 3 W	Sept. 23 M	Oct. 11 Sa	Oct. 1 Th	Sept. 19 M	Oct. 9 M	Sept. 29 Sa	Sept. 18 W	Oct. 5 M	Sept. 25 Sa
15 Tabernacles	Oct. 8 M	Sept. 28 Sa	Oct. 16 Th	Oct. 6 T	Sept. 24 M	Oct. 14 Sa	Oct. 4 Th	Sept. 23 M	Oct. 10 Sa	Sept. 30 Th
22 8th Day of Feast	Oct. 15 M	Oct. 5 Sa	Oct. 23 Th	Oct. 13 T	Oct. 1 Sa	Oct. 21 Sa	Oct. 11 Th	Sept. 30 M	Oct. 17 Sa	Oct. 7 Th
Heshvan	*Oct. 24 W	*Oct. 14 M	*Nov. 1 Sa	*Oct. 23 Th	*Oct. 10 M	*Oct. 30 M	*Oct. 20 Sa	*Oct. 9 W	*Oct. 26 M	*Oct. 16 Sa
1 New Moon	*Nov. 23 F	*Nov. 12 T	*Dec. 1 M	Nov. 20 F	*Nov. 9 W	*Nov. 29 W	Nov. 18 S	Nov. 7 Th	*Nov. 25 W	Nov. 14 S
1 New Moon	Dec. 17 M	Dec. 6 F	Dec. 25 Th	Dec. 14 M	Dec. 3 Sa	Dec. 23 Sa	Dec. 12 W	Dec. 1 S	Dec. 19 Sa	Dec. 8 W
25 Hanukkah	*Dec. 23 S	*Dec. 11 W	*Dec. 31 W	*Dec. 20 S	*Dec. 9 F	*Dec. 29 F	*Dec. 18 T	Dec. 6 F	*Dec. 25 F	Dec. 13 M
Tebet	1901		1903			1906			1909	
10 Fast of Tebet	Jan. 1 T	Dec. 20 F	Jan. 9 F	Dec. 29 T	Dec. 18 S	Jan. 7 S	Dec. 27 Th	Dec. 15 S	Jan. 3 S	Dec. 22 W
1 New Moon	Jan. 21 M	Jan. 9 Th	Jan. 29 Th	Jan. 18 M	Jan. 7 Sa	Jan. 27 Sa	Jan. 16 W	Jan. 4 Sa	Jan. 23 Sa	Jan. 11 T
1 New Moon	*Feb. 20 W	*Feb. 8 Sa	*Feb. 28 Sa	*Feb. 17 W	*Feb. 6 M	*Feb. 26 M	*Feb. 15 F	*Feb. 3 M	*Feb. 22 M	*Feb. 10 Th
Adar Sheni	1 New Moon	*Mar. 10 M			*Mar. 8 W			*Mar. 4 W		*Mar. 12 Sa
14 Purim	Mar. 5 T	Mar. 23 S	Mar. 13 F	Mar. 1 T	Mar. 21 T	Mar. 11 S	Feb. 27 Th	Mar. 17 T	Mar. 7 S	Mar. 25 F
1 New Moon	Mar. 21 Th	Apr. 8 T	Mar. 29 S	Mar. 17 Th	Apr. 6 Th	Mar. 27 T	Mar. 16 Sa	Apr. 2 Th	Mar. 23 T	Apr. 10 S
15 Passover	Apr. 4 Th	Apr. 22 T	Apr. 12 S	Mar. 31 Th	Apr. 20 Th	Apr. 10 T	Mar. 30 Sa	Apr. 16 Th	Apr. 6 T	Apr. 24 S
1 New Moon	*Apr. 20 Sa	*May 8 Th	*Apr. 28 T	Apr. 16 Sa	*May 6 Sa	*Apr. 26 Th	*Apr. 15 M	*May 2 Sa	*Apr. 22 Th	*May 10 T
18 33d Day of 'Omer	May 7 T	May 25 S	May 15 F	*May 3 T	*May 23 T	May 13 F	May 2 Th	*May 19 T	May 9 S	May 27 F
1 New Moon	May 19 S	June 6 F	May 27 W	May 15 S	June 4 S	May 25 F	May 14 T	May 31 S	May 21 F	June 8 W
6 Feast of Weeks	May 24 F	June 11 W	June 1 M	May 20 F	June 9 F	May 30 W	May 19 S	June 5 F	May 26 W	June 13 M
1 New Moon	*June 18 T	*July 6 S	*June 26 F	*June 14 T	*July 4 T	*June 24 S	*June 13 Th	*June 30 T	*June 20 S	*July 8 F
17 Fast of Tammuz	July 4 Th	July 22 T	July 12 S	June 30 Th	July 20 Th	July 10 M	June 29 Th	July 16 Th	July 6 T	July 24 S
1 New Moon	July 17 W	Aug. 4 M	July 25 Sa	July 13 W	Aug. 2 W	July 23 M	July 12 F	July 29 W	July 19 M	Aug. 6 Sa
Ab	July 25 Th	Aug. 12 T	Aug. 2 S	July 21 Th	Aug. 10 Th	July 31 T	July 20 Th	Aug. 6 Th	July 27 T	Aug. 14 S
1 New Moon	*Aug. 16 F	*Sept. 3 W	*Aug. 24 W	*Aug. 12 W	*Sept. 1 T	*Aug. 22 W	*Aug. 11 S	*Aug. 28 F	*Aug. 18 W	*Sept. 5 M

\* Second day of New Moon.

† Fast observed on following day.

סדרה	תשרי	חשוון	כסליו	טבת	שבט	חשוון	כסליו	טבת	שבט	חשוון	כסליו	הכר
	5871 1910—11	5872 1911—12	5873 1912—13	5874 1913—14	5875 1914—15	5876 1915—16	5877 1916—17	5878 1917—18	5879 1918—19	5880 1919—20		
Tishri	1910	1911	1912	1913	1914	1915	1916	1917	1918	1919		
1 New Year	Oct. 4 T	Sept. 23 Sa	Sept. 12 Sa	Oct. 2 Th	Sept. 21 M	Sept. 9 Th	Sept. 28 Th	Sept. 17 M	Sept. 7 Sa	Sept. 25 Th		
10 Day of Atonement	Oct. 13 Th	Oct. 2 M	Sept. 21 Sa	Oct. 11 Sa	Sept. 30 W	Sept. 18 Sa	Oct. 7 Sa	Sept. 26 W	Sept. 16 M	Oct. 4 Sa		
15 Tabernacles	Oct. 18 T	Oct. 7 Sa	Sept. 26 Th	Oct. 16 Th	Oct. 5 M	Sept. 23 Th	Oct. 12 Th	Oct. 1 M	Sept. 21 Sa	Oct. 9 Th		
22 8th Day of Feast	Oct. 25 T	Oct. 14 Sa	Oct. 3 Th	Oct. 23 Th	Oct. 12 W	Sept. 30 Th	Oct. 19 Th	Oct. 8 M	Sept. 28 Sa	Oct. 16 Th		
Heshvan	*Nov. 3 Th	*Oct. 23 M	*Oct. 12 Sa	*Nov. 1 Sa	*Oct. 21 W	*Oct. 9 Sa	*Oct. 28 Sa	*Oct. 17 W	*Oct. 7 M	*Oct. 25 Sa		
1 New Moon	Dec. 2 F	*Nov. 22 W	*Nov. 11 M	Nov. 30 S	Nov. 19 Th	*Nov. 8 M	Nov. 26 S	*Nov. 16 F	Nov. 5 T	Nov. 23 S		
Kislev	Dec. 26 M	Dec. 16 Sa	Dec. 5 Th	Dec. 24 W	Dec. 13 S	Dec. 2 Th	Dec. 20 W	Dec. 10 M	Nov. 29 F	Dec. 17 W		
25 Hanukkah	1911											
Tebet	*Jan. 1 S	*Dec. 22 F	*Dec. 11 W	*Dec. 30 T	Dec. 18 F	*Dec. 8 W	*Dec. 26 T	*Dec. 16 S	Dec. 4 W	*Dec. 23 T		
1 New Moon	Jan. 10 T	Dec. 31 S	Dec. 20 F	Jan. 8 Th	Dec. 27 S	Dec. 17 F	Jan. 4 Th	Dec. 25 T	Dec. 13 F	Jan. 1 Th		
10 Fast of Tebet	Jan. 30 M	Jan. 20 Sa	Jan. 9 Th	Jan. 28 W	Jan. 16 Sa	Jan. 4 Th	Jan. 24 W	Jan. 14 M	Jan. 2 Th	Jan. 21 W		
Shebat	*Mar. 1 W	*Feb. 19 M	*Feb. 8 Sa	*Feb. 27 F	*Feb. 15 M	*Feb. 5 Sa	*Feb. 23 F	*Feb. 13 W	*Feb. 1 Sa	*Feb. 20 F		
Adar	Mar. 14 T	Mar. 3 S	Mar. 23 S	Mar. 12 Th	Feb. 28 S	Mar. 19 S	Mar. 8 Th	Feb. 26 T	Mar. 16 S	Mar. 24 Th		
Adar Sheni	Mar. 30 Th	Mar. 19 T	Mar. 8 T	Mar. 28 Sa	Mar. 16 T	Apr. 4 T	Mar. 24 Sa	Mar. 14 Th	Apr. 1 T	Mar. 20 Sa		
Nisan	Apr. 13 Th	Apr. 2 T	Apr. 22 T	Apr. 11 Sa	Mar. 30 T	Apr. 18 T	Apr. 7 Sa	Mar. 28 Th	Apr. 15 T	Apr. 3 Sa		
Iyar	*Apr. 29 Sa	*Apr. 18 Th	*May 8 Th	*Apr. 27 M	*Apr. 15 Th	*May 4 Th	Apr. 23 M	*Apr. 13 Sa	*May 1 Th	*Apr. 19 M		
1 New Moon	May 16 T	May 5 S	May 25 S	May 14 Th	May 2 S	May 21 S	May 10 Th	Apr. 30 T	May 18 S	May 6 Th		
18 33d Day of 'Omer	May 28 S	May 17 F	May 6 F	May 26 T	May 14 F	June 2 F	May 22 T	May 12 S	May 30 F	May 18 T		
Sivan	June 2 F	May 22 W	June 11 W	May 31 S	May 19 W	June 7 W	May 27 S	May 17 F	June 4 W	May 23 S		
6 Feast of Weeks	*June 27 T	*June 16 S	*July 6 S	*June 25 Th	*June 13 S	*July 2 S	*June 21 Th	*June 11 T	*June 29 S	*June 17 Th		
Tammuz	July 13 Th	July 2 T	July 22 T	July 11 Th	June 29 T	July 18 T	July 7 Th	June 27 Th	July 15 T	July 3 Th		
1 New Moon	July 26 W	July 15 M	Aug. 4 M	July 24 F	July 12 M	July 31 M	July 20 F	July 10 W	July 28 M	July 16 F		
Ab	Aug. 3 Th	July 23 T	Aug. 12 T	Aug. 1 Th	July 20 T	Aug. 8 T	July 28 Th	July 18 Th	Aug. 5 T	July 24 Th		
9 Fast of Ab	*Aug. 25 F	*Aug. 14 W	*Sept. 3 W	*Aug. 23 S	*Aug. 11 W	*Aug. 30 W	*Aug. 19 S	*Aug. 9 F	*Aug. 27 W	*Aug. 15 S		
Elul												

\* Second day of New Moon.

† Fast observed on following day.

	כשו	בשה	זחא	נכו	בשה	זשג	החא	נכה	זשה	זחא	
	5681 1920—21	5682 1921—22	5683 1922—23	5684 1923—24	5685 1924—25	5686 1925—26	5687 1926—27	5688 1927—28	5689 1928—29	5690 1929—30	
Tishri	1 New Year 10 Day of Atonement 15 Tabernacles 22 8th Day of Feast	1920 Sept. 13 M Sept. 22 W Sept. 27 M Oct. 4 M *Oct. 13 W *Nov. 12 F Dec. 6 M	1921 Oct. 3 M Oct. 12 W Oct. 17 M Oct. 24 M *Nov. 2 W *Dec. 2 F Dec. 26 M	1922 Sept. 23 Sa Oct. 2 M Oct. 7 Sa Oct. 14 Sa *Oct. 23 M *Nov. 21 T Dec. 15 F	1923 Sept. 11 T Sept. 20 Th Sept. 25 T Oct. 2 T *Oct. 11 Th *Nov. 9 F Dec. 3 M	1924 Sept. 29 M Oct. 8 W Oct. 13 M Oct. 20 M *Oct. 29 W *Nov. 28 F Dec. 22 M	1925 Sept. 19 Sa Sept. 28 M Oct. 3 Sa Oct. 10 Sa *Oct. 19 M *Nov. 18 W Dec. 12 Sa	1926 Sept. 9 Th Sept. 18 Sa Sept. 23 Th Sept. 30 Th *Oct. 9 Sa Nov. 7 S Dec. 1 W	1927 Sept. 27 T Oct. 6 Th Oct. 11 T Oct. 18 T *Oct. 27 Th Nov. 25 F Dec. 19 M	1928 Sept. 15 Sa Sept. 24 M Sept. 29 Sa Oct. 6 Sa *Oct. 15 M *Nov. 14 W Dec. 8 Sa	1929 Oct. 5 Sa Oct. 14 M Oct. 19 Sa Oct. 26 Sa *Nov. 4 M Dec. 3 T Dec. 27 F
Tebet	1 New Moon	*Dec. 12 S *Jan. 1 S	Dec. 20 W	*Dec. 9 S	*Dec. 28 S	*Dec. 18 F	Dec. 6 M	*Dec. 25 S	*Dec. 14 F	Jan. 1 W	
Shebat	10 Fast of Tebet	Dec. 21 T	Jan. 10 T	Dec. 29 F	Dec. 18 T	Dec. 27 S	Dec. 15 W	Jan. 3 T	Dec. 23 S	Jan. 10 F	
Adar	1 New Moon	1921 Jan. 10 M	Jan. 30 M	Jan. 18 Th	Jan. 7 M	Jan. 16 Sa	Jan. 4 T	Jan. 23 M	Jan. 12 Sa	Jan. 30 Th	
Adar Sheni	1 New Moon	*Feb. 9 W	*Mar. 1 W	*Feb. 17 Sa	*Feb. 6 W	*Feb. 15 M	*Feb. 3 Th	*Feb. 22 W	*Feb. 11 M	*Mar. 1 Sa	
Nisan	14 Purim 1 New Moon 15 Passover 1 New Moon	Mar. 24 Th Apr. 9 Sa Apr. 23 Sa *May 9 M	Mar. 14 T Mar. 30 Th Apr. 13 Th *Apr. 29 Sa	Mar. 2 F Mar. 18 S Apr. 1 S *Apr. 17 T	Mar. 7 F Apr. 5 Sa Apr. 19 S *May 5 M	Mar. 28 S Mar. 16 T Mar. 30 T Apr. 15 Th	Mar. 18 F Apr. 3 S Apr. 17 S *May 3 T	Mar. 6 T Mar. 22 Th Apr. 5 Th *Apr. 21 Sa	Mar. 26 T Apr. 11 Th Apr. 25 Th *May 11 Sa	Mar. 14 F Mar. 30 S Apr. 13 S *Apr. 29 T	
Iyar	18 33d Day of 'Omer 1 New Moon 6 Feast of Weeks	May 26 Th June 7 T June 12 S *June 27 T	May 16 T May 28 S *June 2 F	May 4 F May 21 M *June 15 F	May 22 Th June 3 T June 8 S	May 12 T May 24 S *May 29 F	May 20 F June 1 W May 19 W	May 8 T May 20 S May 25 F	May 28 T June 9 S June 14 F	May 16 F May 28 W June 2 M	
Sivan	1 New Moon	July 7 Th	*June 27 T	*June 15 F	July 3 Th	*June 23 T	*June 13 S	*June 19 T	*July 9 T	*June 27 F	
Tammuz	17 Fast of Tammuz 1 New Moon	July 23 Sa Aug. 5 F	July 13 Th July 26 W	July 1 S July 14 Sa	July 19 Sa Aug. 1 F	*July 9 Th July 22 W	June 29 T July 12 M	July 5 Th July 18 W	July 25 Th Aug. 7 W	July 13 S July 26 Sa	
Ab	9 Fast of Ab	Aug. 13 Sa	Aug. 3 Th	July 22 S	Aug. 9 Sa	July 30 Th	Aug. 7 S	July 26 Th	Aug. 15 Th	Aug. 23 M	
Elul	1 New Moon	*Sept. 4 S	*Aug. 25 F	*Aug. 13 M	*Aug. 31 S	*Aug. 21 S	*Aug. 29 M	*Aug. 3 F	*Sept. 6 F	*Aug. 25 M	

• Second day of New Moon.

† Fast observed on following day.



	נכה	זשה	זשנ	הכז	בחה	זשנ	הכז	בשז	בחז	השז
	5691 1930—31	5692 1931—32	5693 1932—33	5694 1933—34	5695 1934—35	5696 1935—36	5697 1936—37	5698 1937—38	5699 1938—39	5700 1939—40
	1930	1931	1932	1933	1934	1935	1936	1937	1938	1939
Tishri	1 New Year	Sept. 23 T	Sept. 12 Sa	Oct. 1 Sa	Sept. 21 Th	Sept. 10 M	Sept. 17 Th	Sept. 6 M	Sept. 26 M	Sept. 14 Th
	10 Day of Atonement	Oct. 2 T	Sept. 21 M	Oct. 10 M	Sept. 30 Sa	Sept. 19 W	Sept. 26 Sa	Sept. 15 W	Oct. 5 W	Sept. 23 Sa
	15 Tabernacles	Oct. 7 T	Sept. 26 M	Oct. 15 Sa	Oct. 5 Th	Sept. 24 M	Oct. 1 Th	Sept. 20 M	Oct. 10 M	Sept. 28 Th
	22 8th Day of Feast	Oct. 14 T	Oct. 3 Sa	Oct. 22 Sa	Oct. 12 Th	Oct. 1 M	Oct. 8 Th	Sept. 27 M	Oct. 17 M	Oct. 5 Th
Heshvan	1 New Moon	*Oct. 23 Th	*Oct. 12 M	*Oct. 31 M	*Oct. 21 Sa	*Oct. 10 W	*Oct. 17 Sa	*Oct. 6 W	*Oct. 26 W	*Oct. 14 Sa
Kislev	1 New Moon	Nov. 21 F	*Nov. 11 W	*Nov. 30 W	Nov. 19 S	Th Nov. 8	Nov. 15 S	*Nov. 5 F	Nov. 24 Th	*Nov. 13 M
	25 Hanukkah	Dec. 15 M	Dec. 5 Sa	Dec. 24 Sa	Dec. 13 W	Dec. 2 S	Dec. 9 W	Nov. 29 M	Dec. 18 S	Dec. 7 Th
Tebet	1 New Moon	*Dec. 21 S	*Dec. 11 F	*Dec. 30 F	*Dec. 19 T	Dec. 7 F	*Dec. 15 T	*Dec. 5 S	Dec. 23 F	*Dec. 13 W
	10 Fast of Tebet	Dec. 30 T	Dec. 20 S	Jan. 8 S	Dec. 28 Th	Dec. 16 S	Dec. 24 Th	Dec. 14 T	Jan. 1 S	Dec. 22 F
		1931	1932	1934	1935	1936	1937	1938	1940	
Shebat	1 New Moon	Jan. 19 M	Jan. 9 Sa	Jan. 17 W	Jan. 5 Sa	Jan. 25 Sa	Jan. 13 W	Jan. 3 M	Jan. 21 Sa	Jan. 11 Th
Adar	1 New Moon	*Feb. 18 W	*Feb. 8 M	*Feb. 27 M	*Feb. 16 F	*Feb. 4 M	*Feb. 12 F	*Feb. 2 W	*Feb. 20 M	*Feb. 10 Sa
Adar Sheni	1 New Moon		*Mar. 9 W			*Mar. 6 W		*Mar. 4 F		*Mar. 11 M
	14 Purim	Mar. 3 T	Mar. 22 T	Mar. 12 S	Mar. 1 Th	Mar. 19 T	Feb. 25 Th	Mar. 17 Th	Mar. 5 S	Mar. 24 S
Nisan	1 New Moon	Mar. 19 Th	Apr. 7 Th	Mar. 28 T	Mar. 17 Sa	Apr. 4 Th	Mar. 13 Sa	Apr. 2 Sa	Mar. 21 T	Apr. 9 T
	15 Passover	Apr. 2 Th	Apr. 21 Th	Apr. 11 T	Mar. 31 Sa	Apr. 18 Th	Mar. 27 Sa	Apr. 16 Sa	Apr. 4 T	Apr. 23 T
Iyar	1 New Moon	*Apr. 18 Sa	*May 7 Sa	*Apr. 27 Th	*Apr. 16 M	*May 4 Sa	*Apr. 12 M	*May 2 M	*Apr. 20 Th	*May 9 Th
	18 33d Day of 'Omer	May 15 T	May 24 T	May 14 Th	May 3 Th	May 21 T	Apr. 29 Th	May 19 Th	May 7 Th	May 26 S
Sivan	1 New Moon	May 17 S	June 5 S	May 26 F	May 15 T	June 2 S	May 11 T	May 31 T	May 19 F	June 7 F
	6 Feast of Weeks	May 22 F	June 10 F	May 31 W	May 20 S	June 7 F	May 16 S	June 5 S	May 24 W	June 12 W
Tammuz	1 New Moon	*June 16 T	*July 5 T	*June 25 S	*June 14 Th	*July 2 T	*June 10 Th	*June 30 Th	*June 18 S	*July 7 S
	17 Fast of Tammuz	July 2 Th	July 21 Th	July 11 T	June 30 Th	July 17 Th	June 26 Th	July 16 Th	July 4 T	July 23 T
Ab	1 New Moon	July 11 W	Aug. 3 W	July 24 M	July 13 F	July 31 W	July 9 F	July 29 F	July 17 M	Aug. 5 M
	9 Fast of Ab	July 19 Th	Aug. 11 Th	Aug. 1 T	July 21 Th	Aug. 8 Th	July 17 Th	Aug. 6 Th	July 25 T	Aug. 13 T
Elul	1 New Moon	*Aug. 14 F	*Sept. 2 F	Aug. 23 W	Aug. 12 S	*Aug. 30 F	*Aug. 8 S	*Aug. 28 S	*Aug. 16 W	*Sept. 4 W

\* Second day of New Moon.

† Fast observed on following day.



	הכז	בשה	זחג	הכז	בשה	זחג	הכז	בשה	זחג	הכז	בשה	זחג	הכז	בשה	זחג	הכז	בשה	זחג	הכז	בשה	זחג
	5701 1940—41	5702 1941—42	5703 1942—32	5704 1943—44	5705 1944—45	5706 1945—46	5707 1946—47	5708 1947—48	5709 1948—49	5710 1949—50											
1 New Year	1940	1941	1942	1943	1944	1945	1946	1947	1948	1949											
10 Day of Atonement	Oct. 3 Th	Sept. 22 M	Sept. 12 Sa	Sept. 30 Th	Sept. 18 M	Sept. 8 Sa	Sept. 26 Th	Sept. 15 M	Oct. 4 M	Sept. 24 Sa											
15 Tabernacles	Oct. 12 Sa	Oct. 1 W	Sept. 21 M	Oct. 9 Sa	Sept. 27 W	Sept. 17 M	Oct. 5 Sa	Sept. 24 W	Oct. 13 W	Oct. 3 M											
22 8th Day of Feast	Oct. 17 Th	Oct. 6 M	Sept. 26 Sa	Oct. 14 Th	Oct. 2 M	Sept. 22 Sa	Oct. 10* Th	Sept. 29 M	Oct. 18 M	Oct. 8 Sa											
Heshvan	Oct. 24 Th	Oct. 13 M	Oct. 3 Sa	Oct. 21 Th	Oct. 9 M	Sept. 29 Sa	Oct. 17 Th	Oct. 6 M	Oct. 25 M	Oct. 15 Sa											
1 New Moon	*Nov. 2 Sa	*Oct. 22 W	*Oct. 12 M	*Oct. 30 Sa	*Oct. 18 W	*Oct. 8 M	*Oct. 26 Sa	*Oct. 15 W	*Nov. 3 W	*Oct. 24 M											
1 New Moon	Dec. 1 S	*Nov. 21 F	Nov. 10 T	Nov. 28 S	*Nov. 17 F	Nov. 6 T	Nov. 24 S	*Nov. 14 F	*Dec. 3 F	*Nov. 22 T											
25 Hanukkah	Dec. 25 W	Dec. 15 M	Dec. 4 F	Dec. 22 W	Dec. 11 M	Nov. 30 F	Dec. 18 W	Dec. 8 M	Dec. 27 M	Dec. 16 F											
1 New Moon	*Dec. 31 T	*Dec. 21 S	Dec. 9 W	*Dec. 28 T	*Dec. 17 S	Dec. 5 W	*Dec. 24 T	*Dec. 14 S	*Jan. 2 S	Dec. 21 W											
10 Fast of Tebet	1941	1942	1943	1944	1945	1946	1947	1948	1949	1950											
	Jan. 9 Th	Dec. 30 T	Dec. 18 F	Jan. 6 Th	Dec. 26 T	Dec. 14 F	Jan. 2 Th	Dec. 23 T	Jan. 11 T	Dec. 30 F											
1 New Moon	Jan. 29 W	Jan. 19 M	Jan. 7 Th	Jan. 26 W	Jan. 15 M	Jan. 3 Th	Jan. 22 W	Jan. 12 M	Jan. 31 M	Jan. 19 Th											
1 New Moon	*Feb. 28 F	*Feb. 18 W	*Feb. 6 Sa	*Feb. 25 F	*Feb. 14 W	*Feb. 2 Sa	*Feb. 21 F	*Feb. 11 W	*Mar. 2 W	*Feb. 18 Sa											
Adar																					
Adar Sheni																					
14 Purim	Mar. 13 Th	Mar. 3 T	Mar. 21 S	Mar. 10 Th	Feb. 27 T	Mar. 17 S	Mar. 6 Th	Mar. 25 Th	Mar. 15 T	Mar. 3 F											
1 New Moon	Mar. 29 Sa	Mar. 19 Th	Apr. 6 T	Mar. 25 Sa	Mar. 15 Th	Apr. 2 T	Mar. 22 Sa	Apr. 10 Sa	Mar. 31 Th	Mar. 19 S											
15 Passover	Apr. 12 Sa	Apr. 2 Th	Apr. 20 T	Apr. 8 Sa	Mar. 29 Th	Apr. 16 T	Apr. 5 Sa	Apr. 24 Sa	Apr. 14 Th	Apr. 2 S											
1 New Moon	*Apr. 28 M	*Apr. 18 Sa	*May 6 Th	*Apr. 24 M	*Apr. 14 Sa	*May 2 Th	*Apr. 21 M	*May 10 Sa	*Apr. 30 Sa	*Apr. 18 T											
18 33d Day of 'Omer	May 15 Th	May 5 T	May 23 S	May 11 Th	May 1 T	May 19 S	May 8 Th	May 27 Th	May 17 T	May 5 F											
1 New Moon	May 27 T	May 17 S	June 4 F	May 23 T	May 13 S	May 31 F	May 20 T	June 8 T	May 29 S	May 17 W											
6 Feast of Weeks	June 1 S	May 22 F	June 9 W	May 28 S	May 18 F	June 5 W	May 25 S	June 13 S	June 3 F	May 22 M											
1 New Moon	*June 26 Th	*June 16 T	*July 4 S	*June 22 Th	*June 12 T	*June 30 S	*June 19 Th	*July 8 Th	*June 28 T	*June 16 F											
Tammuz	July 12 †Sa	July 2 Th	July 20 T	July 8 †Sa	June 28 Th	July 16 T	July 5 †Sa	July 24 †Sa	July 14 Th	July 2 S											
17 Fast of Tammuz	July 25 F	July 15 W	Aug. 2 M	July 21 F	June 11 W	July 29 M	July 18 F	Aug. 6 F	July 27 W	July 15 Sa											
Ab	Aug. 2 †Sa	July 23 Th	Aug. 10 T	July 29 †Sa	July 19 Th	Aug. 6 T	July 26 †Sa	Aug. 14 †Sa	Aug. 4 Th	July 23 S											
9 Fast of Ab																					
1 New Moon	*Aug. 24 S	*Aug. 14 F	*Sept. 1 W	*Aug. 20 S	*Aug. 10 F	*Aug. 28 W	*Aug. 17 S	Sept. 5 S	*Aug. 26 F	*Aug. 14 M											

\* Second day of New Moon.

† Fast observed on following day.



## SPECIAL ARTICLES



## LOUIS DEMBITZ BRANDEIS

BY LOUIS E. LEVINTHAL

**L**ONG before his death, Louis D. Brandeis had become a tradition both in American life and in the Zionist movement. About his name and personality there had accumulated a mystical aura. He stood in an historical perspective even while he was contemporary. The seclusion forced upon him by his membership in the Supreme Court stimulated the growth of legends and anecdotes about him. An unconscious tribute of this nature has in this instance mitigated the profound sorrow which inevitably followed on his death. Already in his lifetime he had been possessed by the ages.

The name of Brandeis is second to none in the list of those who have placed the impress of their genius on the development of American jurisprudence, particularly our constitutional law. His contributions to law, economics and social science will be long remembered by Americans generally; his services to the Jewish people will never be forgotten by American Jews, and especially by American Zionists. And even in the sphere of his specifically American activities, although his approach was "new" and "modern," his inspiration was derived from his spiritual ancestors, the Prophets of Israel, with their passion for justice and righteousness. For this reason it is difficult to dissociate the Jewishness of Mr. Justice Brandeis from his secular legal and judicial career. This memoir will seek to deal with his relationship to Jewish life and thought, but even such specialized treatment will be understood only when it is realized that his life as a whole knew no contradictions or conflicts, but was built on a definite single pattern of consistent ideas and ideals.

## I

LOUIS D. BRANDEIS was born in Louisville, Kentucky, on November 13, 1856. Of his early years we know little except that he lived the normal boyhood of a child of a well-to-do family, and that the bitter struggle between slave and abolitionist sentiment in his native state preceding and during the Civil War made a deep and vivid impression upon his young mind. His education in a private school was supplemented by travel abroad and by a short period at a German academy, where his free spirit rebelled against the strict discipline of that institution.

In 1877 he was graduated from the Harvard Law School with an extraordinarily brilliant record, and began the private practice of law in St. Louis. Beckoned, however, by friends and associations in Boston, he soon returned to that city, where he lived for close to forty years until his appointment in 1916 to the bench of the Supreme Court of the United States.

He achieved professional distinction early. The law firm with which he was associated represented many large corporations, and his practice was highly lucrative. He did not permit this fact to influence his personal code, however, nor his evolving conception of justice and right. Thus, while his firm handled cases for life insurance companies, he campaigned against certain questionable practices of these concerns, and advocated the establishment of savings bank life insurance for the public benefit. While he was acting as the legal representative of railroads, he publicly attacked certain policies of one of the most powerful systems as inimical to the interests of the people. He resigned as attorney for the largest shoe machinery company in the country and attacked it as a monopoly. At his own expense he served as counsel to establish the validity of such progressive legislation as the statutes fixing maximum working hours for women and establishing minimum wages for employees. It was this active interest in the rights of the inarticulate common man, which he defended against highly organized predatory interests, that won him his popular title of "the people's attorney."

Indeed, it is rather remarkable that his social ideology and liberal outlook developed as they did. Prosperity came early to Louis D. Brandeis; he moved in the circles of his wealthy professional colleagues. He was secretary of the Boston Art Club and a member of a fashionable boat club; he was associated with a society polo group. That a man in this environment, and subject to these influences, should become a champion of the downtrodden, a pioneer of social security, an exponent of broad democracy, is evidence of unusual character.

It was not strange, therefore, that Woodrow Wilson's appointment of Brandeis, the first Jew to be named to sit on the bench of the United States Supreme Court, did not go unchallenged. All the reactionary elements which had been exposed or attacked by "the people's attorney," together with many misguided individuals, joined in the hue and cry to prevent his confirmation by the Senate. In replying to the opposition to Brandeis, President Wilson said: "He is a friend of all just men and a lover of the right; and he knows more than how to talk about the right — he knows how to set it forward in the face of its enemies."

After protracted and heated debate, Brandeis was seated in June 1916. His judicial interpretations of the Constitution during his twenty-three years on the Supreme Court and his concept of the living and developing law have already made history. The basic principles which found expression in his legal and judicial career provide a key to his character and to an understanding of the consistent pattern of his interests and ideals. To him law was made to serve the people, not the people to serve the law. Neither was law drawn only from precedents. It was drawn from the living, breathing reality of men and women who sought to live together in peace and understanding. He was willing to strike out in uncharted fields to find adequate solutions. Dean James M. Landis of the Harvard Law School, in his memorial address before the Brandeis Lawyers Society of Philadelphia, said in this regard: "There is no better justification of the significance of the right of freedom of expression to the maintenance of a civilization that would base itself upon the rationality of mankind than his closing

sentence in *New State Ice Co. vs. Liebman*: 'If we would guide by the light of reason, we must let our minds be bold.' "

As lawyer and as judge, Brandeis introduced the method of using scientific data furnished by the sociologist and economist, and sought to have the law keep step with the march of time as reflected in the living conditions of men and women. But many of his briefs and decisions were also based on the importance and value of human intangibles. In one of his notable opinions he wrote: "The makers of the Constitution undertook to secure conditions favorable to the pursuit of happiness. They recognized the significance of man's spiritual nature, of his feelings and of his intellect. They knew that only a part of the pain, pleasure and satisfaction of life are to be found in material things. They sought to protect Americans in their beliefs, their thoughts, their emotions and their sensations . . . ."

## II

THE story is told, whether factual or legendary, that shortly after President Wilson had appointed Brandeis to the Supreme Court, a friend said to the President: "Isn't it a pity, Mr. President, that a man as great as Mr. Justice Brandeis should be a Jew?" Instantly the President replied: "But he would not be Mr. Brandeis if he were not a Jew."

The causal connection between the Jewishness of Brandeis and his unique contributions to American law and jurisprudence is obvious. His passionate devotion to the welfare of the underprivileged and the dispossessed, of those who were denied that equality of opportunity which the founders of our Republic had intended all Americans to share; his yearning to make the life of the average individual, the little man, the forgotten man, more significant, more worth living; his battles, as lawyer and as judge, against economic tyranny in every form; his conviction that true democracy demands equal economic opportunity no less than equal political rights; his deep human sympathy; his gallant championship of American ideals of justice and righteousness — all these are identical with traditional Jewish ideals, which he derived from his Jewish background, from those common



group memories and from that special aptitude in the field of social justice and ethics which he called "the Jewish heritage."

At first glance it would seem that Brandeis's acceptance of Zionism was a decision of the mind and not of the heart. There are some Jews who are brought to a realization of the Jewish problem by personal difficulties, large or small, — exclusion from a country club, discrimination in some more shocking form, or a violent contemporary outburst of anti-Semitism. Hurt, baffled, for the first time conscious of his insecurity, the individual seeks an answer. There was no such personal frustration in Brandeis's case. In every sense he felt personally secure; yet his keen, logical mind, when brought to bear upon the problem of the Jewish people, quickly grasped the basic elements of the question, and he was enabled to see beyond his own personal needs and desires. His mind grasped the significance of ancestral influences which his heart was prepared to receive.

His early Jewish education was scanty and his contact with the Jewish people remote; his accurate appraisal of the facts of Jewish life is therefore all the more remarkable. It might almost be said that in his first approach it was his instinct asserting itself — an instinct which was not wrong. That he believed there existed a "Jewish instinct" or an unconscious affiliation of the individual with his people, is revealed in one of his comments. "Let us not imagine that what we call our achievements are wholly or even largely our own," he said. "The phrase 'self-made man' is most misleading. We have power to mar, but we alone cannot make. The relatively large success achieved by Jews, wherever the door of opportunity was opened to them, is due, in the main, to this product of Jewish life, to this treasure which we have acquired by inheritance, and which we are in duty bound to transmit unimpaired, if not augmented, to coming generations."

Beneath the surface of his success as lawyer it was soon obvious that Brandeis was a product of Jewish life, and that the Jewishness of his ancestors operated through him. It is interesting to note that his maternal uncle, Lewis Naphthali Dembitz, a leading lawyer of Louisville, was a Jewish

scholar of rare distinction, the writer of most of the articles on legal subjects in the *Jewish Encyclopedia*, and also the author of an authoritative volume on the synagogue service. Young Louis Brandeis must have been a great admirer of his uncle, for though his original name was Louis David, he early adopted the name of this favorite relative, and when he entered Harvard Law School it was as Louis Dembitz Brandeis. And it should not be forgotten, to quote Emerson, that "every man is an omnibus on which all his ancestors are seated."

It is impossible to ascertain just when his Jewish consciousness began to manifest itself. His biographers relate that some time in the nineties, while in the west, he wrote his wife commenting favorably on the plan to rebuild Palestine. At any rate, not until 1910, when he was already 54 years old, is there available recorded evidence of his feelings on Jewish subjects. In a newspaper interview published on December 9, that year, Brandeis said of Zionism: "I have a great deal of sympathy for the movement and am deeply interested in the outcome of the propaganda. These so-called dreamers are entitled to the respect and appreciation of the entire Jewish people."

The same year, Brandeis first came into contact with the laboring masses of American Jewry and saw for himself their material poverty amid their potential spiritual richness. On the occasion of the New York garment workers' strike in that year, he served as the impartial chairman of the Arbitration Board, and he successfully negotiated a novel compromise plan which has been regarded as epoch-making in the development of American trade unionism. This intimate glimpse of his fellow-Jews among the employers and the employees in the garment industry made him at least an interested auditor when Jacob de Haas poured into Brandeis' ears the story of the Herzlian solution of the problem of the homelessness of the Jewish people. De Haas was one of the founders of Zionism in England, had known Theodor Herzl, had attended the first Zionist Congress at Basle, and was then the editor of an Anglo-Jewish publication in Boston.

There followed a period of absorbed study of the Zionist

movement and its implications for Jewish life. He read everything within reach on the various aspects of the Jewish problem. Then, in March, 1913, came his first public participation in Zionist activities, when he served as chairman at a reception in Boston for Nahum Sokolow, one of the outstanding leaders of Zionism, who was then touring the United States for the cause. In the course of his brief remarks, Brandeis said: "The great message that Mr. Sokolow brought to Boston may sometime become a reality, and the Jewish people may establish the national state that they have aspired to and longed for so long . . . . The task ahead of them is to make this Zionist ideal a living fact."

It was after the outbreak of the World War in 1914 that the major responsibility for the continued existence of the Zionist movement had to be taken over by American Zionists. The Provisional Executive Committee for General Zionist Affairs was organized in August of that year, and Brandeis accepted the chairmanship of that Committee and the leadership of the movement. He took charge of Zionist administration, wrote a number of articles and addresses, and made a tour of a number of American Jewish communities in an effort to enlist their support for the Zionist cause.

Frequently, in these addresses, Brandeis pointed out that there are two aspects to the Jewish problem, that of the individual Jew and that of Jews collectively. He asserted on one occasion: "Jews collectively should likewise enjoy the same right and opportunity to live and develop as do other groups of people. This right of development on the part of the group is essential to the full enjoyment of rights by the individual." Seldom has there been so concise and so comprehensive a statement of the principle on which Zionism is based.

To Brandeis, Judaism was a way of life which should be preserved. "Death," he wrote, "is not a solution of the problem of life," and those who advocated assimilation, either by conscious pursuit of such a policy or by neglect of the Zionist-survivalist project, were actually un-Jewish. Zionism, according to Brandeis, aimed not only to rebuild the

Jewish homeland in Palestine, but also to rebuild the Jewish people, to reconstruct Jewish life wherever Jews live.

He was especially interested in the work of those individuals who went to Palestine and assumed the personal burden of restoring the Homeland. The hardships which these pioneers endured were not in the nature of a misfortune; they were, rather, priceless character builders, he felt. These men were struggling toward an ideal of social perfection; they were evolving a cooperative commonwealth within which the individual citizen may best develop a creative, a self-respecting, a worthwhile personality. And he had "no fear of the Arab or of any other question," because he knew in his heart "that Jewish qualities are qualities that tell." Not long before he passed away he made a special contribution to Hadassah to establish playgrounds for the joint use of Moslem, Jewish and Christian children in the Holy Land. This was in accordance with his frequently expressed view that "prosperity for Palestine must mean prosperity for all classes of its inhabitants. No one who has been in Palestine can doubt that the Arabs have been greatly benefited by what the Jews have done there." In a letter to this writer, dated December 12, 1939, Brandeis wrote: "In the whole world, nothing finer, nothing nobler, is being achieved than by the young men and women in the agricultural settlements in Palestine."

Brandeis urged that the chief bulwark against spiritual and moral deterioration of the Jews of America is to develop in them, particularly in the educated Jews, the sense of *noblesse oblige*, a sense which could best be achieved through active participation in the Jewish renaissance through membership in the Zionist Organization. This conception of Zionism — far different from mere philanthropic pro-Palestinism — is all the more noteworthy in that it came from one who, as we have seen, had not been brought up in an intensely Jewish environment, and from one who had never been affiliated with that most ancient and most authentic of all living Jewish institutions, the Synagogue. Here was a demonstration that one could become a devoted Zionist by force of conviction, logic and reason, as well as through sentimental and emotional attachments and loyal-

ties. And here too was another classic demonstration of the redeeming power of Zionism.

There was, of course, nothing new in his conception of Zionism. Others before him had given expression to the same ideas, both with regard to the solution of the Jewish problem, and with regard to the social ideals of Zion reborn. But the manner in which he found the answer provides a further illustration for the words he used in 1916, following an address by the Rev. William Blackstone at a Zionist convention:

"Those of you who have read with care the petition presented twenty-five years ago by the Rev. William Blackstone and others, asking that the President of the United States use his influence in the calling together of a Congress of the nations of the world to consider the Jewish problem, with a view to the giving of Palestine to the Jews, must have been struck with the extraordinary coincidence that the arguments which the Rev. Blackstone used in that petition were in large part the arguments which the great Herzl presented five years later in setting forth to the world the needs and the hopes of the Jewish people. That coincidence, the arguments presented in America, arguments later presented by Herzl without knowledge of the fact of what had been done in America, shows how clearly and strongly founded they are. They come to all men who will regard in a clear and statesmanlike way the problems of the Jewish people."

It has been frequently pointed out that Brandeis came to his Zionism via his Americanism. His faith in human freedom, his belief that the principles of the Declaration of Independence applied to all men and women and children everywhere, his passion for justice and righteousness, all these led him to espouse the cause of Zionism which was the application of these principles to the solution of the Jewish problem.

In fact, Brandeis saw in Zionism the means of realizing in Palestine more quickly and more completely those social ideals that America has striven, and is still striving, to make real. The advantage Palestine enjoys, he thought, is its relatively limited area. It is not too big for social and economic experimentation. Nor are there in Palestine power-

ful vested financial interests to impede industrial democracy and cooperative effort. He even conceived the very details of Palestine's upbuilding in American terms. The *Halutzim* (Jewish pioneers) were to him "our Jewish Pilgrim Fathers." And when he described the aridity of undeveloped Palestine, he referred to the experiences of the Puritans who upon landing at Plymouth met stony soil upon which they eventually founded a nation. And in the practical working out of Zionism, Brandeis urged that the movement be organized democratically and efficiently according to well-tried American methods.

He spoke of democracy on the American scene; he indicated the need for the same in the Jewish community. His sympathies were with the little people, the underprivileged and dispossessed, and who have been more often and more continuously dispossessed than the Jews? Brandeis attempted to apply the principle of democracy to Jewish life in America. He was chairman of the Jewish Congress Organization Committee which in 1916 led to the convening of the first American Jewish Congress in Philadelphia. He believed that there was need for a democratic body to express the will of the masses of American Jewry. In the field of relief work and in other matters affecting the Jewish people as a whole, he felt that the direction should come from the Jewish masses themselves. He was opposed to "secret diplomacy" or policies of evasion and indirection. "Secrecy," he wrote, "necessarily breeds suspicion, and creates misunderstanding."

It would not be fair to say that Brandeis created any new concept of Americanism, but undoubtedly he did define and clarify American democracy. He rejected the "melting pot" theory of Americanism, and advocated what has come to be known as "cultural pluralism" or "cultural democracy." The term he gave to what he regarded as the essential feature of true Americanism is "inclusive brotherhood." In his famous Fourth of July address, at Faneuil Hall, Boston, in 1915, he declared: "America, dedicated to liberty and the brotherhood of man, rejected the aristocratic principle of the superman as applied to peoples as it rejected that principle when applied to individuals . . . . America has



believed that in differentiation, not in uniformity, lies the path of progress.

"The movements of the last century have proved that whole peoples have individuality no less marked than that of the single person, that the individuality of a people is irrepressible, and that the misnamed internationalism which seeks the obliteration of nationalities or peoples is unobtainable. The new nationalism adopted by America proclaims that each race or people, like each individual, has the right and duty to develop, and that only through such differentiated development will high civilization be attained."

Brandeis further elaborated upon his concept of the distinction between nationhood and nationality in one of his most comprehensive statements on Zionism, entitled "The Jewish Problem—How to Solve It," where he wrote: "Likeness between members is the essence of nationality; but the members of a nation may be different. A nation may be composed of many nationalities, as some of the most successful nations are. An instance of this is . . . the American nation. The unity of a nationality is a fact of nature; the unification into a nation is largely the work of man. As a nation may develop though composed of many nationalities, so a nationality may develop though forming parts of several nations."

Thus he reached the conclusion that Zionism, far from being inconsistent with American patriotism, is actually, for the Jew in this country, the inevitable consequence of true Americanism.

"Multiple loyalties are objectionable only if they are inconsistent," he declared. "A man is a better citizen of the United States for being also a loyal citizen of his state, and of his city; for being loyal to his family, and to his profession or trade; for being loyal to his college or his lodge . . . Every American Jew who aids in advancing the Jewish settlement in Palestine, though he feels that neither he nor his descendants will ever live there, will be a better man and a better American for doing so."

These phrases have been quoted frequently, and yet it is still necessary to repeat them. Brandeis, too, realized the inability on the part of some Jews to think clearly on the

subject, and he emphasized the fundamentals. "There is no inconsistency between loyalty to America and loyalty to Jewry," he said, and proceeded to indicate the positive affinity. "The Jewish spirit, the product of our religion and experiences, is essentially modern and essentially American. Not since the destruction of the Temple have the Jews, in spirit and in ideas, been so fully in harmony with the noblest aspirations of the country in which they lived." Zionism could not be divorced from this Jewish spirit because the two were identical.

Brandeis believed that Zionism was truly based on American ideals. To him, as to Thomas Jefferson and Abraham Lincoln, to Charles W. Eliot and John Dewey, the spirit of American democracy could best be nourished and our national achievements could best be enriched, if each nationality, each religious or cultural group, would develop to its utmost capacity, thus giving to American civilization its multiformed and multi-colored beauty and richness. He therefore declared: "Loyalty to America demands that each American Jew become a Zionist."

If the Zionist ideology of Brandeis was not novel, and if his conception of Americanism was not new, it was Brandeis's articulation of the synthesis of the two that will rank as his greatest contribution to American Jewish life.

From 1914 until his death, Brandeis's participation in Zionist work was whole-hearted and enthusiastic. Throughout the years of his service on the bench of the highest court of the land, he maintained a close and personal interest in the Zionist movement. Even after he withdrew from official leadership of the Zionist Organization of America in 1921, after an internal controversy between a group led by Dr. Chaim Weizmann, Dr. Shmaryahu Levin and Louis Lipsky, on the one side, and a group led by the Justice, Dr. Stephen S. Wise, Judge Julian W. Mack, Professor (now Mr. Justice) Felix Frankfurter, Jacob de Haas and Robert Szold, on the other, Brandeis never failed to renew his annual membership in the Organization. His financial contributions to Palestine, frequently anonymous, were munificent, and he bequeathed a considerable portion of his residuary estate to Jewish Palestine. But these pecuniary benefactions were,



of course, relatively far less significant than his self-dedication to the cause of Zion's rebirth, and once having found "Zion," he never for a moment forgot it.

### III

LOUIS D. BRANDEIS created no voluminous literature. We find occasional public testimony at hearings, magazine articles, legal briefs, addresses on Zionism, a few pamphlets, many letters, numerous judicial opinions, so often in the minority in those early years. These writings, limited in extent though they are, are rich in profound, incisive thought, clearly and compactly expressed.

His greatness is not to be found, however, in his utterances or writings. It was in the man himself, in his unique personality, that there were indefinably epitomized a school of thought which may be labelled "American" and also a philosophy of life which may be called "Jewish," and it was in his very being that these two — Americanism and Jewishness — were synthesized. And just as there are those who still lag behind his juristic, social and economic pioneering, there are also those who have not yet attained his acute perception of the essence of American democracy and of what he liked to call "the Jewish spirit."

He was simple and unassuming. He eschewed all ostentation. His home in Washington, his summer cottage in Chatham, on Cape Cod, were unpretentious, even austere. Lavishness and gaudiness, display and extravagance were hateful to his orderly mind. His humble surroundings were reflections of his character, for his personal manner, too, was reserved and unassuming. He was never reluctant to admit his own shortcomings, and when taking over leadership of the American Zionist movement, he declared publicly: "I feel my disqualification for this task. Throughout long years which represent my own life I have been to a great extent separated from Jews. I am very ignorant of things Jewish . . . ."

His simplicity, however, never partook of asceticism; his reserved demeanor and impassive attitude were never cold

or unsocial. Rather were they marks of the control and discipline which he exercised over himself. He had genuine warmth and a sparkling personality, as those who had occasion to meet with him frequently have reason to know. Visitors to the Brandeis household were always touched by the considerate and affectionate relationship which obtained between the Justice and his charming wife and companion (who before her marriage to Mr. Brandeis in 1891 was Alice Goldmark) and their two daughters. Included in his long and crowded daily schedule, beginning soon after sunrise, there was always time set aside for his grandchildren with whom he loved to play and discourse.

Genuinely, and in the full meaning of the word, he was a leader, in that he was far removed from the trivial, the shoddy, and the mean in Jewish life and affairs. He was ever direct in speech, appreciative of loyalty, and tolerant of differing views. Indeed, his role in American Zionism was not always calm. There were interests and views which he felt called upon to combat, and he had the courage of his convictions. But he was blessed with the ability to remain above the petty strife which appeared to consume many about him.

It has frequently been noted that Brandeis had a passion for facts and that he was meticulous about details. Above all he was ever a pragmatic realist. It was his grasp of realities which made him insist on improvement of health and sanitation conditions in Palestine as a prerequisite to nation-building. He knew that a nation could not be built on a malarial swamp, that the first step must be the eradication of endemic sicknesses. And so he was keenly interested in the medical organization of Hadassah.

For two thousand years there had been dreams and visions and hopes. This time the Jews must deal in substantial and material things. He thought in Herzlian terms and used Herzlian language, and all his plans had a Herzlian swing. There were some dreamers who were disappointed in him because he kept his feet on the ground, and because he failed to soar with them; they thought he was lacking in the sentiment or the spirit of Zionism. But for all his realism and pragmatism, there were spiritual qualities which likewise possessed him, though perhaps they defied definition. Many

a man upon first meeting the Justice, felt that there was something hauntingly mystic about his eyes and his voice, that he saw things too deep for mere expression in words.

Many American Jews could not understand him, for here was a man who quoted the Bible, Ahad Ha-am, Herzl, who referred to Aaron Aaronsohn, Ben Yehudah, and who, on the other hand, quoted Seton-Watson, W. Allison Phillips, Carlyle. He was a synthesis of two worlds. All his life represented the achievement of syntheses, and the reduction of conflicts. Many found it difficult to reconcile social reform and capitalism in his career and in his beliefs. This was because he freed himself from the encrusted meanings of those terms; he did not allow his actions to be influenced by connotations of words which foster prejudices. He was an attorney for business, but not for the evils of big business. He was a champion of labor, but was opposed to a dictatorship of labor as much as to a dictatorship of high finance. He was interested in, and to the end of his life supported, Hashomer Hatzair, a left-wing Zionist group, while at the same time he helped found the Palestine Economic Corporation, and played an important role in the encouragement of the investment of private capital in Palestine. His stand was not inconsistent, because he saw these groups as different facets of the same country. A liberal in the modern economic sense of the word, he was not a Marxist. He was a believer in the system of private enterprise, though he felt that there were evils in the system which had to be corrected. He was a meliorist with the obstinate idea that change, both in American life and in the Zionist movement, must be based upon a realistic appreciation of facts.

Americanism and Zionism were inextricably interwoven in the fabric of the life of Louis D. Brandeis — a life which to the end was true to its pattern.

In announcing the death of Justice Brandeis, which occurred on October 5, 1941, Chief Justice Harlan F. Stone made this brief, formal statement to the Supreme Court of the United States:

“Learned in the law, with wide experience in the practice of his profession, he brought to the service of the Court and of his country rare sagacity and wisdom, prophetic vision and an influence which derived power from the integ-

rity of his character and his ardent attachment to the highest interests of the Court as the implement of government under a written constitution."

This great tribute may, in all humility, be freely adapted to the Jewish side of his life: Conscious of the problems of the Jewish people, he brought to the service of his fellow-Jews "rare sagacity and wisdom, prophetic vision and an influence which derived power from the integrity of his character and his ardent attachment" to the cause of the survival of his people as a free and normal group among the families of mankind.





SOL M. STROOCK  
1873-1941

## SOL M. STROOCK

By JAMES N. ROSENBERG

I would the great world grew like thee,  
Who grewest not alone in power  
And knowledge, but by year and hour  
In reverence and in charity.  
Alfred Lord Tennyson, *In Memoriam*.

THE death of Sol M. Stroock on September 11, 1941 was a deep personal bereavement to his family and devoted friends. It was also a grievous loss to thousands of men, women and children in the United States for whom he rendered a lifetime of service, and to other thousands of oppressed in far and scattered corners of the earth whose cause he championed. The dedicated life which then ended laid foundations which will endure and carry blessings with them. Mourning the passing of a beloved friend, I write, however, not in sorrow because he is gone, but rather rejoicing because he was here. Let the truth and meaning of my statement appear not only from my words but from his own life in one of his latest and greatest battles.

In August 1936, leading organizations — Protestant, Catholic, Jewish — joined in asking Sol M. Stroock to be their spokesman in championship of a petition filed with the League of Nations for intercession by the League on behalf of all oppressed minorities in Germany.

Turn back the clock to 1936. This was two years before the rape of Austria and the Munich surrender. There was then still time for courage, wisdom and justice to have saved not only the Jews but also the world from the past four years of horror had the nations then heeded the wisdom and vision expressed in Stroock's address.

Stroock the trained lawyer stands before a radio microphone broadcasting his appeal to the nations. He begins by stating that he was speaking not only for the American Jewish Committee which he represented, but also for a num-

ber of organizations and societies here and abroad comprising a total membership of many thousands of men and women, "to whom the cause of justice and humanity is not only an ideal to be cherished, but a practical day in and day out duty to pursue and to perform. . . ."

"A practical day in and day out duty." In those telling few words, he not only wrote his own biography, but by contrast described the wicked and arrogant men who scorn such principles and practices. There lay the power of Sol M. Stroock — there was his strength. He was the dreamer, the scholar; but he was also one of those rare men who can draw dreams down from the sky, bring them to earth, plant them into solid, fruitful, every-day realities for the good of all men. The dreamer—yes, but also the doer. I return to his address:

"A priceless heritage of all Americans, sanctified by inclusion in our Constitution, is contained in the First Article of the Bill of Rights of that Constitution. This heritage is the right of all Americans to petition their government for the redress of grievances and which it is therein guaranteed shall not be prohibited nor abridged. To Americans it is axiomatic that this right cannot be infringed because it is one of the basic pillars upon which our American democratic society rests."

Once more I am constrained to interrupt. The allusions to the Bill of Rights and "the heritage of all Americans," recall an important incident of Stroock's youth. In 1894, Columbia Law School awarded him the Toppan Prize for excellence in Constitutional Law. Here is significant comment on the life of a Jew who saw, as too few men do, that the Old Testament and the New alike establish those principles of justice and brotherhood which were for the first time in man's history brought to political reality as a way of life on the corner-stone of the Constitution of the United States. That imperishable Bill of Rights and the Bible of his Fathers — these were at once the root, the nourishment and the beacon light of Sol M. Stroock's faith and life.

At once a deep student of the prophets — the Hebrew Fathers of Judaism, and the American Fathers who met in Philadelphia in 1787 — he understood and lived their truths. His words emphasized that unity of Americanism and Jew-



ishness which marked the whole course of his distinguished career. I return to his address.

"Today we realize that this fundamental right of petition must be world-wide in its extent. All of the inhabitants of the civilized world are today closer than were their fathers a century ago. What happens in one country vitally affects the destinies and the lives of the peoples of other countries. The development of an international consciousness — indeed of an international conscience — therefore, implicitly recognizes the right of men everywhere to petition against international grievances. To that end such a petition was made public this week when a number of organizations in this country and abroad, sectarian and non-sectarian, joined for the purpose of urging the League of Nations to intercede in behalf of the oppressed groups in Germany. It is not for intervention that this petition pleads; it is a call upon the family of the League of Nations to express the enlightened determination of the conscience of the civilized world regarding the situation that has arisen in a powerful country, formerly at least considered a member of the family of Nations, whose policies and practices have shocked the conscience of civilized mankind and have visited upon numbers of men, women and children — Catholics, Protestants, Jews, so-called 'non-Aryans,' pacifists, liberals, labor leaders, and others, indescribable misery, suffering and degradation. This world conscience will take fitting recognition of the plight of the thousands of human beings who have been and now are hounded by a relentless and unceasing oppression."\*

Enumerating the organizations which sponsored this petition, citing numerous precedents in support of his plea, Mr. Stroock finally summarized the grounds upon which the petitioners were calling upon the League for intercession.

"Confident of the justice of their appeal, the petitioners ask the sympathetic interest of all lovers of mankind so that

\* This petition was drafted with the advice of Hon. James G. McDonald by Cyrus Adler, Morris R. Cohen, Melvin M. Fagen, Oscar I. Janowsky, Morris D. Waldman, James N. Rosenberg and Sol M. Stroock. It is printed in full in *International Aspects of German Racial Policies*, by Oscar I. Janowsky and Melvin M. Fagen, (New York, Oxford University Press, 1937), pp. 229-237.

through their interest the League of Nations may be moved to assert its prerogatives. Only thus may we hope for some alleviation of the suffering and injustice visited upon minority groups within Germany itself and upon the many thousands of German citizens of different races and beliefs now in exile from the Fatherland of which they and their forbears in many cases had been loyal and devoted citizens for over one thousand years."

So spoke the Jew, learned in the long history of Jewish religion and culture, of Jewish fortitude and charity; so spoke the American, learned in root principles of the country he loved and served. Devoted to every phase of Jewish life, his was also a wider outlook. His life pointed to the identity between the good Jew, the good husband and father, the good American citizen, the good man in all life's relations. It was this quality of unblemished, simple goodness that made him loved. It was his learning and wisdom that enabled him to perceive long before others did the inevitable consequence now visited on the entire world for its acquiescence in oppression of minorities. It was his courage that gave voice to his appeals.

At long last the world of today opens its eyes and ears to truths which Stroock eloquently urged. Let his voice then echo and re-echo; for it will be only through the voices of that valiant, selfless, devoted company of men and women — Christians and Jews alike — of whom Sol M. Stroock was a preeminent member — that a decent, just and durable peace can come out of the dreadful war which Stroock foresaw but to live through which was spared him.

Born in New York City on Rosh Hashanah 5634 (September 22, 1873), Solomon Marcuse Stroock had looked forward with particular sentiment to his sixty-eighth birthday in 1941, for on that day, too, would his anniversary coincide with the Jewish New Year.

His parents were Samuel Stroock and Mariana Marcuse Stroock. An uncle was the celebrated Jewish historian Abraham Berliner, whose teacher, in turn, was Stroock's paternal grandfather. The Stroock household was one in which the Jewish tradition was strong. His early activity was devoted to the affairs of the congregation of B'nai Jeshurun, where

his father and maternal grandfather had been members of long standing. It was indeed with this congregation that Stroock retained his closest affiliation, though in later years he also joined two Reform congregations and attended their services.

In 1891, he received his B.S. degree from the College of the City of New York. Attracted by the new School of Political Science at Columbia University, he entered that institution for graduate work. He received a Masters degree in the following year. Turning, however, to the profession in which he was to make his notable success, he entered the law school at Columbia, and was graduated in 1894. He was elected a member of Phi Beta Kappa.

Years later, he recalled that Louis Marshall had come to New York the same year that Stroock received his law degree. Marshall was already a distinguished lawyer and toward him Stroock turned for his ideal. "His vitality, his zest," said Stroock in 1936, "and his worthwhile attainments immediately attracted me. He honored me with his confidence, and from the time I first met him until his death, uninterruptedly through the years, he was my counsellor, guide and friend. In his steps I have sought to follow. His friends have been my friends; his interests have been my interests; his ideals have been my ideals."

For two years Stroock served as apprentice in a law office, and in 1896 he entered the firm of Platzek and Stroock, of which his brother Moses was a member. In 1907, when Platzek became a judge, the two brothers formed the firm of Stroock and Stroock, which continues to this day. During the years, honors came to him from his professional colleagues. For almost two decades he was a member of one or more of the committees of the Association of the Bar of the City of New York. He served as its vice-president at one period. In 1931, he was named chairman of the Committee on Character and Fitness, First Department, Appellate Division, Supreme Court, New York State. For many years he was chairman of the Committee on Legal Education of the Bar Association, and was also a member of the Legal Education Committee of the New York State Bar Association. He also served in several capacities the New York County Lawyers Association, and was a member of the American

Bar Association, as well as of several other professional societies. His Alma Mater recognized him by making him a member of the Board of Visitors, Columbia University School of Law.

From his youth, the needs of the community drew him, and to them he gave himself unstintingly. When President Nicholas Murray Butler conferred upon him the Columbia University Medal at Commencement, 1931, he made the following citation: "Generous and devoted in many types of unofficial public service and in supporting and directing important public charities."

His father had been a member of B'nai Jeshurun in 1868, at a time when the congregation was strongly orthodox. Thus, Stroock's connections with the synagogue began with his childhood. He was a product of its religious school. In 1895, he became Secretary of B'nai Jeshurun, a post he was to hold for more than a decade. In 1896 an association for biblical study was created under his chairmanship, and he later became principal of the religious school of which he was himself a graduate.

When, in 1911, Judah L. Magnes was installed as rabbi at B'nai Jeshurun, Stroock presided and gave the welcoming address. He said:

"Eighty-six years ago this Congregation was organized and dedicated to God. Proud as we are of our history and of our traditions, we look forward undauntedly and courageously to a brighter future. Our fathers have pointed the way for us; along that way we have traveled, and with God's guidance we shall continue so to travel.... We have kept the faith."

This speech epitomizes his convictions as to the Jewish religion and was reflected a quarter century later when he described the "pristine beauty and power and glory" of Judaism. In the years following the first World War, it was to the philanthropic, humanitarian interests of the community that he chiefly turned. From the immediate precincts of B'nai Jeshurun he went out to serve the community at large.

In 1924, he was elected president of the Young Men's Hebrew Association, a post he relinquished for the greater one of heading the Federation for the Support of Jewish

Philanthropic Societies of New York City from 1926 to 1929. During the same period he was also president of the Metropolitan League of Jewish Community Associations. He was long associated with the Judaeans, both as a board member and, in 1938, as a vice-president.

One of the major interests in Stroock's life, was the Jewish Theological Seminary of America, whose famous head, Solomon Schechter, was among his closest and beloved associates. The Seminary and B'nai Jeshurun enjoyed close relationships for years and Schechter had been elected an honorary member of the congregation at the time of his arrival in America. In 1910, Stroock became president of the New York Branch Executive Committee of the Seminary, and in 1923 was chairman for New York City in the drive for one million dollars for the school. In 1930, he was elected Chairman of the Board of Directors of the Seminary, and a year later became president of its Library Corporation. He was serving in both positions at the time of his death.

The Jewish Theological Seminary of America was dear to his heart. One of his greatest pleasures was to visit the Seminary to talk with the students. He received the degree of D. H. L. from the Institute of Jewish Religion (1931) and from the Seminary (1935). He was elevated to the presidency of the American Jewish Committee to succeed his dear friend Cyrus Adler upon the latter's death on April 7, 1940.

On the day of his death the Executive Committee met and resolved:

"Mr. Stroock was a member of the American Jewish Committee for many years. In 1930 he was elected to the Executive Committee, and in 1934, he became its Chairman. . . . During the many years of his association with the Committee, Mr. Stroock actively participated in its work. As Chairman of the Executive Committee, especially during the last few years of Dr. Adler's life, Mr. Stroock devoted a great part of his time, his energies, and his many talents to the direction of the activities of the organization. . . . Mr. Stroock never sought personal recognition or commendation. He was wholeheartedly and unreservedly interested in the cause for which the Committee is laboring, and gave a noble example to his colleagues of complete selflessness and boundless devotion. . . ."

A friend of the family writes: "Sol Stroock was a simple man, an integrated man. Stroock, the Jew, stood in very personal relations to the great issues of liberty and justice, and he was active in practical reform in the community at large. Being a Jew was this citizen's life-form, and, quite naturally, he soon came to be regarded as the representative Jew in the larger community also. He was always the Jews' advocate. He always defended their cause. This wider role was not casually and superficially apparent; it came from the natural and spontaneous direction of his being. No thunder. No noise."

Kind and thoughtful in personal relationships, he was fortunate in his marriage to Hilda Weil of New York on March 6, 1904. They had three children of whom two, Minette S. Kuhn and Alan M., survive. The death at the age of 25 of his elder son, Robert, who had already attained distinction in his scholarly and literary pursuits, was the great personal tragedy of Stroock's life. To his family and to the community at large he left a heritage, both American and Jewish, and with all of us remains a memory of a man who worked quietly and with dignity so that those who followed him could "look forward undauntedly and courageously to a brighter future."

His death was marked by wide mourning. Noted men spoke words of appreciation and sorrow. To those voices I cannot, I need not add more. The Psalmist has spoken: "Who shall ascend into the mountain of the Lord and who shall stand in His holy place? He that hath clean hands, and a pure heart. . . . Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness." That was the man. That was Sol M. Stroock.



## RABBI SAADIA GAON

BY ROBERT GORDIS

### I

**T**HIS year, 1942, marks the millenary of the death of one of Israel's greatest sons, Saadia ben Joseph, generally called Saadia Gaon. Recalling his life and work after ten centuries vividly reminds us of the grandeur of Jewish history and the sweep of Jewish experience.

Saadia is both a product of his times and the creator of an epoch and can be understood only against the background of Jewish history. The cultural history of Israel exhibits a remarkable symmetry of form. It begins with two creative periods lasting roughly some two thousand years, during which the Bible and the Talmud were produced. These remain the greatest monuments of the Jewish genius, the first having become the charter of humanity for one half of mankind, the second, Israel's citadel and way of life to the present day.

The Bible and the Talmud are by no means products of Jewish isolation. On the contrary, every page in them testifies to the influence of other cultures, the ideas, languages, and institutions of other nations. But whatever was found valuable in these cultures was fused in the crucible of the Jewish genius and finally emerged indubitably Jewish in form and content. Thus the Bible and the Talmud are superb examples of creative assimilation. The success of this process was due, in no slight measure, to the fact that throughout the Biblical and Talmudic periods, Jews lived in a Jewish environment in which theirs was the dominant culture, at least as far as they were concerned. Even when the Jewish state ceased to exist, the Jews of Palestine and Babylonia enjoyed wide cultural autonomy.

In other areas, and in later times, this was no longer the

case. Outside of Palestine and Babylonia, Jews constituted a minority group that found the impact of foreign cultures more powerful, and their influence harder to withstand. As a result, a new type of assimilation, passive and non-creative, made itself felt in many circles. This was in reality a form of total surrender, which generally expressed itself in complete dissociation from Jewish life and thought, and often in apostasy. Nonetheless, even here the process of creative assimilation went on. Within both types of community, gifted men arose who saw the challenge of the dominant culture and strove to harmonize its best elements with Jewish tradition. They enriched the content of Judaism as they perpetuated it.

There have been three such main periods in Jewish history, each associated with a great name, and each introduced by a Bible translation into the vernacular. The first of these, the Hellenistic, began at the opening of the third century B. C. E. This expansionist Greek civilization looked upon Alexandria as its cultural center. Alexandrian Jewry produced the Septuagint, the first translation of the Bible into any language, and its most gifted son, Philo, made the first significant attempt to harmonize Greek philosophy with the Jewish religion.

The second of these epochs came more than a thousand years later, in the ninth and tenth centuries, c. E., with the spread of Islamic civilization from Arabia and Iraq across the Near East and northern Africa over to Spain. The adjustment of Judaism to Arabic culture is symbolized by Saadia, himself the author of a magnificent translation of the Bible into Arabic.

The third of these periods is the modern era, and may be dated in the eighteenth century with the rise of the Enlightenment and the French Revolution. Its characteristic figure is Moses Mendelssohn, who sought to adjust Judaism and the Jew to the culture of the day and therefore produced his famous translation of the Pentateuch into German.

Comparisons are invidious, yet it seems clear that of these three, Philo, Saadia and Mendelssohn, Saadia was the greatest, in moral stature, breadth of Jewish knowledge, versatility and creative originality.



## II

IT IS worth noting that Saadia came to the fore when the vital energies of Judaism seemed spent at last. For almost a thousand years, the Jewish people had been engaged in creating the Talmud, a vast and imposing interpretation of Biblical Judaism to meet the needs of a new day. So great was the prestige of the Babylonian Talmud, that for centuries the Yeshivoth, or academies, of Sura and Pumbeditha, in which it had developed, were regarded by Jewry as its spiritual centers, for the maintenance of which Jews contributed the world over. To the heads of these Yeshivoth, called by the title of *Gaon*, "Excellency," questions on every phase of Jewish law and lore were addressed from every corner of the world. The replies or *Responsa* of the Geonim, as well as their other legal works, continued the process of interpretation by which Judaism kept pace with changing conditions.

Side by side with the spiritual authority of the Gaonate was another institution, that of the Exilarchate, which represented the last temporal glory of the Jewish state. The ruling authority, the Sassanide kings and later the Caliphs, recognized the Exilarch, who traced his descent from the house of David, as the official representative of the Jewish community, with the power to impose taxes and superintend the judicial system of Jewry. The chroniclers of the time have left us colorful, and perhaps colored, descriptions of the Exilarch, his court and entourage, his powers and possessions. The relationship between the spiritual and the temporal authorities was not always amicable. A powerful Exilarch would tend to dominate the Geonim, while a commanding personality in the Gaonate would outshine the Exilarch. Clashes between the two institutions were not infrequent for financial reasons as well, for large revenues were at stake. But to the masses of the people, in Babylonia and throughout the world, these occasional collisions were unable to dim the luster of recognized and organized Jewish leadership.

Rabbinic Judaism possessed ample prestige, but long before the ninth century it seemed to have spent its force. The Geonim were worthy and often talented men, but none seemed to possess the commanding personality and creative genius necessary to meet the challenge of a new age.

For a new, great religion was born in the Semitic world, Islam. Like a whirlwind, it swept across Asia and Africa and threatened to conquer Europe as well. This new religion, which leaned heavily upon Jewish ideas, released new and unsuspected energies among the Arabs. In the space of a few years, Bagdad became the world's most civilized capital. The works of the Greek philosophers and scientists, virtually forgotten in Christian Europe, were carefully translated and studied and their discoveries were carried further by Mohammedan savants. Mathematics, astronomy, philosophy, philology, poetry and history were cultivated with notable results.

Modern research has revealed that Arabic-speaking Jews played an important part in this significant activity. Exactly as in modern times, however, not a few of these Jews, enthralled by the new horizons that beckoned, abandoned Judaism as outmoded and unnecessary. Some adopted the dominant faith of Islam; others became skeptics, undermining the fundamentals of Judaism with the newly forged weapons of philosophy and logic. These attacks may conveniently, if anachronistically, be described as the challenge from "the left."

Nor was this all. The imposing structure of Rabbinic Judaism had been erected not without opposition from some Jews who resented this new and complex development. Stimulated by certain tendencies in Mohammedanism, they demanded a return to the text of the Bible and the abolition of Talmudic law and custom. In the name of a literal adherence to the words of Scripture, or *Mikra*, Anan and his followers broke away and founded a distinct sect called the Karaites in the second half of the eighth century. As a result of the agitation of these sectaries, Rabbinic Judaism was compelled to return to the text of Scripture and study its original and literal meaning. Thus the foundations were laid for the sciences of Hebrew grammar and lexicography.

This by-product aside, however, the Karaites were fundamentally reactionary. What they sought to do was to blot out a thousand years of development. Today this sect numbers only a few thousand souls, its effort to turn back the clock of time having proved a failure. But in the eighth, ninth and tenth centuries, Karaism was a mighty force, its challenge constituting the attack from "the right."

Nor was all at peace within the camp of Rabbinic Judaism. Faced by attacks on both flanks, traditional Jewish leadership seemed to lack the energy to defend itself. Instead, it was torn into factions, with more than a suspicion of moral corruption in some quarters. Into this breach stepped Saadia. Single-handed, he attacked the enemies on all fronts, brought a new lease of life to traditional Judaism, and immeasurably enriched the content and scope of the Jewish heritage.

### III

SAADIA BEN JOSEPH was born in Dilaz, a village in Fayyum, Egypt, in 882. His father was of humble origin, but possessed a reputation as a scholar. Some documents declare Saadia to be the descendant of proselytes, but since this tradition is repeated of many Jewish worthies, it is not to be accepted at face value. Apparently, it was in Egypt that Saadia later married and raised a family. In his native land, he received a broad education in all phases of Arabic culture. Here, too, he acquired a profound knowledge of Biblical and Talmudic learning, which he later supplemented by years of study in Palestine, whither he went in 915.

He was scarcely more than a boy when he began his literary work, which characteristically combined original scholarship with a responsiveness to live issues. His earliest works include the *Agron*, the first Hebrew dictionary known, intended to help poets with their rhymes, and also a series of polemics against the Karaites, who were very influential in Egypt. His fame had spread beyond his native land, and, when he came to Babylonia, he was given the post of *Alluf* or *Resh Kallah* on the staff of the Academy of Sura.

Meanwhile a new peril arose. A Palestinian scholar, Aaron ben Meir, sensing the weakness of the Babylonian schools, and ambitious for his native land, tried to reassert the authority of the less important Yeshivoth of Palestine, which he headed. In 921, Ben Meir announced that the accepted calendar which had been promulgated in Babylonia was wrong and that all the Jewish holidays should be celebrated two days earlier. Soon world Jewry was divided into two camps, the advocates and the opponents of the new proposal. In fact, for two years the major festivals were

celebrated on different days both in Palestine and in Babylonia, and doubtless elsewhere, wherever the winds of controversy had swept. Saadia was quick to see the grave danger of a new schism, even as he was convinced of Ben Meir's error. Drawing upon his extensive store of Jewish learning and his equally wide knowledge of astronomy and chronology, Saadia attacked the innovation so successfully that the entire project collapsed and the peril was averted.

The chronology of Saadia's manifold writings is obscure, but somewhere in his busy career he found time not only to continue to hammer away at the Karaites, but to polemize vigorously against the skeptics. Against one such hyper-rationalist critic of Scripture, Hivi of Balkh, Saadia wrote a devastating reply in verse. Polemics, then as now, do not make edifying reading, especially after the heat of battle is over, and a kindly oblivion has enveloped all of Saadia's writings of this genre, except for fragments recovered from the Cairo Genizah.

Saadia's brilliant services to traditional Judaism, particularly in the Ben Meir controversy, had attracted worldwide Jewish attention, and when a vacancy occurred in the Gaonate of Sura, Saadia's name naturally suggested itself to the Exilarch, David ben Zakkai, who had the power to make the appointment. He decided to consult an aged, blind scholar of the highest repute, Nissi Nahrawani. The old scholar paid willing tribute to Saadia's attainments, but strongly urged the Exilarch against appointing him Gaon. Saadia's uncompromising integrity and strong sense of self-confidence, Nissi felt, were bound sooner or later to bring him into collision with the Exilarch, who was himself a commanding personality. If a reason had to be assigned for passing over Saadia's name in making the appointment, it was at hand in the fact that Saadia was not a Babylonian like all the other Geonim.

It is to the lasting credit of David ben Zakkai that he chose to disregard this perspicacious analysis, and did appoint Saadia to the Gaonate of Sura in 928. Under Saadia's guidance, the academy experienced a rebirth of activity.

Before long, however, Nissi's fears were realized; Saadia's high moral standards and independence of spirit brought him into conflict with the Exilarch. Two years after Saadia's

installation, the Exilarch had probated a will, according to which he himself was to receive ten per cent of a large estate of some seventy thousand gold pieces. In accordance with the accepted procedure in such cases, the Exilarch sent his son to secure the Gaon's signature to the documents. The Gaon, however, felt unable to give his assent, and, after seeking tactfully to avoid signing without an open breach, finally stated his reason: "Tell your father the Torah commands us, 'Ye shall not respect persons in judgment.'" When the young prince angrily raised his hand against Saadia, the Gaon's servants unceremoniously threw him out of the house.

Again Saadia found himself embroiled in bitter controversy. David deposed Saadia and filled his post with a nonentity, Joseph ben Jacob by name, while Saadia declared the Exilarchate vacant, and appointed Josiah Hasan, a younger brother of David, as his successor. Saadia commanded the support of most of the wealthy and scholarly elements, but the Exilarch, abetted by some scholars who were envious of Saadia's distinction, possessed superior power and the capacity to bribe the court. As a result, Saadia was finally forced into retirement, and for four or five years until 937, he lived in Bagdad, supported by the bounty of friends and disciples.

These years were difficult for Saadia, but proved a blessing for Judaism. His enforced freedom from teaching and administration gave him the leisure to produce his great philosophic masterpiece, *Kitab al-Amanat wal-Itikadat* ("Book of Philosophic Doctrines and Religious Beliefs," or, in the formula of today, "On Faith and Reason"). He wrote it in Arabic, for his purpose was to make it possible for educated Jews of the time, who knew no Hebrew, to remain loyal to Judaism by presenting a rational interpretation of the Jewish religion. It seems probable that a secondary aim was to present the tenets of Judaism to the cultured Mohammedan world. In its Hebrew translation under the title of *Emunot Ve-Deot* ("Faith and Reason"), the work has exerted extraordinary influence upon Jewish thought until the present. It was the first important attempt to synthesize the ideas of Greek and Arabic philosophy with Judaism.

Today the problems of medieval philosophy concern us only in slight degree. Yet, scattered through the pages of

Saadia's masterpiece, are valuable insights into the nature of religion, the meaning of God, the character of man and the universe, as well as the basic doctrines of Judaism, which remain serviceable and stimulating even today. Above all, the entire work is permeated by the profound conviction that Judaism is hospitable to all truth whatever its source, for the seal of the God of Israel is truth.

It is likely, too, that during these years of retirement, he was also able to complete his other great masterpiece, his superb translation of the Bible into Arabic, accompanied by an original and brilliant commentary, still consulted with profit today. Through this work and other writings, Saadia became the father of rational Biblical interpretation and laid the foundation of the scientific study of the Bible.

The seven-year period of estrangement came to an end in 937, when common friends of Saadia and the Exilarch brought about a reconciliation, and Saadia was restored to his post. Shortly thereafter, the Exilarch died, and his son Judah, who had raised his hand against Saadia, succeeded him. When, seven months later, he too died, Saadia took his orphaned son into his own home and raised him with loving care as his own child, until his own death in 942. Uniquely, the exact day and hour of Saadia's death are known from a memoir written eleven years later by two of his sons. From it we learn that the end came on Sunday night, the twenty-sixth of Iyar, at the close of the second watch, about 2 o'clock. Upon this peaceful and idyllic note closed a life filled with conflict and extraordinary achievement.

#### IV

TO GIVE even a summary of his works is not possible within the scope of a brief article. His immense literary output is distinguished by a rare combination of qualities, great originality on the one hand and extraordinary variety on the other. He was a pioneer in so many branches of Jewish lore that he eminently deserves the phrase applied to him by Abraham Ibn Ezra, *rosh ha-medabberim bekhoh makom*, "the first of authorities in every field," first not only in time, but also in the excellence and abiding value of his contributions.



Reference has already been made to his vast polemic output, which comprised defenses against Karaism, skeptical rationalism and his Palestinian antagonist, Ben Meir. His writings included fields as diverse as apologetics, astronomy, Biblical interpretation, history and metaphysics. His works in the field of Rabbinics comprise Responsa, Talmudic commentaries, treatises on specific legal topics and the first known Methodology or Introduction to the Talmud. Everywhere, his philosophic grasp and capacity for systematic presentation are in evidence.

He also wrote verse for the synagogue, though, it must be confessed, with more ardor than talent. However, a few of his *Bakashot* or "Petitions," in which he made no effort to use the artificial verse forms of Arabic poetry, possess simple and moving power. He prepared an Order of Service, or Siddur, for the guidance of the scattered Jewish communities of his day. The mere extent of his work is overwhelming. Henry Malter, his most painstaking biographer, lists about one hundred Hebrew and two hundred Arabic titles of known writings by Saadia.

Yet all these achievements, which would have taxed the energies of half a dozen men, do not include his two greatest works. The vast edifice of modern Biblical scholarship rests on foundations laid a thousand years ago by Saadia in his great Bible translation and the accompanying commentaries. His version avoided the pitfalls of excessive literalism on the one hand, and homiletic and allegorical vagaries on the other. As a rule, he rendered the Hebrew text literally, utilizing his knowledge of Hebrew, Aramaic and Arabic to excellent advantage. But wherever anthropomorphic terms in the original might have conveyed an inadequate concept of God to his readers, Saadia, like the Aramaic translator Onkelos before him, rendered the sense rather than the letter of Scripture. He laid down the fundamental canon of true interpretation, when he declared:

"All works ought to be understood according to the spirit of their author . . . for they [the authors] themselves understand their own words and their meaning better than anyone else."

His scientific approach led him to preface each Biblical book with an introduction dealing with its contents and

structure. This practice of the Gaon was unaccountably neglected by nearly all his medieval successors, but it is universal today. Abraham Ibn Ezra informs us that the translation was written in Arabic characters, probably because here, too, he wished to make the treasures of Judaism accessible to the non-Jewish world.

Finally, his work in philosophy, which contains other writings besides his great masterpiece, "Faith and Reason," created a new field of activity for the Jewish intellect. Malter rightly remarks that Saadia did not merely influence the Judaism of the Middle Ages; largely, he created it. From Saadia to Ibn Ezra, Maimonides and Crescas, and from them to Spinoza, the line of descent is clear and unbroken.

As for Saadia's influence upon the lesser and more numerous leaders and teachers in Judaism, it is incalculable. Every subsequent writer, whatever his field of activity, utilized the work of Saadia as a foundation for his own work.

## V

SAADIA's significance, however, is by no means purely historical. Our own day can find especial relevance in several aspects of Saadia's thought. Our generation has witnessed the deification of blind instinct as the highest human impulse and the resurgence of a deep-seated hatred and suspicion of human reason. This attitude Saadia would have rejected as unworthy of free men. His firm faith that the human intellect can bring men both truth and happiness is reflected in what is virtually a Hymn to Reason:

"With this reason man embraces the past and the future; by it he subdues the animals, that they till the ground and carry in its produce; by it he is able to draw the water out of the depth of the earth to its surface; nay, by it he builds lofty palaces, makes magnificent garments, and prepares dainty dishes; by it he leads armies, equips military camps, and manages the affairs of state; so that men become civilized and orderly; by it he learns the nature of the celestial spheres, the course of the planets, the size of their bodies, their distances from one another, as well as other astronomical matters."



For Saadia, divine revelation was a source of truth independent of man's intellect, but, significantly, the revealed truth had to square with the truth discovered by man. When these two truths seemed to disagree, the one or the other had been wrongly apprehended. Hence his efforts to interpret the Biblical modes of expression rationally, and his criticism of such scientific ideas as he regarded as false. Saadia had no sympathy for those who cleaved either to "faith" or "reason," for he was profoundly convinced that truth was one. His rational approach to the Bible as a source of religious truth is indicated in his introduction to the Pentateuch. He writes:

"The All-Wise purposed in this Book to educate those beings which were gifted with reason and to fashion them for His service. Now there are three kinds of education, of which one is stronger than the others. The first consists in saying to the one to be educated: 'Do this: do not do that,' without making him understand the consequences of the command or the prohibition . . . . The second kind consists in giving the consequences of the path chosen. The third kind of education adds thereto the history of those people who have obeyed and were rewarded by salvation, and of those people who disobeyed and were punished by misery. . . . And God has revealed, in this book which is dedicated to the education of His servants, the three methods . . . . He commands piety and prohibits sin; He announces the reward of good actions and the punishment of evil actions; and finally He gives the history of those who lived on earth before us, — the salvation of those who have been virtuous and the punishment of those who have been wicked."

One of Saadia's most fruitful insights is his division of the commandments of Judaism into two classes, those dictated by human reason and those originating in divine revelation. But even the latter category of commandments are not irrational, quite apart from their value as a moral discipline. We may restate his two categories of laws as, a) *ethical* and hence essentially universal for all men, and, b) *ceremonial* and therefore historical, rooted in the unique experience of Israel.

Saadia's emphasis on the rational and the ethical is characteristically Jewish. Our faith in Moses' message, he

argues, is based not on the miracles associated with his name, but on the intrinsic ethical value of his teaching. The triumph of justice and the redemption of his people constituted for Saadia an unassailable proposition, in which he believed with warmth and passion. Finally, for Saadia, as for all the great leaders of Israel, there was no dichotomy between learning and life, between idea and act. His own career exemplified the truth of the Talmudic dictum: "Great is learning, for it leads to action." (Kiddushin 40b).

The greatness of Saadia's deed is enhanced by his transcendent personality. His originality and breadth of learning were set off by an abounding vitality and a deep concern with the problems of the day. He was a fighter, not a recluse, a flame giving off warmth as well as light. He fought to maintain the unity and the validity of Jewish tradition against dissension within Jewish ranks and the attack of the reactionary Karaites from without. He struggled against the skeptical superficial "modernism" of his day by creating a truly modern, enriched yet reverent interpretation of Judaism for his own age. And he underlined his sincerity by unflinching personal integrity, maintained at the cost of sacrifice in the face of privilege and power. Saadia thus exemplified the highest qualities of leadership, a leadership rooted in learning and crowned by character. The great Maimonides, who in many respects carried forward the work of Saadia, paid him no more than a deserved tribute when he wrote:

"Were it not for Saadia, the Torah would almost have disappeared from the midst of Israel; for it was he who made manifest what was obscure therein, made strong what had been weakened, and made it known far and wide by word of mouth and in writing."

In his *Sefer ha-Galui*, Saadia calls attention to the amazing fecundity of Jewish moral and intellectual genius through the ages, which he regards as Providential. He declares: "God does not leave His people at any period without a scholar whom He inspires and enlightens, that he in turn may instruct and teach it, so that thereby its condition may be bettered."

The truest evidence for this principle is the life and work of Saadia himself.





ALEXANDER KOHUT

## ALEXANDER KOHUT

1842-1942

BY ISMAR ELBOGEN

ONE hundred years have elapsed since the birth<sup>1</sup> of Alexander Kohut, a great scholar and leader. He was born in Hungary, and at a period when that country gave birth to many brilliant minds which were to become a blessing to Jewry: *e. g.*, Albert S. Bettelheim, Aaron Wise, Benjamin Szold, Adolph Huebsch, in America, and Joseph Perles, David Hoffmann, Siegmund Maybaum, in Germany — not to speak of the numerous outstanding scholars like Samuel Kohn, Ignaz Goldziher and Wilhelm Bacher who served Judaism in their own country. Hungary was then the seat of old Talmudic schooling and received some of the rays of the Mendelssohnian enlightenment — a combination which equipped it to nurture a large number of extremely gifted men and to impart its inspiration to Jewry at large.

At the time of Alexander Kohut's birth, the Jews of his country were fighting a double fight — for Hungary's independence and for their own emancipation. The two movements were interdependent; the Hungarian patriots were willing to grant full rights to the Jews, provided they became Magyarized, adopted the language and the culture of the country. Alexander Kohut himself, throughout his life, was a fervent Hungarian patriot; he spoke, preached, and wrote in Hungarian; and even his son, George,<sup>2</sup> that unforgettable lofty soul, though he had left Hungary when a boy of eleven, was wont to speak Hungarian and sometimes even to write verse in his native tongue. Alexander Kohut was an enthusiastic adherent of the movement of independence, and such an admirer of the national hero, Louis Kossuth,<sup>3</sup> that after the latter's death, though Kohut himself was a deathly sick man, he insisted on attending the Sabbath service at which he delivered an impassioned address and at the end of which

he collapsed. It was indeed the last time that he left his house alive.

Already as a boy Alexander Kohut showed signs of the future scholar; he was a polyglot and well versed in Jewish lore. After graduating from a Budapest high school he went to Breslau to the famous Rabbinical Seminary, headed by Z. Frankel, which comprised a Faculty of such luminaries as H. Graetz, the historian, J. Bernays, the philologist, and M. Joel, the philosopher, all epoch-making scholars and fascinating teachers. In fact, it was not so much the curriculum of the Seminary which built up that grand school as the personalities of the eminent professors. They impressed their pupils with their ardent search for truth. The Seminary was not so much concerned about the amount of knowledge the graduates carried away with them as with their thorough methodical training and their ability to do original research work. Education was more strongly emphasized than the mere accumulation of knowledge, and an extraordinary number of renowned scholars is found among the early classes of the Seminary. Theology was not in the curriculum. Frankel did not believe that anybody could teach the right — i. e., *his* — theology, which he designated as that of historical Judaism. He himself tried to mold the characters of his pupils through occasional remarks in his lectures and through personal interviews. His system worked well enough during his lifetime, and he created a conforming school of disciples.<sup>4</sup>

All the students of the Seminary had to attend the University, and such smaller German universities as that of Breslau at that period always had some excellent and inspiring professors. As a rule, the students majored in philosophy, history or Oriental languages. Almost all of them aspired to a Ph. D. degree; usually they attended foreign universities in order to obtain it. Alexander Kohut went to Leipzig, then the Mecca of Semitic studies. The High Priest of this department was Heinrich Lebrecht Fleischer (1801–1888), well known through his additions to Jacob Levy's neo-Hebrew and Chaldaic dictionaries. Besides Semitics, Kohut cultivated the Persian language and literature. He became so deeply impressed by the numerous analogies between Persian and Talmudic religious views that



he chose as the subject of his thesis "Jewish Angelology and Demonology in their dependence on Parsism," — the first investigation by a Jewish scholar of this interesting problem, which won him much credit.<sup>5</sup> Later on he studied the Persian translation of the Pentateuch.

But above all, Alexander Kohut returned to an idea which he had cherished since his early youth, a revised edition of the *Aruk* of Nathan ben Jehiel.<sup>6</sup> This classic Hebrew and Aramaic dictionary, composed in Rome about the year 1100, is of incomparable value to the student of old Jewish literature inasmuch as it preserves many lost texts and quotes numerous well known ones in much more correct readings than those familiar to us. However, the *Aruk* itself was transmitted in a very corrupt text, the first editions and the manuscripts showing many variants. It was Kohut's intention to publish this great work in a critical text, revised after the best sources available. Furthermore, he believed that his knowledge of Persian would be of utmost help in elucidating the Talmudic sources of the work. The Jews of Babylonia lived under Persian rule and were influenced by the conditions of Persian life. Hence, many obscure words and passages, he thought, could be explained through familiarity with that language. He employed the whole of modern philological apparatus in order to enlarge and improve the existing linguistic interpretations.

It was a gigantic task which Kohut undertook. He functioned as a rabbi in provincial towns<sup>7</sup> with no scientific library facilities. Photographic or typewritten copies of manuscripts were then unknown, assistants or secretaries not available — he had to do all the work himself, to use his own eyes, his own hands. For about twenty-five years he remained absorbed in the work; with feverish passion he labored on it; he neglected his health, his family, — for the greater part of the nights, too, he gave to his *opus magnum*. In 1878, when the printing commenced, he wrote a remarkable introduction, showing that he had already surveyed the whole of the material. But it took more than fourteen years before the eight volumes of more than 8,000 columns were seen through the press. The printing was an ordeal in itself. When the scientific material was ready in manuscript, the struggle to meet the cost of printing began.

No publisher was ready to assume the risk of so large an undertaking. Many persons were eager to possess such a work, but very few would buy it. There were no learned institutions or public funds to sponsor it in a satisfactory way. Volume by volume had to be financed through the efforts of the author and his close friends.<sup>8</sup>

He called his work *Aruk ha-Shalem*, or *Aruch Completum*. It was his ambition to make the old dictionary encyclopedic and to provide the student with all information related to the subject. A stupendous number of learned notes and comments had to be collected. Moritz Steinschneider, a close friend of the Kohut family, jestingly called the work the "overcomplete" *Aruch Completum*. The author had given too much, and with his lavish additions and different forms of brackets, rendered it somewhat difficult for the reader to find his way through the thickets of the scientific forest. This accounts for the fact that the work, acclaimed by the greatest authorities as a "monument of science," did not become as popular as was to be expected. One can imagine the happiness of the author when at last he succeeded in completing the manuscript. The whole family had to be present at that solemn moment. The fourteenth of May, 1889, at 1 a. m. he called the members of his family to his study and each of them had to write one of the words he had reserved for them — just as when a newly-written *Sefer Torah* is dedicated by a congregation, the most important members thereof are honored with writing the last word.<sup>9</sup>

While Kohut was busy with the *Aruk* and had published four of its volumes, a significant change came into his life. He received a call from the Congregation Ahavath Chesed, now Central Synagogue, of New York City. After much deliberation, he accepted it and arrived there on May 3, 1885.<sup>10</sup> "The joy of his new congregation" — so writes a competent observer — "was unbounded. His arrival was everywhere acclaimed with the utmost enthusiasm. A new light had come to American Israel."<sup>11</sup>

Kohut was anything but a fighter. Polemics were abhorrent to him. However, he enjoyed the reputation of being an outstanding rabbinical scholar and a fascinating preacher of traditional Judaism. The orthodox group, then



represented through the *American Hebrew*, looked for a rallying cry. But he was not a champion of orthodoxy; he was a loyal disciple of his master, Z. Frankel. He sought neither the "way of fire" nor the "way of snow." Perhaps the best designation for him would be that of a conservative reformer or a progressive conservative "offering the old and the new in happily blended union." He made his first public appearance with a series of sermons on the *Pirke Abot* wherein he stated his program, to wit, that "we can not maintain Judaism without tradition." He advocated, instead, a moderate reform. "A reform which seeks to progress without the Mosaic rabbinical tradition is a deformity — a skeleton without flesh and sinew, without spirit and heart. It is suicide, and suicide is not reform. We desire Judaism full of life. We desire to worship the living God in forms full of life and beauty; Jewish, yet breathing the modern spirit. Only a Judaism true to itself and its past, yet receptive of the ideas of the present, accepting the good and beautiful from whatever source it may come, can command respect and recognition."<sup>12</sup> He preached unity, peace; he preached against intolerance, and when it came to actual shortcomings, he criticized the Orthodox and the Reformers alike. Nevertheless, Reform Judaism considered these sermons as a challenge. Kaufmann Kohler, then rabbi of Temple Beth El, answered in a series of sermons preaching radical reform.<sup>13</sup> A kind of modern disputation started from the two New York pulpits and the great public of these and many other congregations followed with interest and anxiety the polemic which from both sides was led without passion and without animosity — Kohler and Kohut remained personal friends. American Jewry saw the alternative of the two different standpoints and cried for a decisive word.

In the fall of the same year, 1885, Kohler convened a meeting of rabbis in Pittsburgh. Nineteen rabbis met and passed resolutions which became known as the Pittsburgh Platform of Reform Judaism.<sup>14</sup> It is a very peculiar document, significant of the currents prevalent in those days. It was not a *Confessio Judaica* but a homage to the latest European school of thought in science, in history of religion and particularly of the religious evolution in Israel. The laymen did not get much out of this platform; they did not

learn what to believe and what to do, but only what not to believe and not to do. They heard that the observance of such Mosaic and rabbinical laws as regulate diet, priestly purity and dress are apt to obstruct rather than further the spiritual elevation of the modern man. The only positive sentence they read was, "That today we accept as binding only the moral laws of the Mosaic legislation, and maintain only such ceremonies as elevate and sanctify our lives," but nothing was added to give a living quality and spirit to this general and rather vague statement.

The platform aroused a storm of opposition. Kohler termed it "the Jewish declaration of independence." Independence from what? asked his opponents, and answered: "Independence from Judaism."<sup>15</sup> Kohut did not take part in the controversy; he had his personal grief—he was mourning the loss of his beloved wife, the mother of eight children. But the controversy had consequences; the orthodox and conservative groups felt that some positive action was needed. Sabato Morais, the saintly rabbi of Congregation Mikveh Israel in Philadelphia, severed his connection with the Hebrew Union College, at which he had served as a member of the Committee on Examinations, and he launched the idea of founding a seminary, the purpose of which was to be "the preservation in America of the knowledge and practice of historical Judaism." He approached Alexander Kohut, the outstanding Talmudic scholar in the country, and found him willing to apply his vast knowledge and his learned experience to the noble task. In 1887, the Jewish Theological Seminary of America opened its gates in New York City. It was a very modest institution which had to struggle for its existence.<sup>16</sup>

Unfortunately, Kohut was a broken man, tormented by that lethal illness to which he succumbed a few years later. Notwithstanding his severe pains, he insisted on continuing his classes, and when he felt too weak to leave his house, the students came to his sick-room and sat at his bedside. Foremost of them were young Stephen S. Wise, Joseph H. Hertz, the present Chief Rabbi of the United Kingdom and, last but not least, Kohut's own son, George Alexander.<sup>17</sup> And one more interesting feature. As early as 1890, while in Europe, Dr. Kohut invited Solomon Schechter to head

the faculty of the young Seminary. At that time Schechter thought that the time was not yet ripe for him to leave Europe, but ten years later conditions were different, and he accepted the call.<sup>18</sup>

Alexander Kohut died on the 25th of May, 1894, at the early age of 52. He passed away, but he "continued to live never more to die." Never was the memory of a husband and a father cherished with more devotion than that of Alexander Kohut by his family. His young widow, a true *Eshet Hayil*, erected to her husband an everlasting monument through her deeds and her writings. And his son George, so tender-minded and poetic, devoted his life to the memory of his father. In addition to publishing a memorial volume in his honor and reprinting his main work, the son organized The Alexander Kohut Memorial Foundations for the furtherance of Jewish scholarship.<sup>19</sup> The large number of valuable contributions to the knowledge of Judaism, published under the auspices of the Kohut Foundations are, and will ever remain, a blessing, even as they will perpetuate the memory of Alexander Kohut.

<sup>1</sup> The date of Alexander Kohut's birth at Felegyhaza, Hungary, is given by his brother Adolph as May 4, 1842 (*Semitic Studies in Memory of Alexander Kohut*, p. IV). But in the *Jewish Encyclopedia*, VII, 537, George A. Kohut gave the date: April 24, 1842.

<sup>2</sup> Born February 11, 1874 in Hungary, died New York City, December 31, 1933. For his character and his writings cf. Rebekah Kohut, *His Father's House*.

<sup>3</sup> Kossuth died March 20, 1894, at Turin. He has a monument in New York City on Riverside Drive. About Kohut's attitude cf. Rebekah Kohut, *My Portion*, p. 190.

<sup>4</sup> On the Breslau Seminary see the present writer's: *Ein Jahrhundert Wissenschaft des Judentums* (In: *Festschrift z. 50 jährigen Bestehen d. Hochschule für die Wissenschaft d. Judentums*, Berlin, 1922, p. 126 ff.).

<sup>5</sup> The Angelology was published in 1866. Of the publications of Kohut cf. George A. Kohut, *A Tentative Bibliography*, 1927.

<sup>6</sup> On the *Aruk* cf. Hermann Vogelstein: *Rome* (Jewish Communities Series), 1940, p. 132 ff.

<sup>7</sup> After having served for a short time as Rabbi in Tarnowitz, Upper Silesia, he became successively Rabbi at Scékesfehérvár (where his son George was born), Pecs and Nagyvarad, Hungary.

<sup>8</sup> Kohut's original manuscript of the *Aruk* in his beautiful handwriting is deposited in the Library of the Jewish Theological Seminary of America. The author had intended publishing his work in Hebrew and adding a

German translation. He soon omitted the German version because it would have enlarged the work to at least three times the present size. The Seminary preserves also the book of subscriptions which shows the enormous difficulties met by the author.

<sup>9</sup> A dramatic description of the scene is given in *My Portion*, p. 162 ff. Extremely valuable supplements to the *Aruk ha-Shalem* are furnished in D. S. Blondheim: *Notes on the Italian words of the Aruch Completum*, 1933, and in S. Krauss: *Tossefot he-Aruk ha-Shalem*, 1937. Of his collaborators Bernhard Geiger deserves special mention.

<sup>10</sup> About the call to New York cf. *My Portion*, p. 78; *ibid.*, p. 80, the quotation of an article of Barnett A. Elzas.

<sup>11</sup> Mr. Philip Cowen, the founder of the *American Hebrew*, told the present writer that at first his group was in doubt whether Alexander Kohut was the leader they longed for. Only after having heard his first sermons did they decide to give him their full support, and Max Cohen, one of the co-editors of the *American Hebrew*, translated the sermons from the German. In this form they were printed in their magazine and later published as a separate book, *The Ethics of the Fathers*, 1885.

<sup>12</sup> *Ethics*, p. 12 f.

<sup>13</sup> Kaufmann Kohler, *Studies, Addresses, and Personal Papers*, 1931, p. 201 ff; 593.

<sup>14</sup> Authentic report of the proceedings are in the *Jewish Reformer* for January 15, 1886. The platform is reprinted in the first *Yearbook of the Central Conference of American Rabbis* and in D. Philipson, *The Reform Movement in Judaism*, p. 355 ff. The words faith, confidence, prayer do not occur in this important document.

<sup>15</sup> The polemics mostly in the *American Hebrew* of the beginning of the year 1886. Cf. also *My Portion*, p. 99 ff., 114 f.; Philip Cowen, *Memoirs of an old Jew*, p. 405 ff.

<sup>16</sup> Cf. *The Jewish Theological Seminary of America. Semi-Centennial Volume*, ed. by Cyrus Adler, p. 4 ff; *My Portion*, p. 115.

<sup>17</sup> *My Portion*, p. 189.

<sup>18</sup> *Ibid.*, p. 139.

<sup>19</sup> The beginnings of the Foundations go back to the year 1915.

# NACHMAN KROCHMAL: THE PHILOSOPHER OF ISRAEL'S ETERNITY

BY MAX NUSSBAUM

"And I will put My Spirit in you, and  
ye shall live." —  
Ezekiel, XXXVII, 14

## I

THE year 1648, the date of the Peace of Westphalia, marks the beginning of a new era in European history. It represents the setting of an old and the dawn of a new world, on whose horizon the sun of Enlightenment was soon to rise.

In Jewish history, the year 1648 denotes a date both important and fateful: important for the West, fateful for the East. For the Jewry of Western Europe, this year marks the beginning of a period of transition which came to a close in the revolutionary year of 1789, which in turn inaugurates the era of Jewish Emancipation. While Western Jewry is thus moving forward on the road to a broader culture, Eastern Jewry is driven backward. While the West progresses toward modern humanism, the East retreats toward medieval barbarism. While Mendelssohn and his friends, Lessing and Dohm, are cementing a mutual cultural understanding as the first step toward Enlightenment and Emancipation, the East passes through a period of political conflicts, accompanied by pogroms and bloody persecution.

This discrepancy between the fate of Western and Eastern European Jewry found its counterpart in the spiritual expressions that Judaism gave to this period of transition. The hegemony of German-Polish Jewry that had been prevailing for many years was broken for the first time, and each partner took another course. The West started out toward Enlightenment — the East toward Hasidism. Both move-

ments had one thing in common: the yearning for a spiritual renaissance. But Liberalism and Enlightenment made Jews strive for a cultural revival and for a life in freedom, proclaiming the spiritual emancipation as the indispensable presupposition for civic emancipation. It was a centrifugal movement, directed toward the outer world of Europe. Hasidism, on the other hand, proclaimed the immanence of God and sought a religion not of the Reason but of the heart, which would afford the individual the feeling of God's presence in every phase of daily life and solace in times of tribulation. It was a centripetal movement, directed toward the more intimate values of Judaism. Thus, at the end of the eighteenth century, European Jewry had two faces, looking into opposite directions: the one toward Europe, the other toward the Ghetto; the one toward assimilation, the other toward segregation. One face looked at the world with the eyes of Moses Mendelssohn (1729-1786), the other with the eyes of Israel Baal Shem (1700-1760).

The decades following the French Revolution, up to 1848, again displayed two diverging trends of development in the West and in the East of Europe. In spite of setbacks and hostile attacks on the part of a disillusioned and dissatisfied populace, equality of rights — that trophy of the gallant fight for emancipation — was eventually raised to the status of an enacted law. Western Jewry, in its turn, was willing to pay the price for the gift of emancipation and civic rights. The price was Assimilation — a movement that, nourished by the element of humanism on the one side and by practical utility on the other, characterized the nineteenth century in Western Europe. But before these ideas had a chance to be transplanted and to become effective in the East, the Russian pogroms started at the end of the nineteenth century, and what vital spirit there was within Eastern Jewry exerted itself in the new movement of a national renaissance. Once more European Jewry showed two opposite faces. While Western Jewry pursued the course of Assimilation, Eastern Jewry emphasized its identity as a national group. As the cultural sediment of enlightened Assimilation in the West, we have the *Wissenschaft des Judentums*, with the Reform movement as its religious accompaniment. Its counterpart in the East was the Russian Haskalah with its



distinctly national character, reviving the Hebrew language and literature. Their "founding fathers" were Leopold Zunz (1794-1886) in the West and Isaac Ber Levinsohn (1788-1860) in the East; the one the spiritual descendant of Moses Mendelssohn, the other, despite all, still virtually related to Baal Shem.\*

There was one country, however, where East and West met, and this was Austria. Here Emancipation had come late, and when it finally came, it appeared as "tolerance" rather than as liberalism. This country lacked the intensity of both Western progressiveness and Eastern barbarism. Its device was the compromise of the "Toleranz Patent," issued by Joseph II in 1782, which, though proclaimed as a document of Emancipation, retained many disabilities.

The Jewry of Austria responded in a like spirit. Emancipation did not captivate Jewish souls here as it did in Germany, nor did the Haskalah inaugurate a national movement as in Russia. What we had there was a renaissance of Hebrew literature and letters. This Austrian movement was not removed from the world like Hasidism; it was cognizant of the world and took advantage of its progressive tools. On the other hand, it was unlike the Western assimilatory Enlightenment inasmuch as its main concern was Judaism as a whole. The goal of this literary movement was not to adjust Judaism to the surrounding culture. To analyze Judaism, to discover its substance and demonstrate its eternity with the help of the tools forged by Western civilization and European philosophy, was its supreme purpose.

The center and symbol of this literary renaissance is Nachman Krochmal. In his personality East and West seem to have a rendezvous. He has been called the Mendelssohn of the East; and, significantly enough, it is claimed that he was of the family of the Baal Shem. Krochmal was an intimate friend of Isaac Ber Levinsohn, father of the Haskalah in Russia, whose first book he helped to publish; while Leopold Zunz, founder of the *Wissenschaft des*

\* Recent studies have shown that the Haskalah, though in constant opposition to Hasidism, was inwardly deeply linked with it. That this is also true for Levinsohn, see *Toldot ha-Safrut ha-Ibrit ha-Hadashah* ("History of Modern Hebrew Literature"), by P. Lachover, Book 2, p. 87.

*Judentums*, edited Krochmal's principal work, *Guide for the Perplexed of the Time*. For the first time after long centuries, at least in one corner of Europe, Judaism is not Janus-faced, but is represented by a personality whose eyes, though trained to look through European glasses, view Judaism with the scholarly precision of a Zunz and the national instinct of a Levinsohn, with the intellectual penetration of a Mendelssohn and the pious depth of a Baal Shem.

## II

BRODY was a beautiful and flourishing town near the Russian border. Under Austrian government, in the latter part of the eighteenth century, it enjoyed the privileges of a "Free City" and, as such, was a center of prosperous merchants who used to travel to the West and bring home with them a breath of the new spirit of liberalism. It was a city of writers and thinkers, touched by the new rays of Enlightenment.

Here Nachman Krochmal was born in 1785, the scion of a wealthy family. His father was a prosperous merchant who would often go to Berlin and Leipzig and, on those occasions, meet Moses Mendelssohn and David Friedländer. From his mother's side Nachman was — if our sources are reliable — a descendant of Baal Shem and the grandson of Rabbi Nachman of Horodenko, for whom he was named. His father was already a *maskil* (enlightened) and gave his son a modern Jewish education with no radical leanings to any side. And though Nachman had to pass through all the customary stages of Jewish education — Heder, Bet ha-Midrash, Torah, and Talmud — he was trained to think freely, justly, and independently, guided by his father's moderateness and intelligence.

Nachman Krochmal's life was uneventful and might have been peaceful but for annoying financial reverses. As customary at that time, he married very young, at the age of fifteen, and went to Zolkiew, an attractive little town near Lemberg, where he spent ten years with his wife and his parents-in-law. It was here that he began seriously to learn, to study, and to search: to search for truth. He read Mai-



monides, Abraham Ibn Ezra, and Nahmanides, as well as the Scholastics and Spinoza. He also read Lessing, Kant, Fichte, Schelling, Hegel, Mendelssohn, Maimon, and the French literature. These studies later on provided the background for his philosophical and historical conceptions.

After the ten quiet and fruitful years, the tide turned, and his life became harried by illness and poverty. In spite of all reverses, he continued his studies, and disciples, among them Rappoport and Letteris, gathered around him. With them he discussed historical, philosophical, and general Jewish problems. They urged him to publish his ideas, to put his philosophy into a book which would make him the leader of his generation. But Krochmal refused. The time was not yet ripe. Only years later, after the death of his wife, when he returned to Brody in order to earn a livelihood for himself and his little son, did he begin, despite his very depressed mood, to write the first part of his *Guide for the Perplexed of the Time*. His last years, however, he spent in Tarnopol with his daughter and son-in-law, where at last he found the peace and tranquillity needed for the continuation of his work. Before he died, on the 31st of July, 1840, he asked that the manuscript be sent to Leopold Zunz in Berlin in order to be published. Zunz first issued the book in 1851, eleven years after Krochmal's death.

Many factors have shaped Krochmal's personality: his father's guidance and the modern Jewish education at his home; the free spirit of his native town and of Austria of that time; the revolutionary atmosphere of Europe, and his friendship with many leading *Maskilim*, among them the already mentioned Isaac Ber Levinsohn of Kremenez, and Dov Ber Ginsburg (1776-1809), the first writer of the Haskalah in Galicia, who lived in Brody. All these influences made him hospitable to all the modern currents of his time and prevented him from becoming prejudiced, narrow, or radical. The characteristic trait of his personality was moderation, the avoidance of extremes, and choice of the golden mean. As motto of the second chapter of the *Guide*, Krochmal quotes the famous parable of our rabbis: "The Torah has been compared to two paths, one of fire and one of snow. If a man takes the first path, he will die by the

flames; if he takes the other one, he will perish in the snow. What then must he do? He must walk in the middle."

As a scholar, the aim of his life was to discover the truth. But how? Krochmal gave the answer: In every generation there are those who blindly believe in everything, "the fools among the believers," and those who, afraid of making the same mistake, go into the opposite camp of complete denial, "the frivolous scoffers." Where, then, is the truth? In the middle road that lies between both extremes and leads to the underlying principle common to both of them. The truth of this principle can be revealed through the methods of historical criticism.

This leads us to Krochmal's methodology. If we examine his way of thinking, we find that he has a threefold approach to the objectives of his research: a historical, a critical, and a philosophical.

Krochmal was a historian who under Hegel's influence introduced the historical method into Jewish thinking, maintaining that every fact of history had to be considered in relation to its surroundings, its time and place. This was a complete innovation in intellectual Jewish life, for even the highly advanced Jewish philosophy of the Middle Ages was not cognizant of the importance of "Time and Space" in the development of Judaism. Maimonides lacked the historical conception, and so did Mendelssohn. Krochmal was the first of the Jewish thinkers to employ the concepts of "Time and Space" as principal elements of his historical method. To appreciate the greatness of Krochmal's historical approach, we have to realize that at his time all the important books on Jewish history and tradition (those by Frankel, Geiger, Rappoport, and Graetz) had yet to be written, and that he had to start his work from the very beginning and all by himself. He had to do his own spade work; he had to gather facts and to confront them with the realities of Time and Space and the laws of development.

The second methodological tool that Krochmal used in examining the phenomena of Jewish history and tradition was that of criticism, that is the arrangement and microscopic analysis of individual items of history, and the determination of their value by the judgment of the intellect. This was not entirely new. Krochmal had a predecessor in the famous

Italian Jewish scholar Azariah de Rossi (1513–1578); but Krochmal made criticism one of the main pillars of his ideological construction.

The third element in Krochmal's methodology was the philosophical. On the basis of his historical and critical research, he attempted to erect a towering structure of philosophy. Since Maimonides, generations of Jews had been without a comprehensive philosophical system of Judaism, and Krochmal felt the urge to provide a guide to his contemporaries. Hence he tried to rise above history and criticism toward the more elevated sphere of philosophy — metaphysics, philosophy of religion, and philosophy of history — and bring the resultants of his studies into one unified system. From the height of this structure, he was able to comprehend the universe as a whole and within it Judaism in its entirety, disclosing the eternal laws which govern the common events of life and history.

As historian, Krochmal was a synthesist; as critic, an analyst; as philosopher, a systematizer. All his endeavors, however, served but one purpose: to define Judaism as a unified whole of one spiritual process which, like a mighty stream, though often torrential, leads Israel securely through the ages from its eternal source to its eternal destination.

### III

It is not the task of this essay to deal with Krochmal's entire system of thought as formulated in his *Guide*. I shall but single out one important topic from his discussion which may well stand as *pars pro toto* — namely, Krochmal's philosophy of history.

Its starting point is the idea of the sociability of the individual. Pursuing the line of ancient Greek philosophy, that of Plato and Aristotle, and influenced by Giambattista Vico and Hegel, Krochmal holds that, in contrast to the solitude of animals, man is a sociable creature by nature. Through divine predestination, sociability is an impulse innate in our souls, which inspires men to think in categories of society. Sociability is the cause and foundation of human development, that is, of history. According to Krochmal,

the development of society is effected by a natural process brought about by the necessity of living together and "by the help of God's guidance." When society first comes into existence, it establishes a social order of work, with habits of justice and righteousness, which later become stabilized in a code of laws, developing slowly the notions of mercy, love and honor in family, community and nation. Then society is no longer concerned with what is necessary, but with what is pleasant and sublime; it is creating art, music, poetry, and with these proceeds the religious knowledge of God which is "planted in the depths of the human soul." This is the stage that Krochmal calls the period of budding and growth of society.

At the next stage, society reaches a point of peaceful activity, putting all its social, ethical, cultural, and religious principles of the first period into realization, developing its language and science, spreading the knowledge of history, fixing its system of youth and adult education, and acquiring all the qualities which serve to identify a nation. At the same time the spirit is elevated, the cognition of God becomes a common heritage, and the worship of God attains to a most sublime ceremony "in sincerity of thought and in purity of worship." This is, according to Krochmal, the second period of human development. It is that of maturity and completion.

Finally, the nations enter into their third and last period of the cycle, that of decay and destruction. At a certain point, the material civilization of nations begins to spoil their character. Different symptoms: diversion, pride, domination, and superstition — like natural diseases attacking the body of society — indicate a moral decline; the spirit of justice and goodness vanishes; the knowledge and the worship of God perish; the members of the community are no longer united; influences of foreign powers begin to spread and weaken the heart of nations, so that everyone believes in everything. The consequence of all this is a spiritual decline which, in its turn, destroys the foundation of the state and leads to the death of the nation. The destruction is completed.

Such is the order of growth, consolidation, and destruction prevalent in history. However, Krochmal is not satisfied

with stating the fact of this triple process but tries to discern the principle which is behind history, permeating all development, and governing the law of growth and decay. Here he introduces an idea which has played a most important part in German Idealism: that of "Spirit" and "Absolute Spirit."

Following Fichte — and unlike Hegel — the world to Krochmal is not the source but the creation of the Spirit, which is identical with God, who is the source of all being, the only true reality, the Absolute or Total Spirit. As God is immanent and indwelling in the universe, the God-Spirit reveals Himself everywhere, in nature and history. In history, however, He reveals Himself to the nations not totally, but partially, not in His entirety, but through one or another of His attributes only. Thus, each nation in history receives a spark of the divine light. This spark is the fountainhead of all the creative forces within the nation; it molds her civilization and her culture, it shapes her particular characteristics and individual features. This is what Krochmal calls *ruah ha-uma* (the National Spirit) or *ruah prati* (the Individual Spirit), which indeed he considers as being identical with the nation. For, says he: "The substance of the nation is nothing but the substance of the Spirit within her."

The revelation of this Individual Spirit is common to all nations; but in contrast to the Total Spirit which alone is eternal and infinite, the Individual Spirit is timebound and finite. Therefore, the nations being identical with their Individual Spirit are timebound and finite too; they are mortal and do not survive. The nations pass through the three periods of growth, maturity, and decay, because the Individual Spirit within them grows, flourishes, and degenerates.

This is one of the main ideas of Krochmal's philosophy of history, taken from the philosophy of nationalism of the German Idealism. But to Krochmal it serves only as an introduction to a conclusion of more vital importance — to wit, the uniqueness of Israel's place among the nations. The question which arises here, of course, is that of the miraculous survival of the Jewish people. If the triple process of growth, maturity, and destruction is a law of universal validity, how then have the Jews succeeded to

exist until this very day? It is in this connection that Krochmal gives his famous answer.

The Jewish nation is subject to the same genetic laws of history as the rest of the nations and passes through the same process of growth and decay. This process, however, has occurred not only once in Jewish history but has repeated itself several times. Krochmal, in fact, distinguishes three such cycles in our history: the first reaching from Abraham to Gedalia, the second from the Exile in Babylon to Bar Kohba, and the third from Rabbi Judah ha-Nasi to the expulsion from Spain, each of them being a triad of growth, maturity, and destruction. That is to say that at the end of the third period of each cycle, Israel always overcomes the deadly destruction and starts out for the opening of a new cycle. To explain this unique phenomenon in history, Krochmal, inclined toward mysticism, assumes that God — or the Absolute Spirit — revealed Himself to mankind in a double way: to the nations of the world, partially; but to Israel — and to Israel only — totally. It is through an unseparable attachment between God and Israel, revealed on Mount Sinai, that the Jewish nation was privileged to receive the Total Spirit instead of the Partial one. Unlike Judah ha-Levi, Krochmal does not claim for the Jewish nation to be above the natural powers of development; he does not ascribe the fact of the Jewish survival to a miracle, but to the Absolute Spirit which, by the will of God, has become Israel's spirit throughout the ages. Because this spirit is timeless, always rejuvenating itself, and never called off from the sphere of humanity, Israel, its bearer, is also everlasting, always regenerating, and never leaving the scene of history. Israel is eternal.

It should be remarked that there is no metaphysical necessity for the special relationship between Israel and the Absolute Spirit, and, indeed, Krochmal does not attempt to prove it metaphysically. To him this relationship is a self-evident fact, the very pillar of his inmost belief, the axiom of his entire religious-philosophical structure. The idea, in this form, came to him from the Kabbalah, especially from Nahmanides who influenced him strongly. But, I think, we should not judge Krochmal too severely for being mystical



on this point. After all, the representatives of the so-called "Hegel-Renaissance" — Nicolai Hartmann, Siegfried Marck, and Richard Kroner — have pointed out that even Hegel's Absolute Spirit is of mystic character and that Hegel himself was the greatest "Philosopher of Irrationalism," while Krochmal never strove to be as great a logist as Hegel. He may therefore be excused for taking refuge in mysticism in the explanation of Israel's eternity.

#### IV

WITH his *Guide for the Perplexed of the Time* Krochmal starts a new epoch in Jewish thinking. From Maimonides until his time, philosophy of Judaism was founded on *ratio*. Came Krochmal and based it on historical criticism. The *Guide* indeed marks the beginning of an epoch of criticism and free searching in Israel.

Nachman Krochmal did not create a school. But Solomon Schechter says correctly "that there is scarcely a single page in Krochmal's book that did not afterwards give birth to some essay or monograph or even elaborate treatise, though their authors were not always very careful about mentioning the source of their inspiration" (*Studies in Judaism*, First Series, p. 67). Krochmal, in fact, exerted a strong influence upon the entire philosophy of Jewish Nationalism, though his name is very seldom mentioned. Most of his ideas have come down to our generation not in his own but in the name of his interpreters.

There is, for instance, J. M. Pines (1842–1913), one of the leading personalities of the national-religious romanticism who turned against the Haskalah, with his conception of Judaism as *dat ruhanit* (spiritual religion), serving as basis for Israel's eternity. There is further Perez Smolenskin (1842–1885) who was beating the way from the Haskalah toward Nationalism, explaining the eternity of the Jewish nation (*am olam*) by the spirituality of her substance (*am ha-ruah*). Even more evident than in the case of Pines and Smolenskin was Krochmal's influence upon Isaac Hirsch Weiss (1815–1905). In his famous book, *Dor dor we-dor-shaw* ("Generations and their Interpreters"), which is a

history of Jewish tradition, Weiss follows Krochmal's idea of development, especially with reference to the Halakah.

It was Krochmal, moreover, who laid the foundation to Ahad Haam's philosophy of Zionism. Ahad Haam's doctrine of *uma* (nation) and *ruah leumi* (national spirit) that creates and permeates every development in a nation's history, emanates from Krochmal. Ahad Haam's statement that the Jewish nation is eternal because "*zedek muhlat*" (absolute justice) is her mission, is, with but a slight change of the phrase only, a complete adaptation of Krochmal's *ruhani ha-muhlat*. And Ahad Haam's philosophy of the development of the National Ego (*ha-ani ha-leumi*) which like the individual ego passes through three stages of childhood, prime, and old age, plainly shows the traces of Krochmal's *Guide*. The same influence becomes evident in one of the most prominent figures of Ahad Haam's school of thinking, David Neumark (1866-1924), who took from Krochmal the entire idea of the *ruhani*, the Absolute Spirit prevailing within Israel, and of the Partial Spirit prevailing within the other nations. Indeed, even one of the most ardent antagonists to the Krochmal-Ahad Haam ideology, Micha Joseph Berdyczewsky (1865-1921), could not escape Krochmal's world-outlook, especially in his irrational phase when Berdyczewsky became strongly inclined toward Kabbalah and mysticism.

Such, then, was Krochmal. Such were his life and personality, his method and ideology, seen against the background of his time, standing between a great past from which he learned, and a great future to which he handed down his spiritual message. It is for the student to decide whether our philosopher really was the Mendelssohn of the East or rather the Baal Shem of the West; whether he deserves to be called the Zunz of the Haskalah or the Levinsohn of the Jewish Science. We venture to say that, whatever he may be called, for us he will always remain — what he in reality was — the great unifier of East and West, the perfect blending of Enlightenment and Hasidism, of Jewish Science and Haskalah. It was this rare synthesis which entitled him to be the true philosopher of Israel's eternity.



REVIEW OF THE YEAR

5702

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# REVIEW OF THE YEAR 5702

## PART ONE: THE UNITED STATES<sup>1</sup>

### Religious Activities

By JOSHUA L. TRACHTENBERG<sup>2</sup>

THE routine concerns of organized Judaism took on new seriousness with the entry of the United States into the war on December 7, 1941. The fact that out of some 4,000 Jewish congregations less than one-fourth are affiliated with one of the existing national bodies is indicative of the organizational weakness that still remains to be overcome. Conditions revealed by a special study undertaken by the New Jersey branch of the United Synagogue of America illustrate quite clearly the problems and difficulties with which Jewish groups must contend even in "normal" times. In 60 small Jewish communities in northern New Jersey, 50 of which had a population in excess of 60 families each, "the status of Jewish life was deplorable," the investigator reported. "In many cases there were no schools, no educational activities for adolescents or young people. Worship was limited to the High Holy Days. This despite the fact that almost all had synagogue buildings." This condition is by no means to be considered peculiar to northern New Jersey. It prevails in many small communities all over the country, and is not untypical of large sections of the Jewish population of larger cities as well. Organized religious bodies have shown themselves increasingly conscious of their duty to

<sup>1</sup> The period covered by this review is from July 1, 1941 to June 30, 1942. It is based on reports in the Jewish and general press of the United States and a number of foreign countries. For other important events the reader is referred to the Supplements to the Review of the Year, beginning on p. 301.

<sup>2</sup> Rabbi of Temple Covenant of Peace, Easton, Pa.

reach the Jewish masses with religious and educational stimulation and guidance, and have sought to provide the trained personnel and the equipment necessary to remedy this situation.

The coming of war brought with it new internal problems, and an enhanced opportunity for service to Jews and to the country at large. The drawing off of a considerable part of the younger lay leadership of congregations into military service increased the burden upon those remaining at home. Greater attention was focused upon the preparation of adolescents and young people for positions of leadership. It was recognized that "the Synagogue must share with other agencies the task of reducing to a minimum the deleterious effects of war upon family life," and that "we must strengthen our children to endure these years of stress." The congregation of large masses of young men in army and navy encampments offered an opportunity and a challenge to which Jewish religious groups were not slow to respond. Religious bodies threw their full support into the program of religious activities conducted under the aegis of the Jewish Welfare Board, and congregations everywhere embarked upon extensive efforts to maintain wholesome contact with soldiers and sailors.

On the instant of America's entry into the war the organized religious forces of the country reacted to the new needs. Synagogal and rabbinical bodies immediately apprised the President of the United States of their unstinted support and of their confidence in ultimate victory. From the Synagogue Council of America came a call to all congregations to offer prayer for "a speedy victory of the principles of international right and justice for which our country is at war," and the various congregational groups introduced special prayers in their services to be recited throughout the duration. As the Civilian Defense program was elaborated, synagogues everywhere rose to the emergency, making provision for shelters, air raid centers and other defense services, within their walls. Sisterhoods and Brotherhoods, in particular, constituted themselves volunteer agencies for the enrolment of defense workers, supplied First Aid materials, conducted special courses, and rendered aid in many other ways to local defense officials. Congregational bod

exerted their utmost influence to spur the purchase of war bonds, and contributed liberally to the various special funds raised for the aid of our allies. Assembled in convention, every one of the national bodies devoted a major part of its deliberations to considering how it might more effectively serve its constituents and the nation during this grave period.

The vastly increased need for Jewish chaplains in the army and navy found rabbis and their organizations eager to cooperate. In December, promptly upon our entry into the war, leaders of the religious bodies called on their member congregations to grant leaves for the duration to those rabbis who could qualify as chaplains. Committees were appointed by the rabbinical groups to interview their members and secure their cooperation in the chaplaincy program. From the Hebrew Union College came the announcement that the course of study at that seminary had been accelerated so that students might be more quickly prepared to relieve rabbis who wished to accept commissions as chaplains.

### **The Armed Forces**

Religious work in the army and navy was under the supervision of the Committee on Army and Navy Religious Activities of the Jewish Welfare Board, headed by Dr. David de Sola Pool. This committee, composed of official representatives of the Orthodox, Conservative and Reform rabbinical bodies, was responsible for the recommendation of chaplaincy candidates to the War and Navy Departments, through the Welfare Board, and for the preparation of religious materials. It was concerned, too, with rendering adequate guidance in spiritual problems affecting soldiers and sailors.

By the close of the period under review there were 58 Jewish chaplains on active duty with the army and six with the navy—more than twice as many as were in active service during the first World War. Where commissioned chaplains were not available, the committee enlisted the cooperation of rabbis in communities near military posts, arranged with a large number of civilian rabbis for part-time service, and secured the services of twelve civilian rabbis for full-time summer duty. Twelve rabbis were assigned to veterans' facilities.

In order to provide fully for religious needs, the committee revised and expanded the prayer book originally prepared during the World War (between September and May 200,000 of these prayer books were printed), issued a special prayer book for the holidays, and prepared a revised edition of the abridged Bible. In addition it issued a series of weekly religious messages, a chaplain's manual, a Jewish calendar-diary, and other such materials which were distributed to chaplains and others who conducted services, and to service men. Of special interest and value was the publication of a series of informational pamphlets on Jewish subjects, and the provision of basic Jewish libraries for the use of service men. Through these means the committee endeavored to stimulate a heightened response to Jewish values, and a deeper appreciation of Judaism, utilizing this opportunity to reach many thousands of young men for constructive ends.

Ritual articles, such as phylacteries, prayer shawls and memorial lamps, were also distributed to the men in service; the Welfare Board was successful in supplying such articles even to American prisoners of war in the hands of the Japanese. Largely through the instrumentality of the B'nai B'rith and local communities, *Sifrei Torah* were provided for the arks in the interdenominational chapels in army camps, and with the cooperation of the War Department kosher canned foods were placed on sale at post exchanges. Kosher kitchen and restaurant facilities were also established in the vicinity of many camps.

The importance of this ambitious program of religious activities must not be underestimated in assessing the results of the year's activities. Its value lay not only in the immediate and personal service rendered to men whose ties with home and a normal routine had been abruptly severed and who were therefore in extraordinary need of spiritual and moral guidance and comfort, but also, and perhaps even more, in its potential effect upon the Jewish community when the country returns to the pursuits of peace. Intimate contact with a rabbi was a novel experience for many of these young men. The educational opportunities inherent in the conditions of an army camp were not neglected. Men who in civilian life had been distant not only from traditional Judaism but from any semblance of Jewish life, attended

Jewish services in camps in increasing numbers. In some camps daily religious services were held. The official status of the chaplain assured him a degree of authority and respect not universally accorded the civilian rabbi, and placed him in a position to exert a new influence. Exposure to Jewish religious and educational activities, whether as a new experience, or as a renewal of an old one, promised to affect profoundly the relations of the soldier generation with the communities to which they will return.

The creation of a vast citizens' army brought millions of young men of all denominations into unusually close association. The routine of army life leaves little room for the social distinctions that prevail among civilians, and by virtue of extensive personal contact tends to break down barriers and the prejudices upon which they are built. Anti-Jewish sentiment in America has been largely associated with ignorance of the Jew. In army and navy posts young America is learning to know itself and to accept itself as it is, without regard to religious profession or racial or national origin.

There were isolated expressions of racial and religious antipathies in military cantonments, as was to be expected. But reports from chaplains and U. S. O. workers in the camps were virtually unanimous in testifying to the mitigation of religious differences, and to the fraternizing of troops of all creeds. Jewish and Christian chaplains generally avoided the parochial emphasis in their work, eagerly serving all, regardless of church affiliation. Religious services were available to all, and in the restricted social environment drew many from other faiths to participate and to learn. The men generally showed themselves sympathetic toward each other's religious preferences, and often seized opportunities to show this in a practical manner. A striking instance occurred during the Christmas period when thousands of Jewish officers and enlisted men entitled to furloughs volunteered to remain on duty so that Christian comrades might enjoy holiday leaves. This spontaneous action was hailed at the time by military authorities and church leaders as a heartening token of fellowship. A joint program on the part of all faiths to emphasize and interpret to the armed forces the common, and essentially religious, objectives of Americans

at war was inaugurated in May by the National Conference of Christians and Jews, with the creation of a special morale department to provide speakers, films, dramatic programs and other such services to camps and other military bases.

### Orthodoxy

A number of important developments occurred within orthodox circles during the year. The Agudath Israel, at its third annual convention in Baltimore, August 21-24, took a long step toward achieving unity in Palestine when it adopted a resolution declaring its readiness to join with other Jewish organizations for the creation of a united front in that land. The convention also devoted much attention to the problem of replacing the centers of Jewish learning destroyed since the German invasion of Eastern Europe. Rabbi Eliezer Silver of Cincinnati was re-elected president for a third term.

Concern over the widespread neglect to observe the Sabbath in accordance with Jewish law was evinced in several quarters. While the war emergency temporarily nullified the effect of the five-day work week, plans were laid to utilize the contraction of working hours after the war as the basis of a campaign for a more traditional observance of the day. In Detroit, 3,000 housewives, through a joint petition drawn up in the month of August, prevailed upon the Jewish Bakers Association of that city to shut their bakeries on the Sabbath. A special conference of Orthodox rabbis and communal leaders was convened by the Mizrachi organization in New York on February 8-9 to consider the problems of Sabbath observance. This Sabbath Congress was set up as a permanent body to conduct an educational campaign, and to establish local units throughout the country which would implement the plans of the parent group.

*Kashruth*, the establishment and maintenance of yeshivoth, and the resettlement of refugee rabbis and scholars, were the principal subjects of discussion at the 36th annual convention of the Union of Orthodox Rabbis of the United States and Canada, held at Atlantic City, N. J. in June 1942.

Reorganization of the Rabbinical Council of America, the "rabbinic authority" of the Union of Orthodox Congregations of America, was successfully completed during the year



through a merger with the Rabbinic Association of the Hebrew Theological College of Chicago. This body thus attained a membership of about 300 rabbis, graduates of the Chicago seminary and of the Rabbi Isaac Elchanan Theological Seminary, in New York, "representing the entire English-speaking Orthodox rabbinate of the country." Responding to the conditions created by the war, the enlarged Council considered an old and thorny Jewish problem at its convention in New York on June 28-29 — that of the legal inability of a widow to remarry so long as the proof of her husband's death required by Jewish law is lacking. "After much study and research by a special committee, a formula for the protection of the Jewish war widow was adopted. In consultation with the leading Orthodox rabbinic authorities of the country and with many from overseas, it prepared the necessary forms, instructions and procedures whereby it is hoped to solve to a great extent the difficult and painful *Aguna* problem." The Council also undertook to plant a forest in Palestine as a memorial to Dr. Bernard Revel, late president of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College. Rabbi Joseph H. Lookstein of New York was elected president.

The work of reorganization was carried further when, through the initiative of the Rabbinical Council, a special convention of the Union of Orthodox Jewish Congregations of America was held in New York on June 28-29. At this meeting "the Council succeeded in affirming the principle that the Union was henceforth to be a strictly lay organization composed of the lay representatives of all the congregations affiliated with the Union," and "that purely religious matters were to be the domain of the Rabbinical Council acting for the Union." In addition to this far-reaching decision, the convention of the Union devoted its attention to the role of the synagogue in fortifying Judaism and in aiding the democracies in the war. William Weiss, after ten years of service, retired from the presidency and was elected Honorary President. Dr. Samuel Nirenstein succeeded him.

During the year the Union completed a major project upon which it had been engaged for a long time: the publication of a comprehensive model curriculum for Orthodox Hebrew schools, setting forth "not only program, but also

methodology and manner of organization, conduct of teachers, etc.," and intended to substitute a "model, uniform program of Jewish education in place of the many haphazard individual systems which have been in vogue throughout the country." Dr. Leo Jung was chairman, and Joseph Kaminetsky, secretary, of the Commission on Jewish Education which carried out the work. The Union also continued to subsidize and assist the educational programs of a number of rural communities as well as of the Hebrew Teachers Training School for Girls, and published several informational pamphlets. The National Union of Orthodox Jewish Youth, a central organization of youth groups affiliated with Orthodox congregations, was formed and held its first national convention on June 29, in conjunction with that of the parent organization.

Among the forty-odd synagogues affiliated with the Union of Sephardic Congregations the customary activities were pursued during the year with no change or abatement. The Union continued to distribute the Sephardic prayer books which it had published, and to supply *hazan*im for its member organizations. Acting as the mentor of religious activities among Sephardim, it provided financial assistance for the Jewish education of Marranos in Portugal, and aided communities in Latin America in the solution of their religious problems.

### Conservatism

With the intent of strengthening its position in American Jewish life, and of rendering its services to the community more effective, the Jewish Theological Seminary of America convoked two conferences, the first at New York in October 1941, the second at Chicago in April 1942. Rabbinical and lay leaders of Conservative congregations participated in a consideration of the responsibilities which devolve on American Jews in view of the effects of the war on Jewish institutions abroad. Proposals were advanced: to enlarge the facilities of the Seminary Library and Museum; to provide training for rabbis and teachers to serve the growing Jewish community in Latin America; to train executives for Jewish federations and community centers; to establish a Bureau of Jewish Information; to intensify the program of adult

education; to establish a School of Jewish Music for the training of cantors and choir directors; to assist young men during their college years to prepare for rabbinical training; and to publish a prayer book with a comprehensive commentary and modern translation. This program, hardly over-ambitious if American Jews are to develop the learning and leadership to compensate for the devastation wrought by fanaticism and war abroad, was enthusiastically received, and plans were made to effect its realization.

In the fall, the Jewish Theological Seminary launched its second annual, nation-wide course of adult Jewish education through the National Academy for Adult Jewish Studies, which conducted more than 100 Institutes offering instruction in Jewish religion, literature, history and social problems. From November 18 to December 16 a series of seminars participated in by Jewish and non-Jewish religious leaders met at the Seminary under the auspices of the Institute for Religious Studies. The discussions centered about the function of religion in the present world crisis. The Seminary also sponsored the second meeting of the Conference on Science, Philosophy and Religion in the fall. In all of these activities Dr. Louis Finkelstein, president of the Seminary, was the guiding spirit.

"Women in Defense" was the title of Mrs. Franklin D. Roosevelt's address at the convention of the Women's League of the United Synagogue of America, held at Detroit, November 9-12. A month before Pearl Harbor this was the subject uppermost in the minds of the assembled delegates, who, however, also discussed problems relating to Jewish education, religion and the Jewish position in the world. Mrs. Samuel Spiegel of New York was re-elected president.

Meeting at Atlantic City, March 27-29, the Young People's League of the United Synagogue took practical steps to express its devotion to the cause of America at war. The "study and service of Jewish nationalism" was incorporated into its program, and a separate educational department for its junior affiliates was created. In an effort to render its synagogue affiliation "realistic" the convention called upon its chapters to organize "communal youth services" on the Sabbath and holidays. Mr. Samuel Melnick of Philadelphia was again chosen to head the organization.

Educational and organizational problems principally occupied the attention of the United Synagogue during the year, under the guidance of Rabbi Samuel M. Cohen, executive director. The Commission on Jewish Education, organized in 1940, issued a series of Hebrew textbooks and a tentative Five-Year Curriculum for congregational schools. In the larger cities it succeeded in coordinating the work of these schools in order to raise their educational and administrative standards, and established the United Synagogue Schools of Greater New York to cooperate with the Jewish Education Committee for the same ends. Refugee rabbis serving more than 100 communities received help and guidance in understanding and meeting American Jewish religious problems. Similar assistance was extended to refugee colonies in Latin America in building their religious and educational institutions.

In New Jersey an important project was initiated with the engagement of a field director to visit small Jewish communities and to aid them in the furtherance of their religious activities. It was anticipated that this pioneer effort among Conservative Jews to meet the needs of such small communities would be the precursor of similar moves elsewhere.

At the biennial convention of the United Synagogue, held in Atlantic City, April 24-26, emphasis was placed upon the religious and moral issues raised by the war, and upon their application in the shaping of the peace to come. A two-fold program to satisfy the changing conditions of the times was offered to the delegates as a desideratum: "a short-range program to meet the many complex problems presented by war psychology, and a long-range plan to satisfy the spiritual and religious needs of our people in the period of reconstruction and readjustment" after the war. The problem of the *Aguna* was considered also at this convention, and it was regarded as so pressing that the rabbinical authorities were urged to take steps to modify Jewish matrimonial law in this respect. The convention also expressed its disapproval of gambling as a form of social diversion in the synagogue, or as a means of raising funds for the synagogue. Mr. Louis Moss of Brooklyn was returned to the office of president.

The Reconstructionist movement, led by Dr. Mordecai M. Kaplan, pursued its incisive critique of Conservative

Judaism and of American Jewish life in general through the pages of the *Reconstructionist*. The redrafted Reconstructionist Platform and a tentative Guide for Jewish Ritual Usage, issued during the year, aroused a great deal of discussion and not a little opposition among those disinclined to accept the proposed liberalization of orthodox theology and ritual. The ferment within Conservative ranks uncovered by this movement betokened a deep-seated dissatisfaction with traditional habits of thought and action and seemed also to presage a wide rift among leaders of Conservatism. However, the Reconstructionist program won the attention and interest of a growing number of Reform rabbis, and promised to become the basis of a realignment of liberal and nationalist religious leaders. At the annual meeting of the Jewish Reconstructionist Foundation in New York, June 26-28, the issues raised by the Platform and Guide were warmly debated.

Some of these issues also came to the fore at the convention of the Rabbinical Assembly of America in New York, June 29-July 1. Dr. Robert Gordis, newly elected vice-president, conceded that "the rabbi must not only guide the practice of the people, but, when changes are found necessary, create the instruments for bringing the change into the mainstream of Jewish tradition." But, he pointedly asseverated, "only those who recognize the authority of Jewish law should have a voice in determining its character." Rabbi Leon S. Lang, the retiring president, who was succeeded by Dr. Louis M. Levitsky of Newark, N. J., called for the formulation of a code of ethics following the Jewish pattern, as one of the most significant contributions of American Jews to the war effort of the democracies, a code that would apply specifically to the complexities of the contemporaneous economic and social situation.

The conference endorsed "the establishment of an international authority, functioning through a Federal Union to which each constituent nation shall delegate an adequate portion of its sovereignty, for the exercise of the powers necessary to regulate international relations in the common interests of humanity in the post-war world." While decrying the abuses of nationalism, the delegates reaffirmed the right of the Jewish people to Palestine as its national home,

to include unhampered immigration and the establishment there of a Jewish commonwealth when the Jews shall constitute a majority of the population, with adequate provision for safeguarding the personal and group rights of Arab citizens. The expectation was voiced that this Jewish commonwealth would then become a member nation of the Federal Union. The convention also supported the creation of a Jewish fighting force to defend Palestine and the Near East, under the command of the United Nations.

Particular interest centered on the report of the Committee on Jewish Law, which concerned itself specifically with the *Aguna* problem raised by the United Synagogue, and simultaneously dealt with by the Orthodox members of the Rabbinical Council of America. This report, prepared with the cooperation of Dr. Louis Ginzberg, one of the foremost living authorities on Talmudic law, presented a plan, which the Assembly approved, "whereby a soldier may procure from his chaplain or rabbi a document which would enable the Rabbinical Assembly to permit his wife to remarry [in the event of his failure to return] within two years after the termination of hostilities, provided that sanction of the civil courts, as well as of the religious, were present." There was no indication that the efforts of the Conservative and Orthodox rabbis to meet this problem had been coordinated or had produced a mutually acceptable formula.

## Reform

Reform Judaism, for its part, evinced a growing tendency to revive traditional customs, and to bring its ideology into closer harmony with the realities of modern Jewish life, while retaining and emphasizing its liberal conceptions of Jewish law and theology. In pursuance of the modifications introduced in the *Revised Union Prayerbook*, issued in 1940, many Reform synagogues re-introduced such rituals as the lighting of Sabbath candles, the recital of the *Kiddush*, reading the *Megillah* (Book of Esther) on Purim, the memorial service on the seventh day of Passover and a *Simhat Torah* ritual on the last day of *Sukkot*. Stimulated by the enthusiastic reception of the illustrated English *Megillah*, which went into a second edition, the Union of American



Hebrew Congregations commissioned the noted Jewish artist, Reuben Leaf, to design and execute a bronze *Hanukkah* Menorah for use in synagogues. A number of larger congregations which had conducted the main weekly service on Sunday morning, decided, by vote of their members, to transfer it to Friday evening.

The Union, which did not meet in convention during the year, continued its routine activities, publishing several new textbooks in its admirably conceived and executed educational series, expanding the Jewish Chautauqua Society program of the National Federation of Temple Brotherhoods, and appropriating additional funds to enlarge its program of Public Information about Jews and Judaism. A noteworthy step was taken with the allocation of funds for the establishment of a "long-needed magazine of Reform Judaism," which is expected to make its appearance within the coming year. Of organizational importance was the formation, after five years' study and preparation, of a New York Federation of Reform Synagogues, which held its first meeting on June 11. This new group comprises 28 metropolitan congregations.

The sudden death on October 19 of Rabbi Edward L. Israel, newly elected executive secretary, called a halt to plans to remove the offices of the Union from Cincinnati to Washington. Dr. Nelson Glueck, professor of Bible and Biblical Archaeology at the Hebrew Union College, was named to succeed Rabbi Israel, but was prevented from assuming his post by the need for his services in the Near East, occasioned by the war.

On December 2 the Central Conference of American Rabbis issued a five-point program of world reconstruction, looking toward the abolition of war and the establishment of permanent and enduring peace. Hardly a week after its publication Pearl Harbor rendered the implications of this program all the more insistently pertinent to Americans. It called for: extension to all peoples of the right of self-government; creation of a parliament of nations which will adjust the differences between nations and create agencies for cooperative enterprises; establishment of an international police force; achievement of social justice for every individual; liberty of access to raw materials on the part of all na-



tions. Profound adherence to a religious ethic provided the motivation of this program. The Conference followed up this statement in January with another demanding full equality for Negroes, stressing the "Jewish belief in the equality of all races."

At a momentous meeting in Cincinnati, February 24–March 1, reflecting the influence of Rabbi James G. Heller of that city, who was re-elected president, the members of the Conference strongly endorsed these pronouncements. The revitalization of liberal Judaism through a redefinition of its meaning for American Jews was the theme of discussions centering about religious education, social problems and the war. While favoring the reorganization of the General Jewish Council, the convention also adopted a report calling for the creation of a "democratic, representative American Jewish congress" based on local community councils, to negotiate with the United Nations in behalf of the Jews.

The aim of bringing about greater unity in American Jewish life was further advanced by the adoption of three important resolutions. The first urged a speedy merger of the Jewish Institute of Religion and the Hebrew Union College, the two Reform rabbinical seminaries. In the second, the convention somewhat daringly undertook to convoke a joint conference of Orthodox, Conservative and Reform rabbis in June 1943, at Atlantic City, a move of real historic potentiality. This was the outgrowth of an "experiment" conducted by the Conference in calling together two such regional meetings, one during the preceding year at New York, and another at Chicago in February. The third urged that "the Synagogue Council of America make an intensive effort to foster the establishment of local synagogue councils," since the unity of synagogue forces "cannot be attained without the fulfillment of the prerequisite of inter-synagogue cooperation in local communities."

Attention was also devoted to the need for creating a unified placement system for the Reform rabbinate in order to stabilize relations between congregations and rabbis. Although no definite plan was adopted, the Conference approved the general principle involved, and instructed its

officers to proceed with the formulation of an acceptable plan of action.

Failure of the United States government to include ministers in its social security program impelled the Conference, after many years of study and debate, to take final affirmative action on a pension plan for its members. The Union of American Hebrew Congregations promptly concurred in this proposal, and submitted it to its member congregations for ratification. The first pension scheme to be inaugurated by American rabbis, the only large ministerial group in the country without financial protection in old age, this plan provided for group retirement annuities at the age of sixty-five on an actuarial basis, with the annual contributions of the rabbi and the congregation supplemented by joint contributions from the Conference and the Union.

A minor tempest was precipitated by the Conference's approval of a resolution mildly endorsing "the demand that the Jewish population of Palestine be given the privilege of establishing a military force which will fight under its own banner on the side of the democracies, under allied command, to defend its own land and the Near East to the end that the victory of democracy may be hastened everywhere." About sixty members of the Conference reacted violently to what they denounced as outright capitulation to Zionism, and for a while a breach in the organization appeared imminent. Slightly more than one-third of the group met at Atlantic City, June 1-2, and adopted strongly worded anti-Zionist statements, though "endorsing" the economic and cultural development of Palestine, but the threat to the unity of the Conference did not materialize.

### Religious Unity

The Synagogue Council of America, bereft of its energetic president, Rabbi Edward L. Israel, in October 1941, was provisionally headed by Dr. Max Arzt of the Jewish Theological Seminary until January 1942, when Dr. Israel Goldstein of New York was elected president. During the year the Council issued a pronouncement expressing the intense devotion of the Jewish public to the cause of the nation at

war. Other pronouncements condemned the policies that led to the *Struma* disaster, and the Nazi persecution and murder of Jews. Cooperation of Conservative and Reform rabbis and laymen in the Reconstructionist movement, and the efforts of the Central Conference of American Rabbis to bring together all wings of the rabbinate at joint meetings bore promise of increased good feeling and understanding among the religious leaders of American Jewry, the essential prerequisite to real unity.

Another sort of unity was achieved in Louisville, Kentucky, when, after much wavering, the Louisville Conference of Synagogues and Temples was finally formed in August, as a "permanent" organization embracing the city's three Orthodox, one Conservative and two Reform congregations. The aim of this body was not only to enable these congregations to iron out their problems jointly, but more directly to enlist the full support of the city's Jewish population by restricting religious ministration to affiliated families and individuals. Unfortunately, however, the project was too short-lived to warrant an estimate of its effectiveness. A casualty of the war, which drew off its lay leadership, the Conference lapsed in March, after having produced some slight increase in congregational memberships. The two synagogues of Evanston, Illinois, adopted the "Louisville plan" in September 1941, with what results cannot yet be said.

An event of some interest was the appointment for the first time by the state of Michigan of a Jewish chaplain for state prisons, in the person of Rabbi Joshua S. Sperka of Detroit. A problem for historians was posed by the claim of two congregations to the distinction of being the "oldest" or "first" Reform congregation in America: Sinai Temple of Chicago laid claim to that honor on October 19, when it celebrated its eightieth anniversary, while on May 4 Har Sinai Congregation of Baltimore commemorated its centenary with the same proud boast. An unquestioned pioneer in Reform, Congregation B'nai Yeshurun, the Isaac M. Wise Temple of Cincinnati, celebrated its centennial on March 1. Many congregations observed with special services the 1,000th anniversary of the death of R. Saadia Gaon, celebrated Talmudic authority and theologian.

## Education

By BEN ROSEN\*

PROGRESS in the field of Jewish education has been made along a number of fronts during the past year. This is reflected in the creation of new agencies, in the broadening and intensification of programs of agencies operating both locally and on a country-wide basis, and in the searching analysis to which the aims and objectives of Jewish education and cultural activities in America have been subjected, in terms of changing conditions and trends.

The review of the past year is treated in three divisions: (1) cultural activities of national organizations; (2) the activities of organizations working with college students and youth; and, (3) the activities of local bureaus of Jewish education and centralizing agencies.

### Cultural Activities of National Organizations

The American Association for Jewish Education held its Third Annual Conference in Baltimore, Md., May 16, 1942, with an attendance of delegates representing 22 communities. Among the achievements reported at this conference were the following: (1) the publication of a series of booklets, in cooperation with the Army and Navy Committee of the Jewish Welfare Board, for distribution to men and women in the armed forces of our country; the first of the six booklets to appear is *The Story of the Jews in the United States*; (2) the holding of nine regional conferences on Jewish education in various sections of the country, representing 82 communities, participated in mainly by lay leaders in Jewish education; (3) the conduct of an annual national pupil enrollment campaign, in cooperation with the National Council for Jewish Education and other national cultural bodies, accompanied by a national publicity campaign to intensify local efforts to increase pupil enrollments; (4) the

\* Prepared in behalf of the AMERICAN ASSOCIATION FOR JEWISH EDUCATION.

creation, in cooperation with the N. C. J. E., of a national Board of License for teachers of weekday schools; (5) the extension of professional services to individual communities through field representatives and the conduct of local Jewish education surveys; (6) cooperation with the International Committee for Post-War Educational Reconstruction; and, (7) the securing of increased financial support from local welfare funds and federations and a special contribution of \$10,000 from Mr. Frank Cohen of New York. The Hon. Mark Eisner was re-elected president of the Association.

The 17th Annual Conference of the National Council for Jewish Education, attended by Jewish educators from 22 states, assembled in Rochester from June 4 to 9 to discuss war and post-war problems in the field of Jewish education. Special consideration was given to the following problems: the role of democracy in Jewish education and examples of the teaching of democracy in Jewish schools at the present time; effects of the war on Jewish education and the specific adjustments required in attendance, personnel, administration and finances; mobilization of the community for Jewish education through Jewish Education Month, and year-round techniques and teacher-parent activity; the professionalization of Jewish education and the implications for teacher-training and teacher-functioning in Jewish education; and the possibilities of uniting all professional organizations into a common education association. Rabbi Samuel M. Blumenfeld of Chicago was re-elected president. The publication of the Council, *Jewish Education*, observed its thirteenth year and undertook, in cooperation with the A. A. J. E., the preparation of an all-inclusive index on Jewish education drawing upon all sources of Jewish pedagogic literature published in this country in Hebrew, English and Yiddish.

Another important conference was that of outstanding educators held in New York in February 1942, under the auspices of the Advisory Educational Council of the Zionist Organization of America, of which Rabbi Samuel M. Blumenfeld is chairman. At an all-day session this conference discussed methods and procedures for Zionist education.

Learning through active participation has remained one of Hadassah's most important policies throughout the three decades of its existence. With a membership of 80,000,

Hadassah has developed a network of small, intensive study groups which are part of the set-up of practically all of its 700 chapters. These groups meet weekly or bi-weekly for a seven to eight month period. The members of these groups are students doing their own research and they study under the direction of trained leaders.

The organization has concentrated on the preparation of material relating to Palestine, Zionism and contemporary Jewish life. The central course in their program, planned for intensive study, is: "Jewish Survival in the World Today," consisting of five sections with accompanying source material and a companion leaders' guide. Hadassah's most recent educational project is a symposium on contemporary Jewish life entitled *The American Jew—A Composite Portrait*, to be published for Hadassah by Harper and Brothers.

In the field of Hebrew education and culture the Histadruth Ivrit reported at its 21st National Convention held at Atlantic City, N. J., June 25-28, 1942, that it had launched a *Sefarim* project to supplement its regular publication and educational activities, which include the issuance of the weekly periodical, *Hadoar*, the only publication of its kind published outside of Palestine; *Hadoar Lanoar*, Hebrew youth magazine; and the American Hebrew annual, *Sefer Hashanah*, edited by Menachem Ribalow.

The purpose of this project, which is being undertaken in cooperation with the Hebrew Writers' Association of Palestine and with the Hebrew Cultural Foundation of Cincinnati, is the publication during the year 1942, of six books by Palestinian and American Hebrew writers. Two volumes have already appeared. The Histadruth Ivrit also cooperates with the Army and Navy Committee of the Jewish Welfare Board in providing Hebrew literary material for Jewish men in the armed services. In addition, the Hebrew Youth Cultural Federation, sponsored and subsidized by the Histadruth Ivrit, registered new growth during the year. The Dance, Choral, and Dramatic groups gave several performances before enthusiastic audiences in New York and neighboring communities. To encourage creative literary talents of the youth, the Histadruth Ivrit offered prizes consisting of vacation periods at a reputable camp for the



best essays on topics of Jewish interest submitted by children of Hebrew school age.

The Jewish educational situation in several Centers located in different communities was evaluated by the National Jewish Welfare Board, and recommendations were submitted for merging Centers with Religious Schools and correlating their programs. Plans were also launched for the intensive study of the problems of Center-School relationships and the integration of the work of the Hebrew schools with related educational activities of the Centers in which they are housed. Workers of associations located in and near New York which conduct elementary Jewish schools, met periodically for an exchange of views and pooling of experiences. Sub-committees were designated to explore and report upon specific phases of the general problem, with which all were directly concerned.

National Jewish Book Week, the 15th annual event of its kind, was observed by Jewish communities throughout the nation between November 23 and November 30. A central feature in the 1941 observance was the commemoration of the 1,000th anniversary of the death of Saadia Gaon. Attention was also focused on the literary anniversaries occurring this year. Among these were the 50th anniversary of the death of Heinrich Graetz, the Jewish historian, the 100th anniversary of the birth of Perez Smolenskin, Hebrew novelist and essayist, the 90th anniversary of the birth of Isaac Leib Peretz, Yiddish novelist, playwright and poet, and the 50th anniversary of the death of Leon Pinsker, author of *Auto-Emancipation*, the pamphlet which marked the beginning of modern political Zionism.

At its annual meeting in April, the National Committee for Jewish Book Week announced a wider scope program in 1942. Dr. Mordecai Soltes, educator and author, was re-elected chairman, with Harry Schneiderman, editor of the AMERICAN JEWISH YEAR BOOK, as secretary-treasurer.

The Jewish Publication Society of America expanded its work during the year and distributed 58,358 books. (For a list of the titles published in the past year the reader is referred to the Report of the Society which appears at the end of this volume). The Press of the Jewish Publication Society continued to grow and during the year under con-



sideration did the largest business in its history. The Press handles the publication of most of the books and magazines for the Jewish educational institutions of the country, and during the review period has manufactured hundreds of thousands of Prayer Books and Bibles for the use of the men in the armed services of the country, in cooperation with the Jewish Welfare Board.

In the field of higher education several events merit recording. At the Dropsie College for Hebrew and Cognate Learning two new departments were established — Jewish Philosophy and Hebrew Literature, under Professors Israel Efros and Ismar Elbogen, respectively. Another notable event was the public meeting of members and guests of the American Academy for Jewish Research held on October 26, 1941, at the Jewish Institute of Religion, devoted to the celebration of the 800th anniversary of the death of Jehudah Halevi. The Academy continued its efforts to encourage research by the establishment of several research fellowships and the extension of grants-in-aid to scholars resident here and abroad. A new series of publications, "Text and Studies" was inaugurated, the first volume of which is entitled *Rashi Anniversary Volume*.

The National Academy for Adult Jewish Studies established under the auspices of the Jewish Theological Seminary of America to strengthen and to stimulate the spread of adult Jewish education in American Jewish life, held its first national Conference in May 1941, at which more than 300 delegates, consisting of rabbis, Jewish educators, and lay leaders discussed the problems of adult Jewish education in America. The proceedings of this Conference have been published under the title *Adult Jewish Education in America*. The Academy published six new texts and conducted an extensive program of propaganda to arouse public interest in the problem.

In the orthodox wing the Commission on Education of the Union of Orthodox Jewish Congregations of America published *A Model Program for the Hebrew School*, containing curricula for orthodox schools. The book deals with methods of teaching, extra-curricular activities, organization of schools, and fundamental facts of Jewish education.

Another organization working in the orthodox field, the

Council for Orthodox Jewish Schools, organized a special pedagogical conference of orthodox educators on March 8, 1942, in addition to a conference of representatives of affiliated schools held in February. The Council has prepared a manual for Hebrew kindergartens and a curriculum for Talmud Torahs and has established a periodical *Our Education* to meet the needs of its affiliated schools.

### Organizations Working with Youth and College Students

Considerable development was shown during the year in the work of various agencies dealing with college and youth groups. Outstanding among these developments were the growth of chapters and membership; the expansion and intensification of leadership training courses; the production of a substantial body of educational literature; the training of young people for settlement in Palestine (*Kibbutz Aliyah*); the increase in the number of summer camps, principally for educational purposes; the holding of public meetings; and consideration of the impact of the war upon the Jews of Palestine and in other parts of the world. Serious readjustments were called for with the entrance of America into the war and the induction of a substantial proportion of the membership into the armed forces.

"In the past year," reports the B'nai B'rith, which maintains Hillel Foundations and Counsellors at American universities, "we have added fifteen new units, bringing our Hillel service to 72 campuses. The most important new unit is being established at Hunter College in New York. We have recently completed the purchase of the home of President Roosevelt. This will be turned into the Sara Delano Roosevelt House where the Catholic, Protestant and Jewish groups will be served by denominational directors and the program will be carried on as good neighbors under one roof. The President has taken a warm interest in the project and has turned over several hundred volumes from his White House shelves toward the creation of a good library. This is a new venture for us and we hope that we may, through this technique, in serving 8,000 Jewish girls on the Hunter College campus, set up a wonderful symbol of interfaith amity."

Similar expansion of chapters is reported, among others, by Hashomer Hatzair, Masada, Habonim, Junior Hadassah, Aleph Zadik Aleph (Junior B'nai B'rith) and Young Judea. During the first months after the United States entered the war a substantial part of the membership joined the armed forces. Thus, in Johnstown, Pa., "out of 58 Jewish boys inducted during a specific period, 38 were Masada members . . . Some chapters, generally in small mid-western communities, have found themselves left with only a few members and no other young people in these towns to bring in." An effort, however, is being made to maintain contact with the membership called into service through the regular mailing of publications issued by the respective organizations.

Significant is the emphasis placed in the program of activities upon problems growing out of the war and increasing and speeding war aid to the United States and Palestine. "The American Affairs program of Junior Hadassah since December 7 has been expanded to embrace a countrywide war effort. Participation in all phases of civilian defense, the promotion of war bond sales, organized mass support of regulations to step up American war effort, an active part in political moves to preserve American liberties and equally active opposition to anti-Semitic and otherwise anti-democratic movements are included in [our] wartime program."

Other typical examples of this tendency are the establishment by the Merkaz Habonim (Labor Zionist Youth) of a War Efforts Committee whose functions are to keep in contact with members in the armed forces, to carry on civilian defense and salvage work and to sell stamps and bonds; and the sponsorship by the A. Z. A. of nation-wide Youth and Democracy rallies in cooperation with non-Jewish youth groups.

The training of leadership for their own membership and for junior affiliates constituted one of the most important activities of the youth organizations. The problem became more acute as the war began to draw off many of the trained leaders. The training courses are offered either at summer camps, the number of which have increased substantially, in conjunction with annual conventions or regional conferences or at stated periods during the year. The American Zionist Youth Commission sponsored by Hadassah and the

Zionist Organization of America maintains a summer camp in Amherst, New Hampshire, in which youth from all parts of the United States is trained for Zionist leadership; during the summer of 1942, 150 young people were enrolled in several courses at this camp.

The aims of the A. Z. Y. C. are to stimulate the organization of Zionist youth groups; to coordinate their educational programs; and train leaders for Zionist youth work. Local Zionist Youth Commissions have been established in over 100 communities. Under the auspices of the Commission, Junior Hadassah, in May 1942, inaugurated a series of seminars for leaders in a number of cities to study the place of Zionism and its achievements in Palestine in relation to an enriched Jewish life in America. These leaders will direct the study in the fall in all units of the organization. Leadership training courses were also conducted by Young Judea, Masada and Hashomer Hatzair — Zionist youth organizations. The last-named conducted courses at fifteen camps throughout the land, with an estimated enrollment of 1,500.

The publication of educational materials continues to be one of the major activities of many of these organizations. While much of it is a repetition of old material and represents much duplication of effort, the sum total constitutes a valuable contribution to Jewish youth educational literature. In the main these publications consist of monthly magazines, leaders' bulletins, organizational leaflets, program booklets and pamphlets for the observance of special events, such as Balfour Day, Jewish National Fund Anniversary, Jewish festivals and material explanatory of the special ideology of the organizations.

A survey was made by the National Jewish Welfare Board of the work carried on with Jewish students in Jewish Centers situated near colleges or universities. The report embodies data concerning the types of activities in which students participate, the opportunities which they are afforded to receive training for leadership and to render service to the community in various capacities.

The Jewish Chautauqua Society geared its program, which last year served 210 colleges and universities throughout the land, to meet the immediate needs of the nation in war time. The Society makes available to schools of higher learning

approximately 100 lecturers on the Jew, his culture, beliefs and background, particularly in relation to the American environment and the defense and development of democratic ideals. The speakers deliver lectures on subjects selected by the college authorities, and conduct forums and class discussions for the more intimate handling of inquiries on perplexing questions. They have also proved to be valuable contributors to college Religious Emphasis Weeks — programs which have been a uniting force for democracy wherever instituted.

With so many college youths in the armed forces, the Jewish Chautauqua Society has extended its program to supply speakers for the enlisted men in cooperation with the Army and Navy Committee of the Jewish Welfare Board, under the auspices of the United Service Organization.

Other significant events recorded during the past year are: (1) the establishment of three interfaith Fellowships by the Hillel Foundations at the Universities of Illinois, Alabama, and Pennsylvania; (2) initiation by A. Z. A. of a circulating library featuring Judaica, which mails books to members and advisors; (3) the opening of a training center by the Hashomer Hadati in Livingston Manor, N. Y. for those who are preparing to establish in Palestine a colony of American orthodox religious youth; (4) the opening of a Hebrew Summer Day Camp, Masad, near Monticello, N. Y. by Tarbut, the New York branch of the Histadruth Ivrit; (5) national celebrations in memory of Rashi, Saadia Gaon and Jehudah Halevi, also sponsored by the Histadruth Ivrit.

### **Activities of Local Educational Agencies**

The activities conducted by local educational agencies are concerned locally with many of the same problems confronting the national organizations, for example, changes in enrollment; the widening of the scope and content and the professionalization of Jewish education; the improvement of instruction and administration; experimentation in curriculum and methods; publication of texts and other materials; training and placement of teachers; development of secondary education; extension work with communal organizations, youth and children; financial support of schools and propaganda for Jewish education.

During the year there has been but little increase in the enrollment of pupils in Jewish schools. At present about 27% of the Jewish children of school age receive Jewish schooling at *any one time*, while at least 75% of Jewish children are reached by a Jewish school for varying periods during their elementary school career. There was a slight increase in the absolute enrollment in elementary schools and a somewhat higher increase in the proportionate enrollment. This increase is found mainly in Congregational schools, and in Yeshivoth. In the one-day-a-week schools there is a tendency to increase the number of days of instruction to two and even more, while in the five-day-a-week schools there appears to be a trend in the direction of reducing the number of school days from five to three, of one and a half hours per session.

The rapid shift in population is responsible for the closing of some small schools, particularly in communities such as Philadelphia, Baltimore, Pittsburgh, and Cincinnati and their relocation in more populated neighborhoods. Efforts have been made to provide for children in new neighborhoods resulting from the development of housing projects, such as in Newark; or through the utilization of taxi service, as in Toledo, although the gasoline rationing system has resulted in the elimination of the bus system in Detroit. The construction of new school buildings has virtually ceased on account of the war. Nevertheless, two new schools were erected in Baltimore at a cost of \$125,000 each.

Most of the communities, notably New York, Chicago, Philadelphia, Detroit, and Newark, cooperate with the Civilian Defense authorities in providing adequate precautions for air-raids, the training of teachers in first aid, and in supplying safety materials needed to guard against emergency. The Jewish Education Committee of New York serves as a central committee to stimulate the sale of war bonds and stamps in Jewish schools. The schools also cooperate in efforts to build morale. Thus, the Halevi Choral Society of Chicago presented a broadcast sponsored by the Department of Justice in the "I Hear America Singing" series, heard throughout the United States.

Notable strides have been made in pedagogic method, in



textbook writing and publications, in the widening of the school curriculum, the introduction of such subjects as art-craft, songs, dramatics, assembly programs, and Junior Congregation Services. Worthy of mention are the many publications issued by the Jewish Education Committee of New York, the Commission on Jewish Education of the Union of American Hebrew Congregations, and the Bureaus of Jewish Education in Chicago, Cleveland, Philadelphia, Buffalo and Baltimore, among others. The Associated Hebrew Schools of St. Louis produced the first Jewish technicolor film, "By the Rivers," based on Jewish history. The Bureaus in Chicago, Philadelphia and Boston administered uniform achievement tests; in the last-named community these were given to 2,000 students.

The Jewish Education Committee of New York completed two years of experimentation in introducing a Jewish educational program in the Institution for Delinquent Jewish Boys and Girls in Hawthorne, New York, to be extended next year to the Pleasantville Orphan Asylum. The Detroit United Hebrew Schools opened a new Hebrew Kindergarten unit; the Associated Talmud Torahs of Philadelphia organized four Hebrew Kindergartens; and the New York Jewish Education Committee continued to develop its experimental nursery school, Beth Hayeled, considered by American educators to be among the outstanding experiments in nursery education in the United States. The Chicago Board of Jewish Education, together with the W. P. A. Library Omnibus Project of Illinois, sponsored the setting up of a Union Catalogue of all books pertaining to Jews and Judaism to be found in the important libraries of Chicago. It includes 41,500 titles of books and thirteen cooperating libraries.

Important anniversaries observed during the year were the 20th anniversary of the Hebrew Teachers College of Boston on November 27, 1941; the 30th anniversary of the Hebrew Principals' Association of New York City; the testimonial dinner tendered to Mr. Harry H. Liebovitz of New York upon the completion of 35 years of leadership in the promotion of Jewish education in America; the observance of the 60th birthday of Prof. Mordecai M. Kaplan, marking notable contributions to Jewish cultural and religious life; and the conferring of the degree of Doctor of Hebrew Letters upon



Israel S. Chipkin, Associate Director of the Jewish Education Committee by the Jewish Theological Seminary of America "for his contribution to the cause of Jewish education in all its aspects."

The problem of implementing the law permitting the release of children from public schools for religious instruction, known as "release time," has confronted a number of communities. In New York City provision has been made in these "release time" groups for over 1,300 children who are not otherwise receiving Jewish instruction. The Buffalo Bureau of Jewish Education introduced the "release time" plan for children in the public high schools. The Jewish Education Association of Rochester organized, for the first time, classes for 187 high school students, meeting once a week for religious instruction. In a number of other communities throughout the country, negotiations are being conducted to determine which plan, if any, will best serve the educational interests of Jewish groups.

Much progress has been made in the direction of in-service training of teachers. The Chicago College of Jewish Studies received authorization, for the first time, to confer the degrees of Bachelor of Jewish Literature and Bachelor of Jewish Pedagogy. Special courses for teachers in music, artcraft, dramatics and dancing, were instituted by the New York Jewish Education Committee. Pedagogic conferences for teachers were arranged in a number of communities, notably New York, Chicago, Cleveland, Philadelphia, and Baltimore.

Along with the drop in enrollment for all modern languages, except Spanish, the teaching of Hebrew in the public high schools in New York City has also shown a decline in enrollment. The enrollment in Hebrew high school classes in that city, however, has increased and the work of the Jewish Culture Clubs, which operate in forty public high schools, has been expanded. Increased activity is also noted in Boston, Baltimore, Chicago and Philadelphia in providing Jewish education for high school students.

Almost all bureaus reported an increase in budget during the past year, resulting from increased allocations from federations and welfare funds, or from increased service revenues, mainly from tuition fee income. There is, however, a good deal of uneasiness with respect to the effect which

the continuation of the war will have upon the finances of Jewish education. This uncertainty has influenced local bureaus and national organizations to scrutinize the programs of the organizational set up, and the aims and objectives of Jewish education. It has led likewise to a concerted effort on the part of all these agencies to build up in the community a better understanding and appreciation of educational problems, to build greater support for this effort in American Jewish life and to relate Jewish education more adequately to the American scene.

### Assistance to Overseas Communities

By EDWARD W. JELENKO

IN TIMES following an economic crisis or political disturbance the task of the agencies organized by American Jews for overseas assistance was to rebuild and sustain the social, cultural and philanthropic structure of the Jewish communities in Central and Eastern Europe. After the establishment of the National Socialist regime, however, the task, though still complex, became one largely of aiding emigration, involving transportation of refugees and their care in the countries of transit. Since the outbreak of the war in 1939, and especially as more and more human beings were engulfed in the world conflict and its aftermath, the problem of migration has grown even more complicated.

A number of events during the year 5702 (1941-1942) have created new difficulties of the greatest magnitude. Thus, in June 1941, the Nazi aggression against Russia, resulting in the occupation of Eastern Poland, the Baltic countries and large areas of Russia proper, uprooted hundreds of thousands of Jews; increasingly strained relations between the United States and Germany resulted in July, in the withdrawal of American Consulates from Germany and the occupied territories, thus shutting off an important avenue of escape for Jews who were prepared to emigrate; the intensified anti-Jewish policy of the Vichy government also resulted in impoverishment of many thousands of Jews

in France; finally, the entry of the United States into the war found American Jewish agencies confronted with many new difficulties in the conduct of their rescue operations. Consequently the demands on American Jewish generosity mounted gigantically and rapidly.

That it was imperative that such help be continued was the attitude of many government leaders, including President Franklin D. Roosevelt, who told a press conference on January 30, 1942, that citizens of the United States today should "continue to make sacrifices for foreign relief through recognized organizations" such as those approved by the proper authorities. The "necessity and desirability" of continuing "this life-giving work," even after war had been forced upon the United States, was expressed earlier, on December 16, 1941, by Joseph E. Davies, Chairman of the President's Committee on War Relief Agencies, in a letter to Edward M. M. Warburg, Chairman of the Joint Distribution Committee. Mr. Davies declared that in spite of the present emergency, it is "indispensable to meet urgent war relief requirements overseas, conducted by agencies whose policies and programs conform to the policies of the United States Government," and to assist "many of those persons who have been the chief victims of Hitlerism and the chief proponents of democracy in Europe."

The United Jewish Appeal, established in 1939 for the exclusive purpose of conducting a combined annual fund-raising campaign in behalf of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, collected approximately \$40,000,000 during the period of its existence, of which about \$12,200,000 was for the year 1941. The terms of the agreement for that year by the representatives of the three constituent organizations, called for a fixed distribution of \$8,800,000 on the following quota: J. D. C. \$4,275,000, U. P. A. \$2,525,000, and N. R. S. \$2,000,000. In addition to these initial sums, the three beneficiaries also received in October funds from the Allotment Committee which had been charged by the contracting parties with the distribution of all moneys col-

lected in excess of the total of these amounts. This Committee, basing its decision on a fact-finding survey conducted by an inquiry staff headed by Eli Ginzberg, instructor at Columbia University, distributed an additional sum of \$3,400,000, granting \$1,556,250 to the Joint Distribution Committee, \$968,750 to the United Palestine Appeal, and \$875,000 to the National Refugee Service. Thus the total funds for the year 1941 placed at the disposal of the three relief agencies, combined in the United Jewish Appeal, aggregated \$12,200,000, of which \$5,831,000 was the share of the Joint Distribution Committee, \$3,493,750, of the United Palestine Appeal and \$2,875,000, of the National Refugee Service.

The agreement for the distribution of funds from the proceeds of the 1942 United Jewish Appeal calls for an initial fixed distribution of \$9,100,000 on the following basis: J. D. C., \$4,525,000; U. J. A., \$2,575,000; and N. R. S. a guaranteed sum of \$2,000,000. The Allotment Committee will again decide the distribution of moneys collected over and above the \$9,100,000.

These figures loom large. And yet, a gap between the potential ability of American Jews to support overseas relief work and the rebuilding of Palestine, and their actual contributions to the United Jewish Appeal is revealed by Eli Ginzberg in a report containing the results of an investigation made by him as Director of Research of the 1941 Allotment Committee of the U. J. A.\* According to Mr. Ginzberg's report, while the U. J. A. raised approximately \$40,000,000 in the three years from 1939 to 1941, a large proportion of American Jews representing all income classes gave nothing at all or only a modicum of what they could have contributed.

During the period under review, the largest among the American Jewish relief organizations was, as has been the case during the past 28 years, the Joint Distribution Committee.

\**Report to American Jews—On Overseas Relief, Palestine and Refugees in the United States*, New York, Harper & Brothers, 1942.

Indeed, according to its report for 1941 and the first five months of 1942, the J. D. C. appropriated \$9,285,650 during this seventeen month period. Owing to a labyrinth of government regulations, the J. D. C., in common with all organizations operating in European countries, met enormous difficulties in transmitting its funds. The multitude of requirements for overseas remittances involving nearly all of Europe came into effect in June 1941, when by the President's executive order the assets of all Axis and Axis-controlled countries were frozen. The J. D. C., however, was well prepared to meet this difficulty. While seeking to aid Jews in distress it continued its policy of not assisting Hitler by supplying any foreign exchange for the execution of his program of rearmament and aggression. It therefore employed an ingenious "clearance transfer" system, as described in last year's report (AMERICAN JEWISH YEARBOOK, Vol. 43, p. 88). From June 1941 through May 1942, the J. D. C. secured licenses to remit a total of \$6,645,000, about half of which (\$3,403,000) was authorized during the six months after the United States entered the war.

Indicative of the growing impoverishment of the Jewish communities in Europe is the fact that at the beginning of 1941, minimum budgetary applications to the J. D. C. from its various committees carrying on relief and reconstruction activities throughout the world amounted to nearly \$13,000,000 for only the first half of the year. Clearly such a sum, the J. D. C. indicated in its report, was far outside any realistic possibilities of income even for the entire calendar year of 1941. As a matter of fact the total income for that year amounted to only \$6,041,000, comprised of \$5,831,000 received from the United Jewish Appeal for 1941, and \$210,000 from Canada and certain South American countries.

The opening of the year 1942 found the J. D. C. \$1,500,000 short of the amount necessary to meet its commitments for the continuation of work in enemy-occupied countries. In addition to this amount, the J. D. C. also required

\$3,574,000 for the first half of 1942 to meet requests from committees in non-belligerent countries where it was still possible to work directly.

The J. D. C.'s relief program in France, as set forth on October 10, 1941 by Herbert Katzki, Secretary of its European Executive Council, who had been stationed in Marseille, included regular cash relief grants to 20,000 refugees who were technically at liberty but were not permitted to work or earn a livelihood. The J. D. C. was also engaged in assisting nearly 20,000 refugees in nine major and many smaller internment camps in the "unoccupied" area. Those aided included 5,000 children in "unoccupied," and 1,500 in occupied France. Assistance took the form of sending food, clothing, medical supplies and other commodities, all purchased in France, to the camps for distribution among the neediest. Over 5,500,000 francs have been expended for this kind of assistance by various French agencies under J. D. C. supervision. Medical aid was also extended to 25,000 who had been expelled from Alsace-Lorraine to other parts of France.

An important announcement on January 13, 1942 by Executive Vice-Chairman Joseph C. Hyman revealed that a substantial program of aid to half a million needy Polish Jews in Russia had been launched by the J. D. C. Considerable quantities of medicines, drugs, surgical dressings and concentrated food products were sent in collaboration with the Polish Government-in-Exile, to be distributed on a non-sectarian basis by local committees for Polish nationals in Russia. In accordance with an understanding between the Polish and Russian governments, the shipments were sent on Russian or Russian chartered vessels, without freight charge and duty free, consigned to the Polish Embassy in Kuibyshev. Some of the more urgently needed drugs were sent by air. In the selection of the drugs sent, the American Committee of OSE was invited to collaborate. It was also agreed to set up six 100-bed hospitals in Asiatic Russia and to send complete equipment for these hospitals amounting to \$50,000. In addition 250 fitted doctors' bags were shipped



so that the physicians among the refugees would have the needed equipment.

The entry of the United States into the war seemed to menace seriously the rescue work of the J. D. C. Yet, the organization succeeded in succoring Jewish lives in spite of almost insurmountable obstacles, as evidenced in the following brief summary of its activities since the attack on Pearl Harbor.

During this period the J. D. C.'s grants amounted to \$3,415,000, or \$131,000 weekly. It accomplished the evacuation of 6,000 men, women and children from Europe and continued to give considerable assistance to refugees in Switzerland, Sweden, Spain, Portugal and North Africa. It enlarged its program of rehabilitation of the 123,000 refugees in Latin America. Arrangements were also made for the repayment of a deficit of \$1,500,000 incurred by the continuation of emergency aid services in enemy-occupied countries. The variety of activities, by which no fewer than 950,000 persons benefitted during the past seventeen months, consisted of the following categories: 400,000 were given cash relief; 500,000 were fed and lodged; 34,000 were assisted in emigration and resettlement; 27,000 were aided in internment camps; 131,000 children were cared for; 201,000 were given medical aid; 56,000 were given occupational training and 196,000 received educational assistance. The large total of persons involved is accounted for by the fact that often the same persons were aided in more than one way.

These accomplishments were commended by two outstanding Jewish leaders, Chaim Weizmann, President of the Jewish Agency, and Abba Hillel Silver, Chairman of the United Jewish Appeal, upon their arrival from Europe in May 1942. They praised in highest terms the "good will, intelligence, energy and experience" which distinguishes "the magnificent job" performed by the J. D. C.

Although somewhat smaller in scope than the J. D. C., the Hebrew Sheltering and Immigrant Aid Society (HIAS) performed functions just as vital to the task of salvaging Jewish life. Abraham Herman, president of the Society, reported on March 8, 1942, at its annual convention, at-



tended by 2,500 delegates, representing 1,250 religious, labor and welfare organizations, that in an eighteen-month period from June 1940 to December 1941, about 25,000 men, women and children had been aided by HIAS and its European affiliate, the HIAS-ICA Emigration Association (HICEM), whose offices have been set up in Marseille, Lisbon and Casablanca. About 10,000 of the refugees had their transportation arranged by, and received material assistance from these agencies involving a cost of \$2,049,000. To this amount, \$971,000 were contributed by relatives or friends of the refugees, by the refugees themselves or by their national governments-in-exile. The sum of \$1,078,000 came out of the refugee fund placed at the disposal of HICEM by the J. D. C. and by HIAS.

More than 50% of those aided to emigrate were taken from concentration camps in "unoccupied" France from which they were released only when the opportunity for emigration was created for them.

Dr. James Bernstein, director of the HIAS-ICA, reporting on the refugee emigration activities of the organization's headquarters in Lisbon, stated that 5,160 refugees were assisted to emigrate to South American republics by the HIAS-ICA "Rescue through Emigration" program.

Interesting details concerning the services of the HIAS to American relatives of refugees and to the refugees themselves upon arriving in this country, were given in the report submitted by Isaac Asofsky, executive director of the Society. HIAS had been called upon to answer 545,000 inquiries of American sponsors of refugees abroad on matters involving immigration, naturalization and transportation. The Society's pier service met 706 incoming steamers. Of the 25,000 Jewish arrivals, it gave special service to 12,500 who were released by the Federal authorities into the care of HIAS, in the form of 165,000 kosher meals and 34,000 nights of shelter. Through its branches in the Western Hemisphere the Society provided legal advice and other forms of assistance and aided immigrants in this country and in the Central and South American republics to adjust themselves to their new environments. The convention adopted a budget to continue the work of the organization during 1942.

Another organization extending assistance to refugees during the year was the Refugee Economic Corporation. In a report issued on June 16, Charles J. Liebman, its president, stated that "small farm and industrial projects were set up in Australia under the corporation's direction, and these made such a favorable impression on the Australian government, "that the refugee quota was increased from 600 in 1938 to 5,000 in each of the last three years."

The outbreak of the war in the Far East, however, has disrupted refugee work in the Philippines, which received about 1,000 refugees under a program of selective immigration worked out by this organization in cooperation with the American High Commissioner, the Philippine government and a local group of American businessmen. A commission of experts has already reported favorably on an area in the Philippines and outlined a plan for the colonization of 10,000 refugees. An understanding between the Corporation and the Philippine government regarding the terms of entry and the conditions of settlements had been reached when war broke out, the aforementioned report disclosed.

The World Union of OSE<sup>1</sup> societies has built up a network of institutions for the prevention and treatment of diseases and for the care of children and adolescents, chiefly in France and Poland, known in the latter country under the name of TOZ.<sup>2</sup> The American Committee of OSE was set up two years ago in New York.

According to a report by Dr. Julius Brutzkus, OSE maintained during the past year sixteen children's homes, caring for 1,500 orphans whose parents had perished in concentration camps or had been killed as a result of military operations. During the period under review 680 starving children were freed by OSE and placed in homes or in city shelters. OSE also obtained permission from the authorities to extend to them medical care, to provide supplementary food and

<sup>1</sup> Initial letters of three Russian words meaning an organization for protection of the health of Jews.

<sup>2</sup> Initial letters of three Polish words having the same meaning.

to establish a school and a recreation center for these youngsters.

In Marseille, Lyon, Toulouse, Nice, Montpellier, Limoges, Perpignan and other cities of southern France, where the majority of the refugees from Paris and Alsace-Lorraine reside, OSE established canteens and day nurseries for almost 15,000 children.

The drugs, such as various vaccines, and concentrated food products obtained since 1939 for Polish Jews by the Geneva branch of OSE were shipped by International Red Cross from Switzerland to the TOZ, Polish branch of OSE which is operating through 23 branches in numerous ghettos in Poland.

Beginning in October 1939, OSE concerned itself with the problem of emigration of refugee children. With the assistance of the United States Committee for the Care of European Children and the American Friends Service Committee (Quakers), 294 Jewish children were brought from France to this country during the past year, and placed here by Jewish organizations in Jewish homes.

During 1941, OSE received 90% of its funds from the Joint Distribution Committee in France, and the balance from collections in South America and Australia.

The American ORT Federation, which has long been engaged in training large numbers of Jews in Eastern and Central Europe in trades and agriculture, was during 1941 active in free and neutral countries.

Since June 1941, funds of the World ORT Union, of which the American ORT Federation is the largest affiliate, have been supporting projects in England, Canada, "unoccupied" France, Switzerland, Argentina and Mexico, for the training of Jews in trade and agriculture. Plans were also started last year to establish schools for refugees in Bolivia, Uruguay and other South American countries. A total of about 10,500 men and women were aided by ORT during 1941. Some of the beneficiaries were internees in French, Swiss and Canadian alien camps. They were not only enabled to

produce the clothes and food products for the internees, but were also trained for occupations in countries of their future immigration. This program has also contributed to the United Nations' war effort because most of the graduates of ORT schools are engaged in the defense industry.

Funds contributed to the American ORT Federation during the period under review totalled \$436,506, contributed in part by its branches, (Women's ORT, Junior ORT and Labor Division), in part by local federations and welfare Funds and through independent campaigns.

### Pro-Palestine and Zionist Activities

By ABRAHAM REVUSKY\*

THE acute peril to the Holy Land resulting from the unexpected and rapid advance of Marshal Erwin Rommel's Nazi legions into Egypt, greatly aroused the anxiety of American Jews. Even those not associated with Zionism, shared the Zionists' deep concern for the future of the Jews of the Yishuv, and the fate of their achievements during the past two decades. For a Nazi invasion of Palestine would not only expose another Jewish community to certain destruction; it would also, at least temporarily, put the seal of doom on achievements which have evoked the admiration of Jews and non-Jews alike.

In view of these circumstances, it was natural that there should have been considerable activity during the past year regarding the establishment of some kind of a Jewish armed defense for the protection of Palestine and the Near East. This activity was led and directed by the Jewish Agency for Palestine, represented in this country by the Emergency Committee for Zionist Affairs in which all groups affiliated with the World Zionist Organization are represented. In

\*Author of *The Jews in Palestine*, (Vanguard Press, 1935).

the second half of 1941, these activities were supplemented — and sometimes duplicated — by an independent Committee for a Jewish Army said to have been organized by Revisionists, the extremist wing of the Zionist movement which seceded from the World Zionist Organization several years ago. While the Jewish Agency attempted to achieve its goal chiefly by negotiations, the Committee for a Jewish Army sought to accomplish its objective by mobilizing public opinion through meetings and newspaper advertisements. The latter method, indeed, familiarized large sections of opinion with the question of a Jewish army, hitherto unknown to them, and the general press as a rule took a favorable attitude toward this question. By the end of the year, however, when Rommel had reached the approaches to Alexandria, the Jewish Agency relaxed its demand for a regular Jewish army and pressed instead a request for the arming of the Jews of Palestine at home in order to enable them to defend themselves in the event of an invasion.

The British Government has thus far rejected the demand for a Jewish military force. It seems, however, that the agitation in the United States has been instrumental in the relaxation of the inflexible attitude of the local administration in Palestine which at the outbreak of the war had even hindered individual voluntary enlistment of Jews, strongly advocated by the Middle East Command. A further step toward conciliating Jewish opinion was made by the latest British official announcement of the formation of Jewish battalions in a Palestinian armed force.

Simultaneously with the campaign for a Jewish army, American Zionists intensified their efforts to win the support of the United States government and public opinion on behalf of post-war claims on Palestine. In these efforts they were supported by the American Palestine Committee comprising prominent non-Jews. At a dinner of the Committee in Washington, D. C., on May 25, 1942, which was addressed by Chaim Weizmann, a message was read from President Franklin D. Roosevelt strongly endorsing the Jewish National Home. This message is regarded in some Zionist circles as unusually significant and as giving en-

couragement to the hope that the United States would actively support Zionist claims during post-war international negotiations.

Another gain from the Zionist point of view was the growing interest in the Palestine question on the part of non-Jewish publicists. Thought-provoking pro-Zionist articles of Professor Reinhold Niebuhr of Union Theological Seminary, New York City, and Miss Dorothy Thompson, noted newspaper columnist and radio commentator, drew widespread attention.

During the past year a considerable effort was made to reach an agreement among various Jewish groups concerning a common pro-Palestine program. While the avowed purpose of the negotiations was to reach an all-inclusive Jewish accord they revolved mainly around the future of Palestine, the chief subject of controversy between Jewish groups. The Zionists, who have taken the initiative in the attempt to achieve unity, are not only interested in a common formula for post-war demands for the righting of injustices to Jews, but are also endeavoring to strengthen the Jewish Agency for Palestine by the inclusion and active participation within it of the important American non-Zionist elements. Although these efforts are still continuing, it is widely believed that considerable progress has been made and that the prospects for a final agreement are bright. A good omen for the strived-for unity was the ability of the Zionist groups in America to unite with the American Jewish Committee and the B'nai B'rith in an appeal to the United States Government to use its good offices with the British Government to take measures for the elimination of such conditions as those which led to the *Struma* tragedy. (See section on Refugee Migration, p. 295 ff.).

Simultaneously with the efforts toward the formulation of a common Palestine policy between Zionists and non-Zionists in America an attempt was made by the Zionist groups to attain a closer cooperation and a common formula within their ranks. At present these groups, comprising the General Zionists (Zionist Organization of America), the Women Zionists (Hadassah), the Labor Zionists (Poale-Zion) and



the Orthodox Zionists (Mizrachi) — are actually independent in many important respects; they do unite in participation in world Zionist congresses through their elected delegates and in political activities in this country through the war-time Emergency Committee for Zionist Affairs. The first attempt toward the achievement of greater coordination among these factions was the "Political Conference" held in New York City, May 9–11. Although the discussions, featured by reports of Chaim Weizmann and David Ben-Gurion, were on a high intellectual plane and characterized by a common desire to find a solution, the idea of electing a Supreme Zionist Council with broader and more permanent functions than those of the present Zionist Emergency Committee was considered premature by some of the participating groups, and the question was referred back to the constituent agencies for further consideration.

The United Palestine Appeal, organized in 1936 to serve as a chief collecting agency for the Keren Kayemeth (Jewish National Fund) and the Keren Hayesod (Palestine Foundation Fund), served as the most important agency for the contributions of American Jews to Palestine. The share allotted to it by the United Jewish Appeal, amounted to \$3,493,750 for the year 1941; this amount was augmented by the independent traditional collections of the Keren Kayemeth totaling approximately \$500,000. The broad range of activities of the Keren Kayemeth and the Keren Hayesod included acquisition of land, agricultural colonization, vocational training, promotion of trade and industry, support of cultural institutions, and a multitude of other enterprises for the development and the administration of the Jewish homeland.

Indicative of the paramount role played by American Jews in the financial support of Palestine was the fact that they have contributed \$4,600,000 out of a total income of \$6,840,000 received by the Keren Kayemeth during the fiscal years 1938–1941. Rabbi Abba Hillel Silver, national chairman of the U. P. A. disclosed on September 14, 1941, that during the first two years of the war, more than 35,000



European Jews had made their homes in Palestine with the financial aid of this agency.

Among the other agencies contributing to the upbuilding and maintenance of Palestine institutions are Hadassah and the National Labor Committee for Palestine. The former collected about \$1,500,000 for various immigration and welfare projects, while the latter contributed approximately \$500,000 for the economic institutions of the Histadruth, the Jewish labor organization of the Yishuv. There were also a number of other American Jewish organizations which rendered financial aid to various scientific and social institutions in Palestine. Thus, on May 20, a nationwide campaign to raise \$75,000 to guarantee the continued existence of the Haifa Technical Institute was launched by the American Society for the Advancement of the Hebrew Institute of Technology, while on June 3, the Women's League for Palestine voted to send a grant of \$20,000 in addition to the \$56,000 previously sent in order to complete payments on a girls' training and residence center to be opened shortly in Jerusalem. At the convention of the Pioneer Women's Organization held later in the month, a \$50,000 campaign was launched to secure funds for the construction of a vocational school for the training of Jewish girls, to be established at Ramath Gan, near Tel Aviv, by the end of 1942. Independent collections were also conducted by special committees for religious and charitable institutions in Jerusalem and other centers of the Old Yishuv.

A severe loss suffered by the Zionist movement in the United States during the past year was the death of Louis D. Brandeis, retired Justice of the United States Supreme Court who, at the time of the last war, was the active leader of the Zionists in America. He willed a considerable part of his personal fortune to Palestine activities. (A biographical appreciation of the late Justice appears elsewhere in this volume). Another loss to the Zionist cause was the sudden death of Abraham Goldberg, a gifted journalist and pioneer leader in the movement.

## Social Welfare

BY MICHAEL FREUND\*

WITH America's entry into the war on December 8, 1941, the Jewish community focussed its attention on the "home front," adjusting its welfare programs and activities to meet national defense needs and the social and economic problems arising out of the rapid change from a peace-time to a war-time way of life. Concern with the fate of the Jews overseas continued, expressing itself in the extension of such aid as war conditions permitted, and in a keener realization of the responsibility American Jewry will have to assume in reconstructing the lives of the millions now under the heel of the Axis powers. On the whole, the changes during the year under review were not so much in the organization of Jewish welfare as in its direction and emphasis. It was a year of endeavor to meet emerging problems and of watchful waiting for events, which, it was felt, would affect profoundly the fate of America, of the world and of the Jewish group.

## Mobilizing Community Resources

Aroused to the country's defense needs, Jewish religious, philanthropic, fraternal and cultural agencies endeavored to stimulate Jewish community participation in civilian defense activities, and in the work of the Red Cross, the U. S. O. and various war-connected appeals (British, Chinese, Russian, etc.) In addition to assuming direct responsibility for mitigating some of the effects of the social and economic dislocations attendant upon the nation's all-out war effort, Jewish welfare agencies lent their resources and personnel to the mobilization of welfare resources undertaken by Councils of Social Agencies, state and local defense bodies and the Federal Security Administration. Jewish communities have been especially active in providing for the welfare of the men in the armed forces, strengthening of the Army and Navy work of the Jewish Welfare Board, a con-

\*Director of Research, Council of Jewish Federations and Welfare Funds.

stituent of the United Service Organizations (U. S. O.) and organizing more than 250 welfare committees in localities adjacent to military encampments and naval stations. Though primarily concerned with the welfare of Jewish soldiers and sailors, the work of these committees is non-sectarian in character and is carried on in close cooperation with the military authorities and local defense councils.

Spurred on by critical events at home and abroad, the process of consolidating segmental welfare efforts made itself manifest in the course of the year in a number of directions. The Welfare Fund movement continued to gain ground. As of the end of June 1942, the Council of Jewish Federations and Welfare Funds reported the existence of central agencies for the coordination and financing of Jewish welfare programs in 249 communities comprising about ninety-four percent of the estimated total Jewish population of the United States. Gains made were largely in the organization of small communities and in the extension of the scope of activity of existing agencies. Attempts were made to bring to such communities needed social welfare and cultural facilities through affiliation with larger metropolitan organizations and by means of inter-city cooperation. A notable example of the latter type of effort is the Jewish Federation of Southern Illinois which comprises about sixty small communities banded together for the purpose of making common provision for social service and cultural needs and for the support of national and overseas programs and activities.

Within the frame-work of the organized communities, the quest for unity, characteristic of Jewish communal endeavor in recent years, made itself felt on both the local and national level. Federation leaders in the larger cities directed their attention to the consolidation of welfare programs carried on by parallel central agencies — Federations, Welfare Funds and Community Councils — and sought to give them central purpose and direction. Nationally, these influences culminated in the reconstitution of the United Jewish Appeal for overseas relief and refugee adjustment, and in the Joint Defense Appeal in behalf of the civic-protective activities of the American Jewish Committee and the Anti-Defamation

League of the B'nai B'rith. Earnest efforts were made also to bring about coordination of the work of the major defense organizations — American Jewish Committee, Anti-Defamation League of B'nai B'rith, American Jewish Congress and Jewish Labor Committee. (See section on Adjustment of Group Relationships.) Some of these local and national efforts were rather inconclusive. They prepared the ground, however, for more effective results in the year to come.

The problem of relating Jewish and general community welfare interests in the area of overseas relief was receiving serious consideration at the close of the year under review. The problem revolved around the question of merging the Jewish welfare funds into general community war chests which represent an extension of the principles and methods of central fund raising, for local social services on a non-sectarian basis, to the recently organized war-connected appeals. As of the end of June 1942\* only one sizeable Jewish welfare fund, that of Kansas City, agreed to give up its separate campaign for local, national and overseas needs and participate in the local war chest. The war chest situation was, however, under consideration also in a number of other communities and confronted local and national leaders with the problem of whether joinder in or abstention from this general community effort will enable welfare funds to fulfill their obligations to their major beneficiaries, the Jewish overseas agencies, and what effects such action is likely to have on Jewish and general community relationships and on Jewish community organization. These problems had come up for discussion earlier in the year at the 1942 General Assembly (January 31–February 2) of the Council of Jewish Federations and Welfare Funds, where the consensus of opinion seems to have been that if local welfare funds find it advisable to join the war chest they should endeavor to preserve the essence of their community organization and autonomy in budgeting the needs of their beneficiaries. The matter was given further consideration at the

\* By September, Cincinnati, St. Louis and Chicago joined.

June 27 meeting of the Council's Committee on Fund-Raising Policies participated in by representatives of the major overseas and civic-protective organizations and of the welfare funds of larger cities.

### **Adjustment of Group Relationships**

The endeavors of Jewish national and local organizations to combat the disruptive influence of anti-Semitism on national unity assumed special significance in view of the country's struggle to preserve the democratic way of life.

By and large, the urgency of national unity blunted the edge of the more violent forms of group antagonisms. It became evident that internecine conflict was weakening national defense efforts by confusing issues and aiding the common enemy. Public exposure of the subversive activities of various anti-Semitic groups helped to discredit the ideas and views which these groups have been trying to spread. Prejudices and fears were allayed to an extent through the mingling of Jews and non-Jews in the armed forces, through Jewish participation in civilian defense and related efforts and through association of Jewish and non-Jewish workers in shops and factories hitherto closed to members of minority groups. However, those concerned with the problem of group relationships in the United States could not but be mindful of the fact that the social and economic strains and stresses provoking group conflict have not been eliminated; that the war effort itself is causing emotional tensions, and that dormant animosities can be easily aroused into active antagonisms. These considerations caused national and local civic-protective bodies to remain on the alert and persist in the pursuit of their programs and activities.

Except for changes in emphasis the four national defense bodies, Community Councils and other local groups continued to combat overt manifestations of anti-Semitism, to interpret to the general community problems and situations affecting the Jewish group and to cooperate with religious, civic, educational and patriotic organizations in the strengthening of national unity by expounding the principles

of American democracy. In addition to these general activities, the American Jewish Committee concerned itself with a number of "long range projects designed to reduce that traditional type of anti-Jewish feeling known as prejudice"; the American Jewish Congress with the problem of discrimination in employment, and the Jewish Labor Committee with carrying on educational work in the ranks of labor and foreign-language groups, in cooperation with the League for Human Rights, Freedom and Democracy. The Labor Committee was also interested in the opposition to Hitlerism in Nazi-occupied and dominated countries.

Some of the national civic-protective agencies continued to concern themselves with the civic and political problems of the Jews in other countries, especially in Nazi-occupied Europe, through discussions with the representatives of the free governments of the future political and civil status of the Jews in their countries. The several research institutes of the national organizations engaged in the study of post-war problems as a basis for the formulation of solutions of the Jewish problem after the termination of hostilities.

Related activities in this area were the establishment of contacts with Russian Jewry and cooperative relationships with the rising Jewish settlements in the Western Hemisphere. The Inter-American Conference, organized by the American Jewish Congress, in cooperation with the World Jewish Congress (Baltimore, November 23-25, 1941) had for its purpose the securing of "a common understanding leading to effective cooperation among Jews of countries in the Western Hemisphere with relation to activities affecting Jewish life here and abroad." Similar efforts were projected by the Overseas Committee of the American Jewish Committee to aid the small Jewish groups in Latin America to develop "a healthy Jewish life, integrated into the life of the countries in which they live, so that they will not be unwanted, and their rights respected."

Although inconclusive of results, several steps were taken in the course of the year to coordinate the programs of the national organizations. Reference has been made above to the launching of the Joint Defense Appeal of the American



Jewish Committee and the Anti-Defamation League of the B'nai B'rith. Through the intermediacy of the General Jewish Council, the two organizations and the Jewish Labor Committee cooperated also in a program of training local personnel for public relations, — an activity previously carried on by the Community Service Unit of the American Jewish Committee.

More far-reaching in their possible effects were the attempts on the part of the national organizations themselves to conciliate their ideological differences and the pressure brought to bear by the local communities to effect collaboration among them. Declaring that the obstacles in developing a unified program in the field of civic-protection "lie in the deep rift in American Jewish life caused by the conflicting ideologies of Zionism and non or anti-Zionism, or anti-Nationalism," Maurice Wertheim, the president of the American Jewish Committee, announced at the twenty-fifth annual meeting of that body (see Annual Report in this volume), the resumption of conferences between individual members of the American Jewish Committee and the leaders of the Zionists and the Jewish labor group to find common ground for united action. Parallel with this development, the General Assembly of the Council of Jewish Federations and Welfare Funds approved the recommendations of its Committee on Civic-Protective Agencies to make every possible effort to coordinate the activities of the four major national agencies through joint fund-raising and "a gradual process of integration and centralization of existing services." At the close of the year, the special committee appointed by the Council "to offer its services to the defense agencies to find a basis for effective collaboration" reported progress in its conferences with the national agency representatives.

### **Economic Welfare Efforts**

The change from a peace-time to a war-time economy has proceeded at such a rapid pace during the year under review, that it is possible to note only the most immediate effects



of the change on the economic welfare of the Jewish population.

On the whole, the rise in production and consumption of commodities, the expanded demand for labor, particularly in defense industries, and the advance in the national income, a considerable portion of which was going to labor in the form of rises in wages, have favorably affected large segments of the population, especially the marginal groups which in the years of depression were the concern of public and private welfare agencies. These gains were offset, in part, by dislocations in the production and distribution of consumer goods, due to priorities, shortage of raw materials, price ceilings and rationing, and the unemployment attendant upon such dislocations. The fact that a large portion of the Jewish population resides in cities where no large-scale defense production is carried on, may also have affected them adversely. However, the decided drop in the relief loads of public and private agencies including those under Jewish auspices (see section on Local Social Services), and the decline in the active files of Jewish employment agencies point none-the-less to net gains even if unevenly distributed. It is, of course, too early to foresee what will be the ultimate effects on the economic welfare of the Jewish population of such far-reaching trends as the extension of economic planning, involving government decisions as to what constitutes the most effective use of material and labor resources, the placing of greater responsibility on very large enterprises, particularly on heavy industry, the strengthening of labor organizations, shifting of industries and population and the inevitable squeezing-out of small enterprises.

Increased opportunities for employment had their effects on the programs of Jewish vocational service agencies. Most of them tried to readjust their programs, referring to the public employment services those that could be readily absorbed in war production and centering their own attention on the "harder to place," — clients of social agencies, refugees, physically handicapped, etc. —, especially those in need of vocational reorientation and retraining. Efforts were

made to shift emphasis from placement to guidance, to orient Jewish youth in the choice of occupations, and to integrate vocational guidance in the programs of educational and youth-serving agencies.

As indicated, demands for the service of Jewish employment agencies decreased in the course of the year. In 1941, the nineteen Jewish employment agencies reporting to the Jewish Occupational Council received about 50,000 new applications from individuals, and placed applicants in more than 40,000 jobs. The combined active files of these agencies on any one day averaged about 24,000 persons. By comparison with the preceding year, there was a decline of almost eight percent in new registrations and of about nine percent in the active file. A more marked decline in demand for service was reported for the first six months in 1942.

A significant development in the field of occupational adjustment in the course of the year was the action taken by the President of the United States, important Federal agencies and several State Legislatures to combat discrimination in employment against members of minority groups. During 1941, there were established the Minority Groups Branch and the Negro Employment and Training Branch, both of the Labor Division of the Office of Production Management. Subsequently, the President, by executive order, established the Committee on Fair Employment Practice, authorized to receive and investigate complaints of discrimination against workers in war industries because of race, creed, color or national origin. Bills prohibiting racial and religious discrimination in defense and war work were passed by the Legislatures of the States of New York, New Jersey and Minnesota. Legislation barring employment agencies from inserting discriminatory advertisements in newspapers was also enacted by the City Council of New York City.

Recognizing that the current situation presents a favorable opportunity to deal with the problem of discrimination in employment, efforts were made by the Jewish community to coordinate activity in this field. Following a Conference called by the B'nai B'rith, in November 1941, the Jewish

Occupational Council was authorized to set up an ad-interim clearance program of efforts directed against employment discrimination in war industry, and to study plans for the formation of a permanent organization in this field. This program was carried on under the auspices of a coordinating committee, representative of national and local organizations concerned with the problem of discrimination.

### **Family Welfare and Health**

Improvement in economic conditions notwithstanding, the war has created human and social problems, imposing duties and responsibilities upon private social service agencies, including those under Jewish auspices.

In the field of family welfare and child care, dislocations of family life induced by war conditions have been manifesting themselves in such situations as the withdrawal of bread-winning members of the family for military service which has often forced their families back into strain and insecurity; collapse of small one-man businesses because of priorities or loss of a job consequent upon discontinuance of non-defense industry; employment of mothers eager to help support their families; family separations caused by seeking out-of-town defense jobs, and general breakdowns of persons unable to stand the added physical and emotional war strains. These problems increasingly called for the skilled case work services of family and child case agencies, who were handicapped in their efforts by rising costs of relief and service, difficulties in finding suitable foster homes (in the case of dependent or neglected children) and shortages in trained personnel.

The situation has become complicated also in the care of the aged, the group that remained practically unaffected by rising labor needs, and which continued to require the health and protective care of the community. Continued demands for service has also been made on the hospitals and clinics under Jewish and other private auspices. In both of these fields, fixed budgets, rising costs and shortages in skilled medical and nursing personnel were beginning

to affect the standards of service built up over the years.

It should be noted that while war conditions created new problems, the volume of service given by family agencies has decreased in the course of the year. In ten of the largest cities which comprise the major portion of the Jewish population of the country, the number of applications received by Jewish family agencies in 1941 was about twenty percent below 1940 and the number of relief cases under care about seventeen percent lower. The number of children and aged persons cared for by Jewish agencies has, on the other hand, fluctuated but slightly. The volume of free or part-pay service in hospitals has also remained fairly constant.

### **Service to Refugees**

The United States entry into the war opened up a new period in American endeavor in behalf of Jewish refugees from Central and Eastern Europe, a period marked by greatly altered conditions. Immigration to the United States continued through the year, even after formal declaration of war against the Axis powers, but the flow narrowed down to less than a thousand per month. The declaration of German, Austrian and Italian refugees as enemy aliens, the discontinuance of visa issuance under the German quota and increased difficulties in securing transportation made it exceedingly difficult to gain entry into the United States, even from neutral or friendly countries. Altogether about 12,200 refugees entered the country during the immigration year — July 1941 to June 1942. Of these approximately 3,600 came during the first six months in 1942. The number of arrivals (immigrants and non-immigrants) in the preceding two years, 1939-1940 and 1940-1941, was 42,424 and 28,808, respectively.

Improved economic conditions have wrought marked changes in the economic adjustment of refugees already in the United States. The restrictions imposed on the freedom of movement of "enemy aliens" and their right to live in

defense areas have practically brought to a standstill the efforts of the National Refugee Service to resettle immigrants from the large metropolitan centers to the interior of the country, and the flare-up of anti-alien sentiment immediately after Pearl Harbor hampered them considerably in finding employment. The latter condition was, however, mitigated in part by the statements of the President and the Attorney General seeking to discourage discrimination against aliens, and by the rising demand for labor. In New York City, the number of cases on the relief rolls of the National Refugee Service declined from a high of 3,019 in January to a low of 2,138 in December 1941, the decline continuing through 1942. In communities outside of New York, the decline has been even more marked. Noteworthy is also the fact that about one-half of the heads of the families on relief were older and less employable persons, i. e. the kind of persons who present serious employment problems among native residents as well. The N. R. S. and local refugee committees have been trying to overcome the handicaps of the potentially employable persons by means of vocational retraining and loans for establishment in independent enterprises.

The noted changes in immigration and economic adjustment had their effects on community organization for refugee service. The regional programs developed by the N. R. S. to facilitate resettlement were discontinued. Locally, the trend in most of the larger communities has been in the direction of integrating service to refugees in the programs of the established family welfare agencies. A similar policy has been suggested also for New York City, where service and relief to refugees is administered by the National Refugee Service and financed by the United Jewish Appeal. In line with these suggestions, consideration was given by the Allocations Committee of the United Jewish Appeal, and by local leaders at the regional conferences of the Council of Jewish Federations and Welfare Funds, to confine the N. R. S. program to migration work, guidance of communities in their work with refugees, exploring the possibilities of accelerated immigration when the opportunity will present

itself, and the integration of such activities with those of the HIAS and the National Council of Jewish Women.

Note is to be made of the fact that changing conditions notwithstanding, guidance and readjustment of refugees continued to absorb a considerable portion of the energies and resources of the Jewish community. The two major organizations in the field, National Refugee Service and HIAS expended in 1941 for immigration and refugee service in the United States, a total of \$3,454,713 (N. R. S. \$3,070,682 and HIAS \$384,031). In addition, local federations and welfare funds in 74 cities reported to have allocated for local refugee services close to \$1,100,000, the sum representing about nine percent of total allocations for all other local purposes. A part of these allocations remained unexpended because of curtailment of certain aspects of the refugee-aid programs.

## Youth Service

Community Centers, Young Men's Hebrew Associations and settlements readily recognized the need for recreation to relieve physical and emotional stresses resulting from the war situation and accordingly directed their efforts to expand recreational activities to meet the needs of the local population, particularly of the men in the armed forces, and to use their facilities to house defense and other war-connected activities.

However, the report of the Commission to Study the Effects of the War on Jewish Center Work, submitted to the annual meeting of the Jewish Welfare Board (New York, April 18-20, 1942) indicates that while total attendance has increased due to numerous activities related to the war effort, there has been an increasing falling off of membership in draft age category, which is definitely affecting the financial structure of the Centers. The total membership of the 328 Jewish Centers as of the end of 1941 was reported by the Jewish Welfare Board to have come up to 435,000.



## Service to Men in the Armed Forces

As indicated above, the major activities in the field have been carried on under the auspices of the Jewish Welfare Board which together with the Y. M. C. A., Y. W. C. A., National Catholic Community Service and National Travelers' Aid forms the United Service Organizations, the agency entrusted by the government to look after the recreational and personal welfare needs of the men in the armed forces in the communities adjacent to military camps and naval stations. Although made up of organizations representing the various religious elements of the country, U. S. O. activities are non-sectarian in character. Nearly all of the Jewish Welfare Board activities in camp communities are conducted jointly with other member agencies.

At the beginning of 1942, the J. W. B. was operating with the aid of 285 local Army and Navy Committees working under the direction of nine Corps Area chairmen. Eighteen of these committees were serving at overseas points. A total of 133 full-time professional workers and 19 part-time workers were in the service of the Board. The functions of these workers are to assist the men in the care of personal needs, to provide group and mass recreational activities, to give expression to interests and to satisfy wholesome desires for companionship.

The Jewish Welfare Board is also responsible for the religious program of the men in the armed forces and exercises this responsibility by helping rabbis to become chaplains, whose duty it is to minister to the religious needs of the men and to advise them on personal problems. Another war-time activity of the J. W. B. is in the compilation of records of Jewish participation in the war.

## Overseas Aid

The nature and extent of American aid to the Jews overseas, including Palestine, are discussed elsewhere in this issue. At this point it is sufficient to state that concern with the needs of Jews overseas continued to be a major concern



of American Jewry and that the support of the programs of the "overseas" agencies (relief, reconstruction and cultural activities in Europe, Palestine and other countries, including immigration service in the United States) absorbed close to ninety percent of the \$7,668,405 allocated by federations and welfare funds for all non-local activities. The major beneficiary among the "overseas" agencies was the United Jewish Appeal (J. D. C., U. P. A. and N. R. S.), which received on the average about eighty percent of this total.

All told, the overseas and immigration service agencies received in 1941 from all sources a total of \$18,669,575. The total receipts of these agencies in 1940 amounted to \$19,231,818.

### **Financing Jewish Welfare Needs**

Jewish federations and welfare funds in 97 communities appropriated in 1941 a total of \$22,474,808 for various Jewish local, regional, national and overseas programs, 45.5% for local activities and 46.8% for extra-local needs. Appropriations varied with the size of the Jewish population, the larger communities assigning proportionately more to local needs as compared with extra-local causes than the smaller communities.

As in previous years, Jewish Welfare Funds and United Jewish Appeals provided the sums necessary to continue overseas and related refugee and cultural programs, while many local Jewish social services were financed partially or wholly by the non-sectarian community chests.

War conditions were beginning to make themselves felt in the financing of Jewish welfare needs, some of the factors being higher taxes, economic dislocations, and loss of leadership and manpower to the military services and civilian defense. Characteristic of the Spring 1942 Welfare Fund campaigns was the decline in "big gifts." Many communities overcame such reductions by "bringing in" new contributors from the small and medium givers, thus broadening their base of support.

## Inter-Group Relations

By LILLIAN GREENWALD\*

### Anti-Jewish Agitation

DURING the period under review, organized anti-Semitism in the United States lost the distinction of being confined to a small group of native pro-fascists and Bundists. By the middle of 1941, Nazi-inspired anti-Semitism had become a potent factor in the American political scene. As the Administration took rapid strides towards aligning the United States with the democracies in their fight against the Nazi menace, it became increasingly clear that certain of the isolationists were not above making use of anti-Semitic propaganda in their determination to keep this country on the sidelines. Out of the anarchy of the early days when each little shirt movement had its own jerry-built isolationist group, two organizations had emerged as spokesmen for the anti-aid-to-Britain forces. These two were the America First Committee and the National Legion of Mothers and Women of America.

The Bundists, the Coughlinites and other pro-Nazi groups which had formerly been prevented by petty jealousies and minor differences of opinion on strategy from wholly consolidating their efforts, united behind these two groups. They functioned as a purposeful, well-drilled caucus and succeeded not only in winning control of local units, but in exerting influence on national policies. The ugly, hate-breeding lie "this is a Jewish war" born in Berlin, nurtured in the anti-Semitic smear sheets, whispered in barrooms and chalked on back fences, merged into the voices of Wheeler, Lindbergh and Nye, speaking on America First platforms and radio broadcasts throughout the country.

On September 11, 1941, Charles A. Lindbergh, at an America First meeting in Des Moines, Iowa, charged that

the three most important groups which have been pressing this country toward war are the British, the Jewish and the Roosevelt Administration.

\*Member of the staff of the American Jewish Committee.

These groups, he said,

planned, first to prepare the United States for foreign war under the guise of American defense; second, to involve us in the war, step by step, without our realization; third, to create a series of incidents which would force us into actual conflict.

Lindbergh advised Jews that

Instead of agitating for war, the Jewish groups in this country should be opposing it in every possible way, for they will be among the first to feel its consequences.

The greatest danger to this country from the Jews, he stated, lies "in their large ownership and influence in our motion pictures, our press, our radio and our government," and he urged that "if any one of these groups — the British, the Jewish, the Administration — stops agitating for war, I believe there will be little danger of our involvement."

The America First Committee made no attempt to repudiate any part of this speech, although a number of individual members resigned in protest. The national board issued a statement on September 24 which defended Lindbergh, denied that he or the Committee was anti-Semitic, and deplored "the injection of the race issue into the discussion of war and peace. It is the interventionists who have done this." Senator Gerald P. Nye, of North Dakota, who was closely identified with the America First Committee's activities, had set the tone for this statement in an interview he gave the press before an America First meeting in Rochester on September 18. Senator Nye said:

At first I wished the Colonel had not been so direct. But as long as interventionists work to interject the anti-Semitic issue, perhaps this is the time to be speaking frankly.

Nye himself had been "direct" enough in an address at an America First meeting in St. Louis on August 1, 1941. He told an appreciative audience, which happily chorused "Jew" at the appropriate places in his speech:

The movies have ceased to be an instrument of entertainment. They have become the most gigantic engines of propaganda in existence to rouse the war fever in America and plunge this nation to destruction.

Now let's see who is doing this? There are eight major film corporations. The men who dominate policy in these companies, own and direct them, are well known to you. There are Harry and Jack Cohn of Columbia Pictures, Louis B. Mayer of Metro-Goldwyn-Mayer, George S. Schaefer of RKO, Barney Balaban and Adolf Zukor of Paramount. There are Joseph Schenck and Darryl Zanuck of Twentieth Century Fox, and Murray Silverstone of United Artists. There is the great Sam Goldwyn of Samuel Goldwyn, Inc., and there are the three Warner brothers, Arthur Loew, Nicholas Schenck and David Bernstein of Loew's Inc.

In order to make his picture uniform, Nye went so far as to include several minor moving picture executives, leaving out top men who are not Jews.

This speech was not a random attack. *Newsletter*, publication of News Research Service, has presented evidence to show that the drive against the film companies was the result of several years of behind the scenes work by a group of disgruntled film people with Nazi connections. The Nye address was the opening gun in an attempt to "investigate" the movie industry. This "investigation" had a three-fold purpose: 1) to secure the maximum publicity for isolationist propaganda by attacking an extremely newsworthy opponent; 2) to frighten the motion picture companies into abandoning production and distribution of anti-Nazi films; 3) to give further currency to the charge that the Jews were the chief force working to get us into war.

Simultaneously with Nye's St. Louis speech, Senator Nye and Senator D. Worth Clark of Idaho introduced a resolution calling for a special Senate Committee to investigate film propaganda. When it became apparent that Nye and Clark did not control enough votes to bring a resolution for a regular Senate investigation to the floor of the Senate, this project took shape as a subcommittee of the Senate Interstate Commerce Committee charged with holding an inquiry

to determine whether an investigation into film propaganda should be held. The subcommittee was appointed by Senator Wheeler, chairman of the Interstate Commerce Committee. Hearings began in Washington on September 9, 1941, with Wendell Willkie acting as counsel for the motion picture industry. A statement by Senator Nye, the first to testify, left no doubt as to the character and purpose of the inquiry. He threatened that

whether we get in or stay out of war, when the full burden of those very costly months comes to rest upon the people of our country, it is but natural to expect that a perplexed, angry, burdened, unemployed people will be ready to respond to the agitators who will want to help them find the scapegoat responsible for it all . . .

The investigation opened with much fanfare, dragged on for a couple of weeks and quietly petered out. During the inquiry it became more and more apparent that Senator Clark and his fellow committee members knew nothing about the motion picture industry. The great majority of the American people had the good sense to recognize the trumped up nature of the investigation and the charges on which it was based.

The effect of these attacks on the Jews must not, however, be underestimated. The big lie was propounded under respectable auspices, reiterated constantly in the press and over the radio. From what has been learned of propaganda techniques, many more minds must have been poisoned, many half-formed prejudices quickened into active enmity, the numbers of potential adherents of an American fascist regime greatly increased.

It must be remembered, too, that during this time the "Mothers" groups were pursuing a parallel and complementary course to that of the America First Committee. The National Legion of Mothers and Women of America was formed in 1939 to press for American neutrality. Kathleen Norris, well-known author, was named president. By April 1941, however, it became obvious that pro-Nazi forces had succeeded in ousting sincere isolationists from control. The national convention of the Legion, held in

Los Angeles, voted to establish a committee to coordinate the work of three women's groups: The National Legion, the Mothers of the U. S. A., and the Women's National Committee to Keep America Out of War. The Mothers of the U. S. A. was a Coughlinite group with headquarters in Detroit, which worked closely with the notorious anti-Semite, Mrs. Elizabeth Dilling in her periodic forays on Washington to oppose national defense measures. The Women's National Committee to Keep America Out of War was organized by Mrs. Cathrine Curtis, Washington lobbyist, friend of Mrs. Dilling and associate of many other anti-Semites. Mrs. Curtis was elected chairman of the coordinating committee. Kathleen Norris had resigned, and direction of the Legion was in the hands of Mrs. Frances Sherrill, national secretary, who accepted the active cooperation of anti-Semitic elements on the west coast.

The unified women's groups, under Mrs. Curtis' guidance, adhered faithfully to a pro-Axis line. *Publicity*, E. J. Garner's anti-Semitic weekly, announced in its issue of August 28, 1941 that they planned to call a convention of "every pro-American and anti-war organization in America" to discuss a campaign to impeach President Roosevelt and "his War-Mongering Cabinet, Congressmen and Senators." Several of the women's groups held a preliminary conference in Chicago on September 27 and 28, 1941. The conference unanimously passed resolutions calling for maintenance of the Neutrality Act, repeal of the Lend-Lease Act, impeachment of the President, and the release of all draftees from army service.

The national convention of anti-Semitic isolationist groups was never held, but the women's organizations continued to agitate for appeasement until Pearl Harbor. Their usefulness as successors to the openly anti-Semitic Bund and Christian Front groups was proved by their ability to survive the United States entry into the war. After the Bund had been put out of business by the government, and the America First Committee had voluntarily disbanded, the "Mothers" took over the job of creating disunity and dissatisfaction with the war and its conduct by the dissemination of anti-Semitic propaganda. Typical of this is an open letter to Congress dated December 28, 1941 written by Mrs. Agnes



Waters of the National Legion of Mothers, in which she said:

Dear Friends in Congress: This is no time for you all to be taken in by any slick foreigners who so generously come over to our country to run our affairs! We are well able to run our own country and we do not need any foreigners to do it. Especially those British and Jew traitors who have so successfully ruined England and who are now attempting to engineer our total destruction . . .

During the pre-war period the work of the isolationist organizations was warmly seconded by the publishers of the anti-Semitic periodicals. No new publications of any consequence appeared at this time, but William Dudley Pelley's *Roll Call*, Charles B. Hudson's *America in Danger*, William B. Kullgren's *Beacon Light*, Leon de Aryan's *Broom*, Gerald B. Winrod's *Defender* and Father Charles E. Coughlin's *Social Justice* carried on their divisive propaganda with increasing fury. *Scribner's Commentator*, the unofficial organ of certain anti-Administration forces, became more flagrantly anti-Semitic. An article in the issue of August 1941, under the guise of analysing public opinion in the United States, set forth all the stock anti-Semitic arguments. The author discussed the "prevalence" of anti-Semitism, and stated:

. . . the reasons for its existence are numerous . . . There is a fear, held by many, that a Jewish pressure group controls both our domestic and foreign policies. There is a fear that Jews are taking this country into war to make the world safe for Jewry. There is a fear of World Zionism and economic domination. There is a fear that criticism of any Jew, or group of Jews, no matter how well founded, will result in ruthless reprisals, through boycotts and more subtle forms of economic and social pressure. There is a belief that Jews control all sources of public information and a fear that they use these sources to suit their own needs.

Although the anti-Semitic press had for some time been loudly proclaiming that war was imminent as a result of the Administration's foreign policy, the attack on Pearl



Harbor took them completely by surprise, and forced them temporarily into vehement protestations of loyalty and co-operation in the war effort. The *Deutscher Weckruf und Beobachter*, organ of the German-American Bund, was almost immediately closed down by the government, Pelley changed the name of his publication from *Roll Call* to *The Galilean*, but the others continued to appear. For a short while they were written in a somewhat gingerly manner, but it soon became clear that the flood of hate was not to be abated by formal declarations of national unity.

The new line took shape as a constant hammering away at the Administration's conduct of the war, and at the good faith of our allies. Attempts were made to make light of any danger to us from Germany, and to divert all our energies into the fight against Japan. Pelley called the war against Nazism "this squabble which the western-world Jews have with the Germans." (*Galilean*, January 26, 1942). Unpopular measures, errors and defeats were blamed on the Jews.

If the war brought about no change in the anti-Semitic agitators and those indoctrinated by them, it did, however, make a difference in the climate of opinion in which they operated. Events since September 1939 had taught us that this war would be fought not only in the field and on the assembly line, but in the press and over the air waves. In the all-out effort demanded to combat Hitler's total war, words aimed at setting group against group were seen to be just as treasonable as sabotage of our physical preparations. Thus, cautiously, with a commendable desire to avoid witch-hunting and violations of civil liberties, the government agencies began to take action against the pro-Nazi forces in our midst.

A federal Grand Jury investigating Nazi activities had been sitting in Washington since September 1941. One result of its findings was the indictment of George Sylvester Viereck for violation of the Foreign Agent Registration Act in failing to disclose all the details of his connection with agencies and persons disseminating Nazi propaganda. Viereck, long time German propagandist who was connected with the anti-Semitic publication *Today's Challenge*, was convicted and sentenced on March 13, 1942, to two to six years in jail, and fined \$1,500. At the Grand Jury hearings

and at his trial, it became clear that Viereck's trail led straight through the office of Congressman Hamilton Fish to the America First Committee. Speeches and articles, many of them written or inspired by Viereck had been inserted in the *Congressional Record* by isolationist Congressmen. Fish's secretary, George Hill, ordered reprints from the *Record*, and arranged for their distribution by the America First Committee and by such anti-Semitic agitators as Charles B. Hudson, Elizabeth Dilling and Leon de Aryan.

The first anti-Semitic publisher to run afoul of the sedition law was William Dudley Pelley. Pelley ceased publishing *The Galilean* in March 1942, when he was ordered by the Post Office Department to submit copies before mailing. In April he was arrested by the F. B. I. and charged with sedition. While awaiting his trial, Pelley continued his anti-Semitic propaganda with the publication of *Soulcraft*. On August 5, Pelley was convicted in Indianapolis of criminal sedition, and was sentenced to a fifteen year term.\*

Shortly after *The Galilean* was barred from the mail, the Post Office Department at the recommendation of Attorney-General Biddle ordered *Social Justice* to show cause why its second class mailing privilege should not be revoked. Father Coughlin had anticipated government action against *Social Justice* with this statement:

Go ahead . . . do your worst; ban *Social Justice* — and then observe whether the tide of anti-Semitism in America fades out or flames from a prairie fire into an uncontrollable holocaust! The worst possible injustice that *Social Justice* could do to the Jews of America would be to discontinue publication of its own volition, seizing this opportunity to blame the Jews for our

\*Other anti-Semites convicted on similar charges include George Christians, head of the Crusader White Shirts, sentenced to five years; Ellis O. Jones and Robert Noble of the Los Angeles Friends of Progress, sentenced respectively to four and five years; Ralph Townsend, one of the editors of *Scribner's Commentator*, who pleaded guilty to charges of failing to register as a Japanese agent and got an eight months to two years sentence; and Count Anastase Vonsiatsky, Russian Fascist leader who, on pleading guilty to working with German-American Bundists to transmit defense data to Germany and Japan, was sentenced to five years in prison and fined five thousand dollars.

retirement. Were we to succumb to such a satanic temptation, the pogroms which crimsoned the soil of Europe would rank as a poor second to what would occur on the Streets of New York. [March 30, 1942, p. 4]

The Social Justice Publishing Co., after receipt of the show cause order, announced that the magazine would cease publication. Father Coughlin telegraphed the show cause hearing on May 4 to approve the surrender of the mailing privilege. The last issue of *Social Justice* circulated was dated April 20. Father Coughlin is now publicly silent but by no means inactive. He is reported to be establishing a school to train boys to spread his teachings in Latin America.

Other pro-Nazi anti-Semitic publications against which the Post Office has taken action include Court Asher's *X-Ray*, John Scott's *Money*, E. J. Garner's *Publicity* and William B. Kullgren's *Beacon Light*. The Federal Grand Jury called many of the publishers and others who were allegedly involved in seditious propaganda. As a consequence of the Grand Jury findings, indictments were handed down on July 23, 1942 against twenty-eight individuals for "conspiracy to circulate publications designed to promote revolt and disloyalty among the armed forces of the United States."

Most of those indicted are pro-Nazi pamphleteers of many years' standing who, as part of their incendiary propaganda, have been constant promoters of anti-Semitism. Among them are William Dudley Pelley, Mrs. Elizabeth Dilling, Edward J. Smythe, Col. Eugene N. Sanctuary, Leon de Aryan, E. J. Garner, Charles B. Hudson, Court Asher, Robert E. Edmondson, James True, William B. Kullgren, David Baxter and Oscar Brumback.

The steps taken thus far by federal law enforcement agencies, though they tend to inhibit some overt activities, by no means mark the end of anti-Semitic agitation. Large areas of the anti-Semitic front still remain active. Men like Christian Front leaders John Cassidy and Bernard D'Arcy are in the army, free to carry on their anti-Semitic propaganda. Men like Congressman Clare E. Hoffman of Michigan can still use anti-Semitism in an effort to discredit the work of government agencies. Men like Gerald L. K. Smith carry on in place of Father Coughlin, the offensive against the

democratic way of life. In April 1942, Smith began to publish an anti-Semitic isolationist monthly magazine, *The Cross and the Flag*, with the endorsement of Senators Gerald P. Nye and Robert R. Reynolds. Smith announced his candidacy for the Republican senatorial nomination from Michigan in his May issue, thus giving notice that he intended to transfer his anti-Semitic diatribes to Washington. He is only one of a number of professional agitators who seek to use the 1942 primaries and election to give them cover of respectability and open new media of publicity for their disruptive propaganda.

Jacob Thorkelson, notorious for his insertions of anti-Semitic, pro-Nazi material in the *Congressional Record* during his incumbency, was eliminated from the senatorial campaign in the Montana primaries. Gerald B. Winrod and Leon de Aryan announced their candidacies, but both are now under indictment for seditious conspiracy. Harold Sparling and James Butterfield who used the California primaries for anti-Semitic campaigns in 1940, hope to do the same this year.

Anti-Semitism, then, to be properly evaluated, must be viewed as one weapon in the Nazi arsenal used to divide the American people, to weaken their faith in democratic government, and prepare them for military subjection. Although organizationally anti-Semitism seemed to suffer many setbacks during 1941-1942 and though many of its most ardent proponents are being silenced, it has found its mark in the minds of the psychologically unstable, the economically insecure and the politically unscrupulous. There seems at this writing to be faint hope that the "Jewish question" will be abandoned as long as there are in America Quislings who can profit from keeping it alive.

Perhaps the most revealing indication of the manner in which the Nazis have succeeded in making the "Jewish problem" part of the American political picture, is the fact that it has become a topic of serious discussion not only for anti-Semites, but for well-meaning friends of the Jews and for the Jews themselves. This tendency was carried to some lengths when the *Saturday Evening Post* early in 1942 published a series of three articles by Jews on the "Jewish question," which were for a while the subject of much controversy.

On the other hand, the increasing awareness on the part of press and public of the role played by anti-Semitism in the Nazi propaganda strategy was shown by the popular reaction to Charles A. Lindbergh's Des Moines speech, noted above. "No public utterance by a figure of prominence in American life in a generation," commented the Davenport (Iowa) *Times* of September 16, 1941 "has brought forth such unanimous protest from the press, the church and political leaders as did Charles Lindbergh's resort to racial and political prejudice in his Des Moines speech."

President Franklin D. Roosevelt, in his speech of January 6, 1942, explicitly warned the American people against succumbing to this Nazi hate propaganda. He said,

We must guard against divisions among ourselves and among all the other United Nations. We must be particularly vigilant against racial discrimination in any of its ugly forms.

Hitler will try again to breed mistrust and suspicion between one individual and another, one group and another, one race and another . . . He is trying to do this even now.

### Interfaith Activities

Such widely publicized statements as that of President Roosevelt, and others by prominent church spokesmen and leaders in various spheres of public life revealed an increasing determination to combat influences harmful to national unity of action and solidarity of purpose. All creeds and races were called upon to dedicate themselves to fostering democratic principles of mutual understanding and to display a united front against the common threat to our fundamental liberties. Religious groups were among the first to respond to the demands for a united effort to meet the problems of the war and of post-war reconstruction.

New fields of interfaith cooperation were opened by the entry of the United States into the war. Notable among these is the setting up of committees of Catholic, Protestant and Jewish community leaders to assist with the local

civilian defense programs. The Governor of Connecticut appointed a statewide committee of Protestant, Catholic and Jewish churchmen to conduct a program through churches and synagogues in connection with Connecticut civilian defense activities. Pittsburgh set up an Emergency Chaplain's Committee to provide chaplain's services for hospitalized casualties and to help alleviate hysteria and maintain morale in case of crisis. An interfaith laymen's unit is part of the Pittsburgh defense organization. The New England Regional Defense Office is now organizing similar groups in six New England states.

To meet emergency needs, the National Conference of Christians and Jews, organized in 1928 to promote amity and understanding among Americans of all faiths, established a Department of Camps and Other Military Bases. This new department will offer to the Army, Navy and Air Force, speakers, dramatic programs and other services which will aid chaplains and morale officers to help the service acquire an appreciation of the values for which the United States is fighting. The Chief of Chaplains, in addition, will shortly distribute to all chaplains a booklet written by Dr. Everett Clinchy, president of the Conference, urging that chaplains and morale officers work to bring about so deeply rooted a tradition of friendship and cooperation among Protestants, Catholics and Jews in the armed services, that it will carry over into civilian life.

Another significant activity of the Conference was the launching of an educational program aimed at an audience of twenty-five million young Protestants. A special commission headed by Dr. Henry Noble MacCracken, composed of thirty leading editors, publication executives and religious education experts, has begun the creation of study outlines, narrative materials and visual education aids to assist Protestant educators in better understanding of the subject of interfaith relations.

As in previous years, through the formation of teacher and student round tables, by means of lectures, films, literature and special events, the message of interfaith cooperation was kept before the youth of America. Youth groups generally, and interfaith organizations in institutions of higher learning, were unusually active during this year. The F & M



Religious Fellowship was organized at Franklin and Marshall College in Lancaster, Pa., marking the first time in the history of that school that students have participated in such activity. Under the auspices of the B'nai B'rith Hillel Foundation (Jewish), the Newman Club (Catholic) and the Inter-Guild Council (Protestant), an interfaith lecture series was established at the University of Michigan. The Hillel Foundation is continuing its successful custom of creating scholarships in leading universities for those students who have done most to forward interfaith understanding on the campus. Ohio State, Illinois and Alabama are among the universities awarding these scholarships. The University of Iowa School of Religion inaugurated in April of this year an interfaith seminar whose goal is to build morale through an objective analysis and diagnosis of interfaith conflict and the proposed solutions. Columbia University made an important contribution to interfaith cooperation with a Conference on Religion in the Modern World held in February 1942. Outstanding leaders of Catholic, Protestant and Jewish groups urged cessation of rivalries between the three groups and devotion to the Judaeo-Christian ideal of brotherhood as an active antidote to the totalitarian doctrine of hate.

The Williamstown Institute of Human Relations, held at Williams College from August 24 to 29, 1941, under the auspices of the National Conference of Christians and Jews, was an outstanding event in the field of interfaith activity. Twelve hundred persons participated and many other thousands listened to discussions on "The World We Want to Live in." A narration based on the Institute proceedings was subsequently published in book form, 25,000 copies of which were printed through a special grant by the Oscar S. Straus Foundation. The Conference also sponsored the ninth annual Brotherhood Week, observed throughout the nation from February 18 to 25, 1942. The theme, "Build Understanding — Defeat Intolerance," was exemplified by the simultaneous release in hundreds of communities of a declaration of fundamental religious beliefs held in common by Catholics, Protestants and Jews. This document, issued over the signatures of many leading clergymen and laymen, stated in part:



We believe that God's fatherly providence extends equally to every human being. We reject theories of race which affirm the essential superiority of one racial strain over another. We acknowledge every man as our brother. We respect and champion his inalienable rights and are determined to do all in our power to promote man's temporal and spiritual welfare as necessary consequences of our duty to God.

The Week was officially launched by President Roosevelt and endorsed by many prominent Americans of all faiths.

In addition to their participation in the activities of such groups as the National Conference, many church leaders took action to root out prejudice within their respective groups. The Home Missions Council, recognizing in attacks on one group a threat to the liberties of all, adopted at its annual convention a six-point program aimed at eliminating anti-Semitism from church and community. The executive committee of the Federal Council of the Churches of Christ in America, speaking for twenty-four Protestant denominations, voiced a "renewed determination to unite in combating every tendency to anti-Semitism in our country."

Characteristic of church reaction to attacks on the Jews was the appeal issued in September last by Dr. Justin Wroe Nixon, professor of Social Christianity at the Colgate-Rochester Divinity School, warning Americans against anti-Semitism. Dr. Nixon's appeal was followed by a special message sent by the Church Peace Union to six of the leading Jewish organizations in the United States, pledging its help in stemming intolerance which "threatens us all." "Such movements," said the message, "are but a part of the same widespread attempts to create confusion and division used by the oppressors in countries now defeated and enslaved."

A meeting of the American Section of the World Council of Churches asked the churches of America to reaffirm a denunciation of anti-Semitism adopted more than four years ago by the Oxford (England) Conference on the Church, Community and State. The Oxford statement denounced anti-Semitism, along with "pitiless cruelty, hatreds, and race discrimination" as one of the major signs of the "social disintegration of the world." In Pittsburgh, the General Conference of the American Unitarian Association adopted

resolutions condemning anti-Semitism and protesting the execution of hostages in Nazi-occupied countries.

The National Council of Catholic Women, meeting in convention this year, adopted a resolution against inter-group hostility recommending that its affiliated groups "study the bases of Catholic teachings on race, and combat all evidences and manifestations of discrimination and hatred, particularly among those of our own Faith, who have been misled by demagogues."

Church leaders, while addressing themselves to the immediate problems facing the nation, did not lose sight of the necessity for planning for post-war reconstruction. Nearly six hundred Protestant, Catholic and Jewish clergymen from all sections of the country issued a joint statement calling upon President Roosevelt and Congress to set up a special commission to consider the question of post-war planning for the abolition of unemployment. The statement endorsed the Voorhis Bill which calls for the establishment of a thirty-four-man commission of Congressional leaders, government officials and representatives of private organizations to make recommendations for the building of the post-war world. Many other calls were issued throughout the review period for preparations to be made now to forestall a post-war breakdown.

On March 25, 1942, Dr. Everett R. Clinchy received the Pi Lambda Phi award, given annually to the American citizen most widely recognized as an exponent of true humanitarianism and brotherhood. Dr. Clinchy, in accepting the award, stressed the far-reaching importance of interfaith activity. He said:

We know that we are in for an even more severe test of the American idea when peace returns. Every war, with its inevitable economic and social dislocation, carries with it the seeds of a new growth of intolerance. To develop attitudes of cooperation among Americans of different religious and racial strains at this time is to lay the groundwork for a new era of cooperative relationship after the war.

## PART TWO: FOREIGN COUNTRIES

## I. BRITISH COMMONWEALTH

## 1. Great Britain

BY THEODOR H. GASTER\*

ON THE morning of September 7, 1941, exactly a year after the modern "Fire of London," the narrow thoroughfares of the City were the scene of a unique and moving spectacle. The historic alleys, once the site of London Jewry, were thronged with some thousands of men and women, many in uniform and not all of them Jews, who had come from the four quarters of the metropolis to attend an open-air memorial service conducted by the Chief Rabbi in the ruins of the bomb-wrecked Great Synagogue. Instinct with pathos and imagination, compact both of memories and of hopes, the service typified the life of English Jews during the past year. Surrounded by the havoc of war, its normal structure disturbed and its services disrupted, the community bravely endeavored to regroup its forces and to keep its flag flying amid the dust and heat of the battle.

The main task was to transform the existing machinery, or as much of it as remained intact, to meet the needs of a now scattered and decentralized community. With its numbers dispersed over countless small towns and villages, its children billeted in districts remote from Jewish contacts, its communal personnel largely absorbed in the war services, its finances depleted and many of its buildings damaged or destroyed, English Jewry faced a problem of maximal reorganization with minimal resources. Educational, religious, dietary and philanthropic facilities, previously concentrated in London and the larger cities, had now to be extended to outlying areas. Refugees from bombed districts had to be accommodated and tended, and the several mushroom

\*Orientalist, formerly on the research staff of the American Jewish Committee.

"colonies" which had sprung up all over the country had somehow to be welded into a single unified community. Moreover, in addition to these domestic anxieties, the community accepted the responsibility of constant vigilance for the welfare of Jewish refugees from Axis countries, especially for those who, by a whimsy of official logic, had been classified as "friendly" and yet interned.

## Education

A major problem was that of providing religious instruction for the young, most of whom had been dispersed over the "evacuareas." Following the revelation that sixty per cent of the Jewish children in Britain were at present without religious training, the Board of Deputies of British Jews launched an appeal, in October 1941, for a further £50,000 (200,000 dollars) to enable it to develop its network of centers and hostels. The response, however, was disappointing, and at a London conference on December 14 a representative committee was appointed to explore the possibility of raising the necessary funds by various forms of communal taxation. The feasibility of this proposal, however, remained in doubt, and there were many, like the Chief Rabbi, who regarded a system of voluntary self-assessment as the better method. Meanwhile, other bodies were also active on the educational front, their efforts consisting mainly in the establishment of rural centers. Significant in this respect was the work of the Habonim movement, the Hechalutz B'Anglia, an organization of young refugees from Europe who are preparing themselves for eventual emigration to Palestine, and the orthodox B'rith Chalutzim Dathim, which opened a new *kibbutz* (collective settlement) at Bromsgrove, Worcestershire.

The great Jewish schools of the metropolis continued their activities in the country. The Jews' Free School — believed to be the largest day-school in Britain — removed to Isleham and Soham, in Cambridgeshire, the pupils aiding the war effort by sugar beet singling and poultry farming. Similarly, the Jewish Secondary School continued at Shefford, Bedfordshire.

Nor was higher education neglected. Early in July 1941,

courses for the training of qualified Hebrew teachers were established at Leeds University through the efforts of the local lodge of the B'nai B'rith, while a little later a lectureship in Modern Hebrew Language and Literature was founded, under Jewish sponsorship, at the same seat of learning, the position being occupied by Dr. Simon Rawidowicz, former president of the British Tarbuth Association. In November, following the death of Nathan Laski, doyen of Manchester Jewry, memorial bursaries for local Jewish students were established at the university of that city, while in London an Institute for Jewish Learning, modeled on the Jewish People's Colleges of Europe, was created under influential patronage. An Institute of Higher Education was also founded, in November, at Manchester.

The educational efforts of the community were, however, not unattended by internal disputes. The chief cause of friction was a jurisdictional conflict between the Chief Rabbi and the Board of Deputies, as to the supervision and control of Jewish Education. The former, insisting that religious education fell properly under his own spiritual jurisdiction, had set up his own committee, the Religious Emergency Council, shortly after the outbreak of the war, and had persisted in following an independent program and policy. The Board, on the other hand, maintained that Jewish education was part of a larger communal reconstruction for which it was the appropriate agency. Eventually, however, a compromise was reached, and the Chief Rabbi agreed to cooperate with the Board upon certain conditions, one of which was that only those bodies whose teaching was Orthodox should have the right to appoint delegates. This stipulation, which must sound strange to American ears, must be viewed in the light of the fact that Reform and Liberal congregations in England are exceedingly few in number, representing no such proportion of the community as in this country. Nevertheless, it occasioned some degree of opposition on the part of those who felt that the reconstruction of the total Jewish community should not be tied to the religious views of one section, and on May 12, 1942 the Chief Rabbi reported to the first annual meeting of his own body (which remained in existence) that he was facing constant obstruction, inspired largely by Liberal and Reform elements.

## Religious Coordination

No less urgent than the problem of education was that of coordinating the several mushroom communities which had been springing up in the evacuation areas. Awareness of this need led to the convening of a conference at Manchester, in October 1941, to discuss proposals for a united synagogal organization for the whole of the country. The conference, attended by delegates from London, Leeds, Manchester, Glasgow and Liverpool (in which cities live 81% of English Jews) appointed a committee to report at a subsequent convention. To the same end, the various congregations of Glasgow (15,000 Jews) agreed, in May 1942, to encourage the formation of a local United Synagogue. At the same time, provincial congregations began to turn more and more to the United Synagogue. Some of these were situated in the bombed areas, and therefore suffered from depletion of active members. Others, on the contrary, were in safety zones, but were therefore faced with the necessity of providing increased services beyond their limited resources. A nucleus was thus formed for the eventual extension of the United Synagogue, hitherto a London institution, to the provinces.

Another important step towards the development of religious life in the evacuation areas was indicated in the report, on December 23, that the government had approved a plan submitted by the National Council for Jewish Religious Education for the construction of portable synagogues to be used in rural districts. Significant also were the more modest efforts of provincial Jewish communities, such as Northampton, Glasgow, Bedford, Cardiff and South Wales, all of which increased their religious facilities in order to care for the growing number of evacuees.

## Reconstruction and Relief

The task of coordinating the new centers did not entail a neglect of the old. In London, the Bernhard Baron Settlement, leading institution of its kind, offered the use of its under-ground shelter to Jews and non-Jews alike. Similar non-sectarian hospitality was extended also by the authorities of Harold House in Liverpool. Additional assistance was



also provided in the form of new homes at Brasted, Kent and Highbury, London, under the auspices of a special Jewish committee for the relief of aged and infirm coreligionists rendered homeless by the raids on the capital.

Several London institutions, the bombing of which was reported last year, resumed activities in new premises, though usually refusing to move out of the neighborhoods which they had formerly served. Among these were the Jewish Free Reading Room, which re-opened in the heart of London's East End, the West Central Jewish Club and the West Central Jewish Lads' Club. The last-named undauntedly selected premises immediately next door to its old shattered home! Similarly, synagogues, both in London and the provinces, re-opened in a surprisingly short space of time. Such welcome developments, however, could scarcely outbalance the major disaster which English Jewry has suffered in the destruction of its principal edifices. Eloquent of this loss were the figures released by the United Synagogue on July 15, 1941. No less than 36 of its buildings had been hit in the London area alone, the damage being estimated at over a million dollars. Nevertheless, English Jewry did not lose sight of the necessity for long-range planning for reconstruction, and the Chief Rabbi's Religious Emergency Council sponsored a special Commission for this purpose. On the larger front, too, there was vigilance for the presentation of Jewish claims in a post-war settlement, though keen disappointment was felt, in January, when a memorandum on Jewish sufferings, submitted by the Joint Foreign Committee of the Board of Deputies and the Anglo-Jewish Association to the Allied conference on Nazi atrocities, was ignored by that body.

## Food

The provision of kosher food is one of the many problems which wartime evacuation has raised. Especial difficulty was found in connection with the supply of poultry, dealers complaining that the cost of shipment to remote districts naturally increased their overhead costs and compelled a rise in prices. Attempts were made to curtail the demand for poultry, and the Board of Deputies issued a request to



all provincial congregations to stabilize the fee for slaughtering at fourpence per head.

Another cause of difficulty in the food situation was the refusal of the ecclesiastical authorities to permit the consumption of hindquarter meat. This naturally reduced available supplies, and in November the Board of Shehitah was obliged, through lack of trade, to discharge a large number of its *shohetim*, many of whom possessed long records of service and were mainly dependent on this income for their livelihood.

On the other hand, the government showed itself markedly sympathetic to the dietary difficulties of the Jewish community. In collaboration with the *Jewish Chronicle*, the Ministry of Food arranged special lectures on Jewish War-time Cookery to be delivered in the evacuated areas, and, in October, Jews were permitted to surrender bacon coupons in exchange for extra rations of kosher margarine. Maximum wholesale and retail prices were fixed for certain brands of kosher canned meats, and during the Passover season special supplies of kosher butter and sugar were released; the Ministry of Food also arranged to render appropriate foods available in reception areas.

## Refugees

There was a marked improvement in the situation of refugees, the government being forced by public pressure to abandon the policy of wholesale internment. Of the 27,000 aliens originally rounded up after the fall of France, only 9,019 remained in the camps by November 1941, and about half of this number were known or avowed Axis sympathizers. The government also showed a growing appreciation of the part which refugees could play in the war effort. A special order, in July 1941, permitted alien physicians to serve in hospitals and approved government units. Within three months, more than half of their number had been so absorbed. A further concession, in September, admitted foreign doctors to private practice for the duration of the war, while under new defense regulations issued on October 7, physicians who had passed the necessary examinations abroad but who had been debarred by racial legislation were

declared eligible for temporary registration in Britain. This, it was officially declared, was designed mainly "to cover the case of Jewish doctors who were penalized by the Nazi authorities."

The services of refugees were also recruited for other departments of the war effort. In August 1941, all men between 16 and 65 and all women between 16 and 50 were ordered to register for an International Labor Force, the census subsequently revealing that 86% of those listed were currently in full employment, mainly on war work. Efforts were also made to find agricultural or other employment for the 9,000 men interned on the Isle of Man, but despite Home Office assurances of progress in this respect, reports of inadequate pay caused some degree of disquietude.

Many of the irksome regulations previously imposed upon aliens were relaxed during the course of the year. Thus, London refugees who regularly slept in the subway shelters were released from the restrictions of the midnight curfew, while in October refugee women were permitted to enroll in a non-British section of the Auxiliary Territorial Service. It was also announced on March 16, 1942 that friendly aliens throughout the country would no longer be bound by the curfew, nor would they be required, as previously, to obtain a police license for the possession of automobiles and bicycles. Moreover, they would be free to enter "protected" areas without police permission, and would be allowed, like British subjects, to own inch-scale maps and guide books.

The government continued its grants for the care of refugees, expending no less than £857,526 (approximately \$3,430,000) for this purpose between January 1940 and October 1941. Of this amount, the Central Council for Jewish Refugees received the major allotment of £653,178. On the other hand, certain restrictions were still retained. Thus, it was announced by the Home Secretary in August that service with the Pioneer Corps would not automatically entitle refugees to naturalization, and it also became a part of official policy to restrict the number of refugee officers in the Pioneer Corps to one in every battalion.

Refugees themselves made efforts at coordination and consolidation of their activities, an Association of Jewish

Refugees being formed, under eminent leadership, in August. The general community also continued to provide such financial help as its restricted means would allow. On August 8 it was reported that a £25,000 trust fund for the maintenance of Jewish refugee children from Eastern Europe had been voted by the Federation of Jewish Relief Organizations, as a memorial to its President, Dr. David Jochelman, who died on July 9.

### Anti-Semitism

With the liquidation of the various Fascist groups anti-Semitism suffered a decline. Such manifestations as did take place were sporadic. Prominent among these was an incident in the course of a libel action brought, in July 1941, by Captain A. H. M. Ramsay, a detained Member of Parliament, against the *New York Times*. In the course of the action, counsel admitted that in the plaintiff's opinion the Prime Minister and the Foreign Office "viewed things from a Jewish standpoint," and "every second man in Russia was a Jew." It transpired further that Ramsay had prepared for distribution copies of a rabidly anti-Jewish "hymn." Contemptuous damages of one farthing were awarded, the judge observing that the complainant was "disloyal in heart and soul," and that his view of an alleged Jewish menace would not be held by "any man outside a lunatic asylum." In another libel suit, heard in August, damages of five hundred guineas were awarded to Mr. Neville Laski, former president of the Board of Deputies, against an anti-Jewish contributor to the journal *Truth*, who had implied that Mr. Laski (who was in fact wounded in the Dardanelles Campaign) had evaded his duty in the first world war.

Apprehensive lest the release of interned anti-Semites after the war might result in an increase of Jew-baiting, Mr. D. L. Lipson, Jewish M. P. for Cheltenham, gave notice in February 1942 of his intention to ask the government to introduce legislation providing legal protection to religious bodies and other similar communities against libels and slanders. On February 18, however, the Attorney General announced in Commons that the government was not prepared to consider any amendments to the law of defamation

at the present time, this being really a matter for the consideration of a committee which had in fact been appointed before the war but which had temporarily suspended operations.

### **Interfaith Amity**

There were a number of evidences of interfaith amity. The most prominent of these was the acceptance, in June 1942, by the General Assembly of the Church of Scotland, of a request of the Edinburgh Fellowship of Jews and Christians to convene a joint conference of the Scottish Church and Scottish Jewry to explore common problems and avenues of cooperation. Scarcely less significant, however, as a token of friendly feeling was the fact that in many of the more heavily bombed districts of London, Yom Kippur services were held in Protestant and Catholic churches. It was also reported that the Bishop of London had unofficially expressed his desire to place some of the City churches at the disposal of Jewish congregations which had been bombed out of their synagogues. Jews showed similar generosity. Characteristic of such acts was the gesture of a Jewish cinema proprietor in Leighton Buzzard, Bedfordshire, who placed his premises at the disposal of a local Catholic church, when its edifice had become inadequate through the influx of refugees.

### **Necrology**

Many of the "old familiar faces" disappeared from the communal scene during the course of the year, as death deprived British Jewry of several devoted and distinguished workers. Among those who passed away were: David Jochelman, beloved "stormy petrel" of Jewish politics, collaborator with Israel Zangwill in the Territorial Movement and founder of several relief organizations (July 9); Nathan Laski, "grand old man" of Manchester Jewry and father of Neville and Harold Laski (October 21); Gustave Tuck, benefactor of the Jewish Historical Society and founder of the now demolished Gustave Tuck Museum at University College, London (January 9, 1942); and Lionel Nathan Rothschild, president of the United Synagogue and the Jewish Memorial Council (January 28).

## 2. South Africa and Australia

By THEODOR H. GASTER

SOUTH AFRICAN Jews were preoccupied mainly with the internal problem of Zionist factionalism and the external problem of anti-Semitism. Dispatches of January 25, 1942, brought the welcome news that the long-standing breach between the New (Revisionist) and Old Zionists, which had so greatly impeded communal efforts, had at last been healed. Under the terms of the "peace treaty" the New Zionist Organization ceased to exist as an independent body, its members being absorbed *as a party* "with fair and adequate representation," in the World Zionist Organization. A condition of the agreement was that advocacy of a distinctive Jewish army should form part of the Zionists' war time program. The benefits of the rapprochement became evident within a few weeks when it was announced, on March 4, that the biennial campaign for the Jewish National Fund had netted the record amount of \$66,000, showing an increase of 224% over the figure of last year.

On the other hand, South African Jewry was perturbed by a marked increase in political anti-Semitism, sponsored, as part of their racist programs, by such Fascist groups as the Herenigde (Reunited Nationalists) Party, the Ossewa Brandwag (Oxwagon Sentries) and the Neworderites of Oswald Pirow. These sinister trends were clearly in evidence at the first Union congress of the Nasionale Jeugbond, youth wing of the Nationalist Party, held at Pretoria in August 1941. Not only did Dr. Daniel Malan, leader of the party, openly express his pleasure that the organization was concentrating on "Asiatic, coloured and Jewish problems," but another spokesman, J. H. Goetzee, went so far as to suggest a united front of the Jeugbond, and other anti-Semitic bodies to bring about a "National Christian" form of government. Eloquent also of current tendencies was the resolution adopted by the same gathering against the policy of equality between blacks and whites "recently revealed by British-Jewish elements at the University of Witwatersrand."

Though the situation is serious there were no indications

that anti-Semitism represented the dominant attitude of the population. The majority of South Africans stand staunchly behind the Smuts administration, which continues to evince its belief in the equality of all citizens and to express its sympathy for Jewish Nationalist aspirations. In an "anniversary message" to the Palestinian Yishuv, on November 2, Premier Smuts characterized the Balfour Declaration as "an alliance between the mightiest Empire and the hope of the most ancient of peoples," adding that "at the end of the war this great document will emerge strengthened." Further evidence of this sympathy was afforded in July 1941 by the public statement of Finance Minister J. H. Hofmeyr that all forms of boycott, such as are advocated, for instance, by the Ossewa Brandwag, are "entirely foreign to the character and tradition of South Africa."

Jews for their part gave significant expression to their patriotic devotion and loyalty. Over seven thousand members of the community are currently serving with the armed forces, and the year's record is distinguished by the award of decorations to many Jewish soldiers for valor in the field. Among these mention may be made of Flying Officer William Treger who was awarded the Distinguished Flying Cross for completing no less than 53 operational missions since July 1940, and of Lieutenant Frank Solomon who received the Military Cross for gallantry in the Near East campaign. (Additional names are given in the list of Appointments and Honors, which is appended to this Review). On the home front, the participation of Jews in national life was signalized by the appointment of Max Danziger, M. P. for Selukwe, as Minister of Finance in the reorganized Cabinet of Southern Rhodesia.

Nor was South African Jewry any the less sensible of its duty towards its brethren abroad. Following the October appeal of the English Board of Deputies for further funds to meet war time emergencies, the sister body in Johannesburg immediately responded with a good will gift of two thousand pounds (\$10,000), while on March 30, 1942 the same body decided to issue a South African Jewish War Appeal for the relief and rehabilitation of war victims overseas and in East Africa.



A significant communal event of the review period was the celebration, in mid-October, of the centenary of the beginning of organized Jewish life in South Africa. To mark the occasion, the Cape Town Hebrew Congregation published a special volume, *A Centenary History*, written by the well-known local historian, Dr. Louis Hermann, and arranged for a country-wide broadcast on October 16 by Rabbi Israel Abrahams of Cape Town's leading house of worship, The Great Synagogue. The centenary was further commemorated at a special service held at The Great Synagogue on November 2, which was attended by many leading citizens, both Jewish and non-Jewish. Messages of congratulation were received by the Jewish community from the Governor-General, the Prime Minister, members of the Cabinet, and many prominent civic and religious leaders.

There were interesting developments in the Jewish life of other more remote portions of the African Continent. The community of Kenya, which normally numbers only 305 persons in a total population of three and a quarter millions, was augmented by the arrival of some one hundred refugees from the war zones, and on August 8 came a report that a synagogue had been opened in the small town of Nakuru. Similarly, in Northern Rhodesia where there are normally 400 Jews in a population of 1,376,000, the foundation stone of a synagogue was laid at Lusaka. In both cases the ceremony was attended by civil officials and the local Christian clergy. It was reported also, on February 10, that 94 Jewish refugees from Cyprus had arrived in Nyassaland, while a further 500 were expected shortly in Tanganyika.

AUSTRALIAN Jews were occupied principally with the problem of trying to obtain release for the 8,000 interned refugees deported from England and the Straits Settlements in 1940. Ninety percent of these were stated to be Jews, classified as "friendly" by the Aliens Tribunals. Their deportation had been due almost entirely to official hysteria and muddle, most of them being picked at random from internment camps in Britain or induced to volunteer for transfer by false promises that their families would follow and that they would ultimately be admitted to Australia



as immigrants. At the same time, the Commonwealth Government, informed by London that only "dangerous" aliens were to be shipped abroad, persisted in so regarding the internees. This attitude, coupled with Whitehall's reluctance to admit its mistake, naturally impeded the work of release. True, a small shipment arrived back in England, and the Home Office dispatched an official to investigate the conditions of detention. Appeals, however, made in Commons for a revision of the whole matter, were met, as on December 18, with the almost invariable reply that this was now a question for the Australian immigration authorities and that London would not wish to trespass, especially in the present moment of peril, on the internal policies of the Commonwealth. Finally, however, better counsels prevailed. Following belated assurances from the British Government that the overwhelming majority of the internees was loyal to the Allied cause, it was announced by Army Minister Frances M. Forde, on January 29, that friendly internees transferred from the United Kingdom and the Straits Settlements would now be released for war work on a voluntary basis. Aged and infirm would be permitted to leave the camps after adequate arrangements had been made for their maintenance, and minors under 18 years of age would be taught occupations. Pursuant to this assurance, dispatches of March 20 revealed that 350 persons were already engaged in fruit-picking in Victoria, and would later be enrolled in labor battalions of the Australian armed forces. A further 500, it was added, would be free for war work as soon as the necessary machinery was set up. It was also announced, on April 27, that a small contingent of *haluzim*, previously deported from *Hachsharah* centers in Great Britain, had arrived in Palestine.

For the rest, there is little to report from Australia. The highlight of communal events was the celebration in September of the centenary of the Melbourne Hebrew congregation, established by pioneers during the High Holy Days of 1840. Mention should also be made of Prime Minister John Curtin's assurance to a Jewish delegation, reported on November 24, that "he had the utmost sympathy for the upbuilding of the Jewish Homeland in Palestine."

### 3. Canada

By DAVID ROME\*

DURING this third year of war the relatively small Jewish community of Canada was completely absorbed in the major responsibilities of the effort for victory and for the relief and maintenance of stricken or menaced Jews overseas.

The broad projects relating to war effort, refugee settlement, overseas relief, public relations, education and community organization have remained centralized in the Canadian Jewish Congress and its "arms": the War Efforts Committee, the United Jewish Refugee and War Relief Agencies, and the Joint Public Relations Committee of the Congress and the B'nai B'rith. All Zionist activities are coordinated in the newly established General Council of Canadian Zionist Organizations.

In the absence of conscription for overseas military service, the Jewish community has devoted much energy and sacrifice to ensure maximum participation in the dominion's combat forces. This effort was notably successful, and J.T. Thorson, the Minister of National Services, stated in Parliament that Jewish contributions to the armed forces are satisfactory. Indeed, the number of Jews in uniform has grown so rapidly that two additional full-time chaplains have been named to assist the senior Jewish Chaplain, Captain Gershon Levi, in ministering to their needs.

A partial roster of Jewish casualties during the past twelve months lists 54 names of killed and missing. One Canadian Jew, Major M. M. Medine, has been awarded the O. B. E. (Order of the British Empire). The military contribution of Canadian Jewry was highlighted when David Croll, the first Canadian Jew to hold a ministerial portfolio, which he later resigned to go overseas as an infantry private, addressed the Ontario Parliament on his return to Canada after being commissioned a captain and posted to train the Oxford Rifles for overseas duties.

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The Jewish community gave vigorous support to the government's campaign to be released from its pledge not to enact conscription. It also participated enthusiastically in the two phenomenally successful Victory Loan drives for \$1,500,000,000. The continued activity of the Jewish Division of the Canadian Red Cross in Quebec under the leadership of Mrs. Samuel Bronfman won commendation. The Jewish community redeemed its pledge to furnish all the messes and recreational centres of the Canadian Army, Air Force and land stations of the Canadian Navy. Jewish groups contributed a score of ambulances, utilicons, mobile dental clinics and canteens to the Red Cross and to the military. A hostel for men in uniform was opened in Toronto and is being maintained by Jewish groups, and the B'nai B'rith District Grand Lodge No. 1 has built an educational centre at Camp Borden. The Canadian Hadassah established a wing in a Canadian military hospital in Buckinghamshire, England, in memory of the late Mrs. Lillian Freiman, O. B. E.

It was evident to every Jew in the dominion that victory in the war was basic to the salvation of overseas Jewry, but the cries of Jews in need received a generous response in Canada. Through the United Jewish Refugee and War Relief Agencies nearly \$300,000 was raised last year. Allocations were made through the Joint Distribution Committee in conjunction with its world-wide program of relief toward which Canada has contributed \$350,000 in the past two years.

A major refugee relief problem faced the community in the nearly 3,000 refugees who had been brought to Canada from Britain where they had been interned on suspicion as citizens of enemy countries. In conjunction with the Central Committee for Internees which it helped to form, the U. J. R. and W. R. A. conducted an intensive welfare program in the camps, supplied the internees with services and comforts, intervened successfully to obtain for them a more desirable status, and sought to solve their immigration problems. The last was made difficult as the Canadian Government did not regard these refugees as legally admitted resident aliens; they were in Canada only for safe-keeping and to oblige the imperial government. Furthermore, their intern-

ment on suspicion prejudiced their immigration into other countries. The community's persistent efforts have been largely successful, and only several hundred of the nearly 3,000 who were brought to Canada still remain in the camps. Many of the others were returned to England to be released and to join the armed forces; some were released in Canada as technicians and skilled workers in war factories and on the farms; others were admitted into Canadian universities after Canadian residents undertook to maintain them; some were released for study in a Toronto Yeshivah. The ORT opened a school in one of the camps to teach internees technical skills useful in war production.

Last year was an all-time low for Jewish immigration into the country, only 132 having been admitted. Before Pearl Harbor arrangements had been made to admit 200 rabbinical students who were stranded in the Far East but only 80 came before Pacific communications were cut.

Anti-Jewish agitation in Canada was quiescent during the past year, undoubtedly because of the growing realization that such agitation was an inevitable concomitant of Fascism. There were, however, a few untoward incidents. The Jewish cemetery at Kitchener, Ont. was desecrated. The vigorous anti-conscription campaign in Quebec took a violently anti-Jewish form and was marked by several clashes in the streets of Montreal. The French-Canadian member of parliament, J. F. Pouliot, took exception to Jewish officers in command of French-speaking troops, but he was quickly answered by the Minister of Defense, Col. J. L. Ralston and by A. W. Roebuck, M. P. (May 6). The *Chez-Nous*, a Montreal French periodical advocating an economic boycott of Jews, was banned as dangerous to the security of the state, and anti-Semitism was publicly condemned on several occasions, notably by the Canadian Legion and by the Canadian Commonwealth Federation conventions.

Anti-Jewish prejudice is most manifest in employment discrimination, especially in the heavy industries and in war production. This discrimination is not an avowed policy and is therefore the more difficult to combat, but the ban on Jews is nevertheless effective. However, the general economic and employment situations are so favorable that this is not

arousing the keen interest which it might receive at other times.

Activities on behalf of Palestine continued to hold a primary place in the community's interest, but because of the financial exigency of the Yishuv in war-time these activities were largely of a fund-raising character. Over \$475,000 was raised in Canada for Zionist funds by the United Palestine Appeal, the Hadassah, the Labor Zionists and the Mizrachi. In addition, Canadian Zionists gave their unreserved support to the Jewish Agency in its negotiations with the Mandatory Power and other United Nations and in its protests against the *Struma* disaster. The Labor Zionists met in their first war-time convention in Toronto on September 12-15 and the Mizrachi met there on November 1-3. H. R. H. Princess Alice was the guest of the Montreal Hadassah at the closing function of their season.

Canadian Jewry was represented at the Inter-American Conference convened by the World Jewish Congress in Baltimore by a delegation of 18 headed by Samuel Bronfman, the president of the Canadian Jewish Congress. Among the Canadians who addressed the conference, in addition to Mr. Bronfman, were Mrs. S. Bronfman, A. B. Bennett and S. M. Shapiro.

The plenary session of the Canadian Congress which met in Montreal January 10-13 for the first time since the outbreak of the war, ratified the affiliation of Canadian Jewry with the Inter-American Council, and Mr. Bronfman and Rabbi Maurice N. Eisendrath were named officers of that body.

In the field of education the most notable event was the opening, in the fall, of the new building of the Labor Zionist Jewish People's School in Montreal. The first Canadian convention of Talmud Torah teachers was convened in that city on Dec. 26-28 by the Canadian Jewish Congress and a permanent council set up.

Yeshivoth after the Eastern European model received a new lease on life with the arrival of 150 students through Japan and from the refugee internment camps. The Toronto yeshivoth doubled their enrollment and in Montreal two new institutions were set up.

Notable appointments in the community were those of

Saul Hayes as national director of the Canadian Jewish Congress and of Martin Cohn of Toronto as executive secretary of the Central Division of that body. Mr. Hayes is also the director of the U. J. R. and W. R. A.

Alderman M. A. Grey of Winnipeg, leading Zionist and communal worker, was elected to the provincial legislature on the Cooperative Commonwealth Federation ticket.

Horace Cohen of Montreal was named administrator of the men's clothing industry; Jack M. Klein of Montreal was appointed to the women's clothing trade, and Samuel Godfrey of Toronto was placed in charge of waste products trade by the Canadian Wartime Prices and Trade Board.

## II. WESTERN EUROPE

By MARTHA JELENKO\*

### 1. Germany

AS HAS been the case since the outbreak of the war, most of the recent anti-Jewish decrees have had a threefold purpose: (1) to rid Germany of those Jews no longer able to work; (2) to exploit the others for the German war machine; (3) to seize the possessions of all of them.

### Anti-Jewish Measures

Contrary to general belief, the status of those Jews contributing to the German war effort has not improved. They are merely tolerated as a necessary evil and are given only the bare minimum to keep them alive. While non-Jews engaged in the war industries received extra rations, Jewish laborers had to be satisfied with the newly reduced food allotment. In August 1941, the Gestapo took to raiding kitchens in Jewish homes and looking into pots to detect violations of food regulations. Heavy penalties were imposed, for example, upon mothers whose children were given a few pieces of candy by non-Jewish neighbors. That these

\*Member of the staff of the American Jewish Committee.



were by no means exceptional cases is indicated by the fact that by October, no fewer than 6,000 Berlin Jews had been arrested on similar charges. The raids on Jewish homes, however, usually carried out by night, had other objectives. They were check-ups to ascertain whether Jews observed the war-time curfew and, what was much more important, whether they performed compulsory labor service. Indeed, manpower was at a premium. In the fall of 1941, for example, the authorities demanded that the Reichsvereinigung der Juden in Deutschland surrender a large number of its staff for forced labor. Even the Berlin Jewish Kulturbund was dissolved and the artists sent to munition factories. Siemens A. G., alone, a machine plant in Berlin, is said to employ about 5,000 Jews. In November, expulsions to Poland had left such a gap in the German labor market that industrialists successfully demanded that Jewish laborers be released from concentration camps in order to work on their former jobs.

Working conditions for Jews have become intolerable. On October 31, 1941, the Ministry of Labor issued a decree forcing Jews to take jobs assigned to them by the employment office and permitting non-Jewish employers to dismiss them on no more than twenty-four hours' notice. Other regulations which relegate Jews to the status of slaves were issued in March 1942, in the form of instructions to Nazi employers depriving Jews of overtime payment and compensation for enforced idleness, for illness or for industrial accident. In keeping with Nazi policy, Jewish war workers were, of course, sent to sections of the country most frequently bombed by the British Royal Air Force.

With every new unfavorable turn in the war, the Jews were made the victims of new deprivations. Thus, as the difficulties of the campaign in Russia became more serious, the Jews who had for some time been receiving no clothing coupons at all, were, in January 1942, compelled to surrender their winter coats, furs, muffs, boots, woolen articles and blankets for shipment to the Eastern front. Moreover, these greatly undernourished and severely overworked persons were the first to suffer from the shortage of physicians who were badly needed to attend wounded German soldiers. The shortage of medical aid is in part revealed by the fact



that the Nazis not only recruited available Jewish doctors and nurses but also ordered the release of additional physicians from concentration camps.

Jews were also forced to compensate non-Jews for war damages. Thus, in the fall of 1941, as on previous occasions, hundreds of Jewish families were evicted from their homes in Hanover, Cologne, Bonn and Berlin due to the "economic requirements of the war," as the government glibly explained. Their apartments were then turned over to non-Jews who had been bombed out of their homes, and their possessions, barring only the barest necessities, were offered for sale at auctions, in return for vague promises that the proceeds would be credited to the former owners "at a later date." To insure the uninterrupted flow of such easy revenue, an order was issued and published in the Berlin *Jüdisches Nachrichtenblatt* in December last, forbidding German Jews to dispose of their property except with official permission and declaring any other sales null and void. Equally confiscatory in nature was a government announcement in the same month that money realized from the sale of property belonging to expelled Jews would be used "to pay the costs of evacuating" them. The Nazi state also derived ill-gotten sums by ordering, in November, the confiscation of property left behind by German Jews living abroad who, at the same time, were deprived of their citizenship.

Another typical example of Nazi administration of justice was a decree (*Reichsgesetzblatt*, July 25, 1941) excluding Jews of all nationalities residing in the Reich and in all German-occupied territories from indemnity for losses arising from acts of war, and forcing them to pay for any damage suffered by non-Jews while in Jewish homes.

One measure which aroused special resentment on the part of non-Jews was the order of September 6, 1941 requiring all Jews over six years of age to wear yellow Magen David armbands after September 19, shortly before the Jewish New Year. This order was accepted by most Jews with resignation, but some were more sensitive and committed suicide, 200 Berlin Jews ending their lives in this manner by the end of October. When the first Jews appeared in the streets with their new marks of identification, non-Jews ostentatiously shook hands with them and gave other indi-

cations of sympathy, perhaps for the first time since the memorable pogroms in November 1938. Fearful lest such manifestations become widespread, the authorities hastened to justify this outrageous ruling by the preposterous canard that it was a retaliatory measure for the American practice of forcing Germans to wear the swastika on their chest. Furthermore, as a follow-up to the order of September 6, the Berlin Gestapo decided that, beginning April 15, 1942, Jews must display a black and white Star of David on the doors of their residences.

Other harassing measures, issued at various times during the year, barred Jews from overland travel and forbade them to use public telephones, even for emergency calls, and all means of public transportation.

### Emigration and Expulsion

While making life for Jews remaining in Germany unbearable, the Nazis seemed to take a fiendish delight in preventing their escape. In August 1941, an order was issued banning emigration for Jewish men and women between the ages of 18 and 45. Three months later, owing apparently to the increased need for forced labor, the age limit was extended to 60. Finally, all Jewish emigration was halted by a Gestapo order. This move was not unexpected, since a month earlier the Nazi government had closed its emigration office, through which all papers had to be cleared. The emigration ban seriously alarmed the Jews because they considered it a prelude to further deportations to Poland, which had begun in October.

Their fears were more than justified, for the first mass deportations, involving tens of thousands of Jews to the Polish ghettos, were resumed in January and April 1942. In May, deportations were carried out as part of an unconscionable act of vengeance against German Jewry. On the ridiculous charge that they were responsible for an attempt to blow up the "Soviet Paradise," an anti-Bolshevist exhibition, 258 Berlin Jews were killed by a firing squad and their families shipped to Eastern Europe. A month later, the Nazis seized Jewish children and youths over 14 years of age for farm work in the Ukraine.

While perpetrating these acts of barbarism, the Nazis did not cease from threatening the Jews with even greater horrors. Hardly a day passed without the German press either promising to make the Reich "*judenrein*," or threatening that German Jews would be concentrated in a huge prison state in Eastern Europe, to be ruled by Alfred Rosenberg. No wonder that many of them, in their growing distress and utter hopelessness, resorted to suicide as a means of escape.

### Anti-Jewish Propaganda

As usual, little originality was shown by the propaganda machine, which worked overtime trying to convince even loyal Nazis, who are beginning to doubt the oft-repeated charge that "world Jewry" is to blame for all their ills, and to question the purpose of all such propaganda. Even the resourceful minds of the German poison-mongers could not invent any new fraudulent charges and thus resorted to the old and well-worn slogans: "International Jewry" is responsible for the war and therefore, no mercy must be shown to the Jews of Germany; Bolshevism is a Jewish invention and the struggle against Russia is in fact a war against the Jews; Great Britain, as all Germans must know, is governed by a Jewish clique and, therefore, Hitler's drive to crush the Empire is merely another phase of his struggle against mankind's arch-enemy; and, of course, America, too, entered the war in the service of "world Jewry."

Perhaps the most vitriolic attack against the Jews in the Reich was written by Herr Joseph Goebbels in *Das Reich* of November 16, 1941, and echoed by all important German newspapers. It was a series of "commandments" for Nazi-Jewish relations, a formal reaffirmation of the Reich's anti-Jewish policy, which in the early days of the Nazi Party had served a useful purpose in the Party's rise to power. "In this historic showdown," Dr. Goebbels wrote, "every Jew is our enemy, regardless of whether he is vegetating in a Polish ghetto or delays his parasitic existence in Berlin or Hamburg, or blows the war trumpets in New York and Washington." Hence, "every German soldier who falls in this war enters a debt in the account of the Jews. They

have him on their conscience and therefore must pay for it."

This propaganda apparently met with little success for the Nazis later showed signs of discarding all ideological humbug and of simply appealing to the beneficiaries of their thievery. Thus an article in the *Angriff*, in February, reminded the Germans that each individual has a stake in the war, because in case of an Allied victory, all property confiscated from Jews would have to be returned. This, said the *Angriff* shamelessly, would mean a loss for most Germans, "since practically every German has benefited from the ousting of Jews from economic life."

Germany's unprovoked attack on Russia revived old Nazi arguments which during the period of "friendship" had often proved embarrassing. In September 1941, the Nazis threatened vengeance for the "martyrdom" of German soldiers at the front, which they threatened would take the form of a "massacre of the Jews without exception." To convince the people at home that this was no idle warning, the press carried stories of the mass shooting of Jewish civilians in towns conquered by the Nazis. Nazi bestialities were also amply illustrated in a propaganda film on the "effects of modern weapons on human beings and animals," showing the mutilated bodies of hundreds of Russian Jews. The Ministry of Propaganda boastfully issued a special invitation to foreign correspondents to view these pictures. America's entry into the war in December, was explained as part of the alleged "Jewish plot" to rule the world.

That this propaganda was received with skepticism in some quarters is indicated by the outcries of the *Schwarze Korps*, the organ of Hitler's Elite Guard, and the *Hakenkreuzbanner*. The former said, in one of its November 1941 issues: "It was the carriers of that German hereditary malady — objectivity — who indulged in such scare catchwords as 'the Jews, too, are human beings' . . . They would raise their hands in indignation when National Socialism began to sweep away the Hebrew refuse. This hereditary malady is sure never to die out." And, in the same vein, the latter in February urged that Germans giving financial support to Jewish friends be persecuted as "traitors to the Nazi cause."

## Communal Affairs

The activities of the Jewish communities have been greatly curtailed within the past year. This is especially true of the Reichsvereinigung der Juden in Deutschland, which is still permitted to levy taxes and to carry on the urgent relief work with the aid of the American Joint Distribution Committee. However, reduction in expenditures, ordered by a government Board of Controls, forced the Reichsvereinigung to curtail its staff and thus greatly to reduce its services. The Emigration Department cut its personnel to 20% of its former strength and the Board of Jewish Congregations had to dismiss two-thirds of its employees. And to render the work of this central body more difficult, the German Government, in September 1941, blocked 60,000,000 marks which had been amassed through emigration taxes—a great blow to the emigration assistance rendered by the community.

Local communities scattered throughout Germany also felt the brunt of these restrictions. Prior to July 1941, they were essentially independent in raising and administering funds, although they had to give strict accounting of their transactions to the local Gestapo. In July, however, the situation was ordered changed, and all Jewish funds had to be sent to the Reichsvereinigung which, under Government pressure, was forced to cut its allocations.

As was mentioned before, the Jewish Kulturbund in Berlin, one of the most successful communal ventures, was dissolved in October 1941, thus impoverishing what little remained of Jewish cultural life. In spite of strong censorship by a special department of the Propaganda Ministry, the Bund's theatrical and musical performances had maintained the highest European standards, and at the peak of its activities in 1937, it had 20,000 members in Berlin and 40,000 in the provinces.

The death of several prominent, widely known Jews was a great loss to the community. News came in July 1941, of the death, after four months in Sachsenhausen concentration camp, of Dr. Otto Hirsch, former President of the Reichsvereinigung. Another victim of Nazi persecution was Dr. Hermann Strauss, who, at the age of 74, committed

suicide on the night before his scheduled deportation to Poland in March 1942. He had been the head of the Jewish Hospital in Berlin and one of the few Jewish physicians who ever served on the faculty of Berlin University.

### **Anti-Jewish Measures in Austria**

Coincident with the first wave of expulsions of Jews from Germany in October, 5,000 Viennese Jews were shipped to the Polish ghetto under the most cruel conditions. S. S. guards, under the direction of Brunner, a notorious sadist, rounded them up and herded them into a building where they were stamped with indelible ink to prevent escapes. Only those who could furnish proof that they would emigrate within the next few days, or women whose husbands were doing forced labor in Germany, were spared this horrible experience. To prevent evasion by Jews claiming illness, Brunner forbade the Rothschild Hospital, the only remaining Jewish hospital, to admit those earmarked for deportation. The result was that many really dangerously sick people died in the streets.

Mass expulsions and, to a much lesser degree, emigration, have reduced the Austrian Jewish population to about 40,000. Those who were permitted to remain in Vienna were sentenced to a life of grinding poverty and persecution. They may buy, at designated times, one pound of potatoes a week and correspondingly small amounts of butter and meat. In November 1941, the Nazi food authorities deliberately starved Vienna's Jews when old ration cards were suddenly recalled and new cards were not issued until a fortnight later. During this period, not even the Jewish soup-kitchens, which daily fed several thousands, received any food. Moreover, Jews found it virtually impossible to find living quarters since they could rent rooms only in a few districts.

As in the old Reich, Jewish labor in Austria was subject to many restrictions and thoroughly exploited. Some of the Jews were employed in segregated units in war industries and were paid considerably less than non-Jews performing the same task. Many of the younger men were employed at hard labor at a paper mill near Linz and at two labor camps near Vienna where they built roads, repaired rail-



ways and broke stones. In January 1942, there were unconfirmed reports that several hundred Austrian Jews stationed at one of the camps had been killed by the Nazi authorities in poison gas experiments.

The majority of the Viennese Jews were wholly dependent on relief, administered by the rigidly controlled Vienna Jewish Community with the aid of the American Joint Distribution Committee and other groups. Its offices were housed in the only synagogue still open, and the soup kitchen which saved many from starvation, was operating in one of the two Jewish schools not yet evacuated to make room for wounded soldiers.

## 2. France

DURING the first year following the collapse of France, Marshal Pétain, the weary old soldier of Vichy, displayed great eagerness to appease the new masters — and for that matter also the native fascists — by virtually eliminating the Jews from most fields of economic and public life. Therefore, during the past year, little was left to be done. Of course, the legal status of French Jews was incomparably superior to that of Jews under Nazi administration, for there was enough resistance to anti-Jewish legislation to prevent extremists from reverting to medieval ghettoization. The stranglehold of the Nazis upon their puppet, Pétain, however, compelled him to follow a course advantageous to the German war effort and, as German demands became more insistent, to impose further restrictive measures on the Jews.

A long step toward all-out collaboration with Germany was taken with the Nazi-dictated appointment, in April 1942, of Pierre Laval as Premier, a move which foreshadowed a dark future indeed for French Jews. The man who, throughout his entire political career, was a stanch advocate of appeasement and who after the armistice offered his services to the Nazis, today has complete control over the fate of Jews of France. His appointment was a signal for the intensification of anti-Jewish propaganda. The Paris radio, for example, called for the deportation of all French Jews from both zones of the country to the French colonies,



which suffer from labor shortage. Like the Nazis, Laval holds the Jews responsible for the tension between Washington and Vichy, as he indicated in a conversation with Admiral William Leahy, the American Ambassador to Vichy.

Almost immediately after assuming power, Laval reorganized the Commissariat for Jewish Affairs. At the beginning of May, Xavier Vallat, until then Commissioner for Jewish Affairs, was dismissed, and was succeeded by Louis Darquier de Pellepoix, for many years a Nazi agent who well deserved the nickname, "French Streicher."

In a public statement on May 11, Pellepoix made it clear that "despite the measures taken up to the present, I consider that the final objective is far from being attained," namely, to "free France from the Jewish spirit." Three days later, Laval transferred the Commissariat for Jewish Affairs from the Ministry of the Interior to his own office and established two new agencies: one, a special section of the French police assigned to the uniform application of anti-Jewish measures, previously varyingly interpreted by local authorities, and the other, an Institute for Jewish Questions in Paris, designated to cooperate with its counterpart in Germany in furnishing a "scientific" basis for future acts of persecution. This reorganization of Vichy's most profitable enterprise was most aptly described in a Free French broadcast in May: "There are degrees of infamy. Laval, the most corrupt public man in France, has felt the need to eclipse his own baseness by having by his side someone still baser than himself. He has chosen Darquier de Pellepoix... The register of political infamy includes hirelings, liars, swindlers, cowards and traitors. Darquier de Pellepoix can claim all these titles at once."

### Economic Measures

With a very few exceptions, decrees and other measures affecting the economic position of French Jews which were promulgated after June 1941, were either necessary for the implementing of the all-inclusive statute of June 2, 1941 (erroneously reported as June 14 in the AMERICAN JEWISH YEAR BOOK, Vol. 43) barring Jews from most professions, or

the expansion of its interpretation. Thus, supplementing this law were the decrees made public on July 8, September 6 and September 25, limiting the number of Jews permitted to work as lawyers, physicians and architects, respectively, to two per cent of the total number of non-Jews in these professions, but providing for exemptions for war veterans and relatives of war victims, and those of so-called special professional merit. A decision of the Paris Court of Appeals revealed that, although the statute would have limited the number of Jewish lawyers to 44, actually 355 had been admitted to the Paris bar; the Court ordered that this number be reduced to 100.

A number of other measures were passed in rapid succession which virtually excluded Jews from any commercial calling. An order issued by the Commissariat of Jewish Affairs early in July 1941 provided for the immediate dismissal of Jewish owners and of all Jewish employees of firms patronized by non-Jews. Where such action could not easily be taken, the business had to be closed, pending sale to non-Jews or liquidation. Some Jews, hoping to salvage a part of their possession, applied for exemption. However, so great was their number that the Commissariat on July 14 issued a statement indicating that exemptions would be granted only in the most exceptional cases and warning that even exemption would not "liberate him or his family from all consequences resulting from his juridical status as a Jew." A further decree of July 22 authorized the Commissar for Jewish Affairs to appoint temporary administrators for the liquidation of Jewish property. Proceeds of sales were to be deposited in Caisse des Dépôts under the name of the former owner, after a ten per cent deduction was made to cover expenses and to provide a relief fund for destitute Jews. Moreover, official regulations governing the application of the law of June 2, were announced on August 1. They provided that Jews who were forced to retire from all proscribed occupations by September 15, were also barred from owning enterprises indirectly connected with them. To facilitate the "Aryanization" of French economy, regional directors were appointed by the government.

To the many vocations thus far barred to Jews were added, on October 13, horse and cattle breeding and trading

in grain. Jewish farmers, moreover, were required to apply for special permission to continue farming. The determination of the Vichy government to oust all Jews from business became apparent from two additional decrees published on November 6, forbidding Jews to acquire new business enterprises and prohibiting them from making any profit in enterprises still in their possession. The effectiveness of these numerous measures is indicated by reliable reports which state that Jewish youth in France today are being deprived of all means of livelihood, and in their distress are forced to join Vichy training centers, which supply labor to factories working on Nazi war orders.

### Social Ostracism

To effect the complete segregation of Jews additional measures were taken. Two orders, for example, issued in July 1941, required Jews whose professional activities did not necessitate their stay in Vichy to leave the city and its environs and prohibited them from going to French coastal areas, without special permission. Another, issued at about the same time, demanded that hotel managements refuse accommodation to Jews. An official decree on July 22, moreover, dissolved 320 associations, federations and sports clubs suspected of "Jewish or Communist connections" and ordered the confiscation of all records, funds and membership lists. A law slated for publication on March 27, 1942, furthermore, prohibited Jews to change their family names or use pseudonyms, authorizing, however, that the State Secretary for Education grant exemptions for men of art, literature or science.

Several other decrees affecting individuals included the "denaturalization" of a number of Jews, early in July 1941, and the withdrawal on November 27 of the parliamentary mandates of 12 Jews, including Leon Blum, Georges Mandel and Abraham Schramek, formerly members of the French Senate and Chamber of Deputies.

Two measures greatly limited the reporting of events of Jewish interest. On February 24, 1942 the news bulletins of the Jewish Telegraphic Agency were banned by order of the authorities because "their contents do not correspond

to the interests of the French people," and in June all Jewish foreign correspondents in Vichy were ordered to leave, as a result of the intervention by Otto Rahn, a Nazi official.

### Mass Arrests

Early in July 1941 about 3,000 persons of Russian origin, half of them Jews, suspected of pro-Russian activities, were arrested in the Marseille area and confined aboard ships for examination. Among the Jews were many members of the French ORT and the HIAS-ICA staffs, some of whom were soon released at the urgent request of the relief agencies. The other cases were examined by judicial commissions, and while these bodies were deliberating, Vice-Premier Darlan ordered the confiscation of the property of those under investigation. Under the pretext of stopping continued attacks on members of the occupation forces, the Vichy government, by decree in December, provided for the placement of Jews who entered France since January 1936 either in forced labor units or in concentration camps.

Perhaps one of the greatest political defeats for the Nazis was the Riom trial of Leon Blum, Daladier and General Gamelin. Of course, the Nazis had expected that proceedings at Riom would show that these French statesmen had committed an act of treason by permitting a war against Germany. But the Vichy government had no such intentions; it expected to prove that they sabotaged the French war effort, prior and during the war, by hampering adequate defense preparations as a result of a too liberal labor policy and the denial of war appropriations. The courageous stand of the defendants, however, rapidly transformed the "trial" into an indictment of the Quisling accusers. No wonder the Nazi-controlled Paris radio described Daladier's and Blum's speeches as of "stupefying insolence" and the trial as a "public scandal of the first order." Finally, after several months' proceedings, the Nazis demanded the suspension of the trial and showed their great displeasure at the course it was taking not only by violent attacks upon Vichy and the defendants but also by replacing Otto Abetz, the Nazi envoy to Vichy.

## Popular Opposition

The French people, true to their heritage, have not been won over by the attitude of the Vichy rulers. There have been so many demonstrations of solidarity with Jews that only highlights can be mentioned here. In August 1941, for instance, condemnation of the Vichy anti-Jewish laws was so effectively voiced in Lyons, Nice and Vichy that Admiral Darlan was impelled to organize anti-Jewish counter-demonstrations in these towns. During the same month the Vichy publication *Esprit*, discussing the protest with which young Frenchmen greeted the Nazi propaganda film "Jud Suess," openly stated: "To excite the lowest, meanest passions against this unhappy race may be excellent propaganda, but it is neither fine nor worthy."

In a letter sent to the Chief Rabbi of France and made public by Free French circles in New York in August last, Marc Boegner, President of the National Council of Protestant Churches of France, expressed the "grief which we all feel to find racist laws introduced in our country and to witness the innumerable hardships and injustices which they force upon the Jews of France." He furthermore assured French Jewry that "our Church has also taken steps, and will continue to do so, in negotiating for an essential revocation of the law." The same source disclosed the contents of another letter of protest sent by Bishop Delay of Marseille to Grand Rabbi Salzer of that city expressing indignation at the explosion of a bomb in the Synagogue.

Tantamount to a boycott of anti-Jewish laws, was the refusal of French professors to accept posts from which their Jewish colleagues had been ousted, and the practice of thousands of non-Jewish students to cut classes where Jewish professors and lecturers had been replaced by pro-Nazis. Eye-witnesses returning from France are unanimous in their statements that the French, realizing full well that the anti-Jewish measures were imposed by the Germans, are outraged at the treatment of the Jews. As Mendes-France, former State Under-Secretary of Finance in Blum's Cabinet, stated upon his arrival in London in February 1941, "Everybody considers the anti-Jewish laws to be impermanent. When freedom returns, I am certain that everybody will agree to restore to the Jews normal and equal rights."

## Communal Affairs

Typical of the immediate reaction of the French Jewish Community to the anti-Jewish statute of June 2, was the advice of Chief Rabbi Isaye Schwartz to his co-religionists, contained in a circular letter of July 22, to comply with the law and declare proudly their race "for the honor of Judaism."

Organized Jewish life was dealt a severe blow when a law announced over the Lyons radio on December 2, 1941 gave the Commissar for Jewish Affairs complete control over all Jewish communal activities in both occupied and "unoccupied" territories. It provided for the establishment of a Central Union of Israelites to which all Jews are compelled to belong and to pay taxes in proportion to their means. The Administrative Council of the Union, composed of 18 members, nine for each section of the country, is appointed by the Commissar to whom the Council is responsible and who may veto any of its decisions. Early in March 1942, the names of the new officers and of the president, Albert Levy, were published. The decree, furthermore, provided for the dissolution of all existing non-religious bodies, including relief agencies whose property was to be handed over to the Union. All funds contributed by French Jews for relief or for other communal purposes are allocated by the Commissar for Jewish Affairs and two controllers designated by the Ministry of Economics and Finance. The purpose of this central body, the authorities held, is "to assure representation of Jews in France before the public authorities, particularly regarding questions of relief, social work and retraining."

At the same time, assurances were made that Jewish religious bodies would be permitted to function, for, Commissioner Vallat explained, "Marshal Pétain's government regards the Jewish problem as one of foreigners and of politics, but not as a religious question." In line with this policy the Agudah in Marseille was able to make arrangements to ship kosher food, liturgic books and other ritual objects to Jews throughout the country. Likewise, the municipal authorities in Lyons granted permission to its director, Dr. Ehrman, a member of the Agudath Israel World Exec-



utive, to reopen the Yeshiva there. The government's arrest, in August last, of 13 terrorists who threw a bomb into a Vichy synagogue clearly showed that it seems determined to stamp out individual anti-Semitic acts.

## Refugees

Of the 70,000 Jewish refugees in "unoccupied" France, 12,000 are still held in concentration camps\* while 3,000 have been placed in forced labor battalions, according to a recent announcement by the American Joint Distribution Committee. Unfortunately, conditions in the camps have not improved since last year. Food purchases made last fall with funds supplied by the Joint Distribution Committee somewhat improved the situation in most centers. However, during the following winter months the internees faced starvation in view of the general food shortage in France.

One of the worst internment centers, it was revealed in February 1942, is the Nazi prison camp, under direct Gestapo surveillance, in the department of Ariège near the Spanish border. The London *Jewish Chronicle* of February 20 reported that the Vichy government was permitting German commissions to visit concentration camps in the Pyrenees and to transport large numbers of Jewish internees for forced labor in occupied France, chiefly to clear the debris caused by British raids in Brest and other cities. A tragic story about the fate of many Jewish refugees was told by a Portuguese non-Jew who returned from French Morocco in November 1941. He related that thousands of Jewish internees had been shipped from France to work on the French trans-Sahara railway linking Dakar with French North Africa. These unfortunates, he said, faced death from starvation, thirst, epidemics and tremendous heat, for medications and medical attention are virtually non-existent and no help can be given since these deportees are forbidden to communicate with any relief agencies.

Early in July 1941, the French, thinking that emigration to the United States had been virtually stopped, began a drive to rid the cities of foreign Jews who had hitherto been

\*Most of these were subsequently deported to Eastern Europe in the mass expulsions which took place in the summer of 1942.



permitted to remain at liberty pending emigration. Consequently, many of them were ordered by the police to distant villages for forced residence. It was also learned in December 1941 that internees in Gurs, notorious as the "hell camp" in the Pyrenees, were refused permission to appear before the American Consulate where they had been invited for examination. Today, there is little doubt that none of these internees will escape France before the end of the war.

### Colonies and Territories

In order to prepare for the eventual introduction of the Vichy anti-Jewish legislation in the North African colonies, Xavier Vallat, then Commissar for Jewish Affairs, was sent to Algeria, Morocco and Tunis in the summer of 1941 to persuade official circles to comply with the wishes of the home government. The tour proved to be successful, for Vallat reported upon his return that a complete agreement had been reached with General Weygand and the French Governors of Tunis and Algeria with regard to the "elimination of Jewish influence in the economic and political life in North Africa." The services of Nazi agents who had been sent to these colonies during the year before to create unrest and make propaganda against the Jews were no longer needed.

#### Algeria

On July 30, 1941, as the first step toward the confiscation of Jewish possessions, the Pétain government extended to this colony the census of Jews and Jewish-owned property, which had been concluded in France on the previous April 30. The next step was to oust Jews from their positions. Thus, by December 15, only 469 of the more than 3,000 Jews formerly employed by the Algerian administration were still holding their jobs. Two weeks later came the news that the authorities had revoked the trading licenses of all foreign Jews who were asked to submit their residential permits at the police headquarters not later than January 15, 1942.

It was also announced in March that all Jewish and partly Jewish-owned firms were placed under temporary adminis-

trators appointed by the Office for Economic Aryanization. The same body, by a decree published on April 5, was placed in charge of all other Jewish-owned property with the exception of houses used for personal residence. The final blow came in an order, effective May 29, providing that all Jews leave all positions they hold "in the colony's economy" which, broadly interpreted, bars them from all economic pursuits.

Coinciding with renewed strong Nazi propaganda among the Arabs was the mass arrest of Jews, in February 1942, for an alleged "conspiracy." No further explanation was given. Thirty-four of them, a Nazi source revealed, were shipped to France for trial before the Lyons State Tribunal, while the others are still confined in Algiers.

The misery caused by this legislation among Algerian Jews was so great that the local Jewish community was no longer able to cope with the relief problem. In consequence, the American Joint Distribution Committee had to contribute to the relief of the native Jews in addition to several hundred foreign Jews hitherto maintained by the community. These refugees had fled to Algeria when France collapsed, and are now interned in camps near Algiers.

## Morocco

The Sultan of Morocco, who at first was strongly opposed to the extension of the Vichy anti-Jewish laws to his country, finally gave in to Nazi pressure, and in four decrees issued on August 10, 1941, placed French and foreign Jews under the same general restrictions prevailing in France. Moroccan Jews, however, were permitted the free conduct of commerce and trade. All Jews in Morocco, the law stated, must register and declare their property with the proper authorities. A special decree also provided for the exemption of Jews who had rendered "exceptional services" to the Mandate. Supplementary legislation, published on October 5, following Vallat's visit, barred Jews from all those professions forbidden to them under the terms of the Vichy statute. The transfer of property belonging to Jews in these fields was to be effected by November 30, the date when Jews also had to leave the professions. Simultaneously, a warning was issued

that "Aryan" administrators would be assigned to Jewish enterprises not transferred to non-Jews by that time.

In order to prevent Jews from selling their belongings and fleeing with the proceeds from these sales, they were forbidden to emigrate. It was reported in October that, before these measures went into effect, the German Commission in Morocco and high German army officers toured the country and seized furniture, linen, silverware and other valuables from Jews whom they evicted on 24-hour notice.

As a "welcome" for Vallat who visited Morocco last summer, the Sultan, acting on the suggestion of Vichy, ordered, on August 20, the removal of all Jews into a ghetto "with the least possible delay." The anti-Jewish measures, however, did not change the status of the recognized communal institutions or the Mandate's "inspection system." Under Moroccan law, all these bodies, such as the Consistoire, the rabbinate and the community schools are subject to inspection by a Jewish government official who is also the intermediary between the authorities and the Jewish community.

### **Syria and the Lebanon**

During the first year of the Vichy regime the Jews of Syria and Lebanon were not exempt from economic restrictions, but their rights were restored when the French-British armistice was signed on July 12, 1941 by General Dentz, the French commander, and the victorious Allied troops. Following the entrance of the Allied troops into Lebanon, several scores of Palestinian Jews who had been interned by the Vichy administration were released. Alfred Naccache, the President of Lebanon, upon his visit to the synagogue of Beirut on December 23, pledged that Jews would be given full share in the responsibilities of government. Indeed, the situation of the Jewish communities in Beirut, Damascus and Aleppo, the last being the oldest as well as the largest, is reported normal, except for the Nazi attempts to incite the Arabs against them. For example, on February 18, Axis radio stations, supported by the Italian press, spread the lie that Roosevelt and Churchill intend to incorporate Syria into a post-war Jewish State as compensation to the Jews for their support of the Allies.

### Occupied France

The legal status of the Jews in the occupied zone of France is identical with that of their brethren under Vichy rule since the Commissariat for Jewish Affairs reigns supreme in the entire country. And yet, Jews leave their homes and their possessions in an attempt to flee to Pétain's "paradise" while others resort to suicide as an escape. The reasons for this are not difficult to understand. Not only was the anti-Jewish legislation much more rigorously enforced under the watchful eyes of Nazi Commander Stülpnagel and the Gestapo, but mass arrests, executions and deportations to stem the rising tide of national revolt were the order of the day. Largest of these mass arrests was that of August 21, 1941, following the assassination of a Nazi colonel, when 6,000 Paris Jews between the ages of 17 and 50 were seized after a house-to-house raid of five hours, and were dispatched to a concentration camp in Drancy, reputed to be one of the worst internment centers in Europe. Four days later the number of those arrested rose to 10,000. Proof of their maltreatment was the fact that 1,700 of them, seriously ill, were released during November so that their deaths would not appear on the camp records.

These arrests, characteristic of the "new order" in France, continued. More than 100 leading Paris Jews were seized as hostages in September in reprisal for attacks on two German soldiers. Among them were Pierre Masse, Under-Secretary of State in the Poincaré cabinet in 1922 and Lucien Blum, Leon Blum's brother. Five of these hostages, including Blum, were later shot. The miserable lot of these poor innocent Jews aroused such strong pity and indignation everywhere that even Marshal Pétain in September ventured a timid protest against these executions. But although the Germans allegedly had agreed to call off these assassinations, a decree, issued the fall of 1941, belied their promise, for it stipulated that the occupational authorities would henceforth consider all interned Jews and other political prisoners as hostages who may be shot for attacks on German soldiers. During the month of October 450 more "Jews and Communists" were arrested in northern France, largely in the Calais district, on charges of anti-Nazi activities, and sent to the Douai concentration camps, while many others were

again seized in Paris. This was followed in December by the execution of 100 hostages, many of them Jews, on the order of General von Stülpnagel, who, describing the murder of his soldiers as "an organized Jewish, anarchist, Anglo-Saxon plot" to ruin France, threatened the future mass deportation of "Judeo-Bolshevik" elements to hard labor in "eastern territories." This threat was soon carried out. Notices posted in Paris in February 1942 announced the deportation of a hundred victims to Eastern Europe. Patriotic Frenchmen, however, disregarded their personal safety in their struggle to harass the invader. Acts of sabotage and killing continued, inevitable arrests followed and more hostages were shot.

### Anti-Jewish Legislation

Almost all Jews fortunate enough to remain at large were gradually deprived of any means of livelihood under the decrees of June 2, 1941 promulgated by the Vichy government (see p. 192, above), but applicable to the entire country. "Aryanization" proceeded at a rapid pace and Jews suffered not only from legal prohibitions but also from the practices of corrupt administrators put in charge of their concerns who either closed down businesses entirely under the pretext that they are not profitable or extorted large sums of money from their victims.

The exact number of business enterprises which were either sold or transferred to non-Jews cannot be ascertained, but Xavier Vallat, then Commissar for Jewish Affairs, announced in September that eighty per cent of the Jewish business men had been eliminated. Among the large Paris concerns which were especially coveted by the "Aryan" saviors were fourteen banks, Brunswick furs, Cecil shoes, La Cour Batave department store, Grand Maison furniture store, and Hundred Thousand Shirts, one of the largest haberdashers. A new camouflage for Nazi thievery is the Société Industrielle et Financière de L'Industrie du Cuir, established in the fall of 1941, to conduct the liquidation of Jewish-owned leather manufacturing concerns. In addition, an ordinance of the occupation authorities issued on July 13 provided for the "Aryanization" of apartment buildings

belonging to Jews, for which special administrators were appointed. To make the theft complete, tenants were ordered to pay rent not to the Jewish landlords but to the administrators. The buildings were offered for sale on December 1 and, according to the practice in Vichy France, the purchase price, from which 10% was deducted for "cost" and relief, was paid into an account opened in the name of the former owner. Of course, since all Jewish capital was already blocked, the money was theirs in name only. Moreover, instructions to Paris bankers issued by the government on July 23, stipulated that Jews may withdraw from their safe-deposit boxes only personal documents and private papers but must under no conditions take gold, foreign currency, jewels, silver or any documents having commercial value.

Jews active in the various professions proscribed by the law of June 2, 1941 were also ordered by the Paris police to surrender their identity cards before January 16, 1942. All these restrictions left Paris Jews in desperate need, and yet, the diabolical Nazi brain has found another means of extorting the last penny from those who still possessed anything. Following one of the round-ups in December, a billion franc fine (about \$20,000,000) was imposed on the Jews collectively, and dispatches received in January 1942 reported that half of this fine has already been paid.

The latest act of spitefulness to which Jews in occupied France were subjected was the command of June 7, 1942, ordering all of them, including six year-olds, to wear a Magen David armband when appearing in public. The storm of protest provoked by this measure was so great that Nazi circles found it expedient to offer an explanation. The Paris radio on June 22 said; "It is important that the public should really understand why the Jews were made to wear the yellow star. This is a gesture meaning: Hands off our country and on with our national revolution!" The Paris crowds, however, cared little for "our national revolution" and donned yellow badges to show their sympathy with their Jewish compatriots. Since they refused to be intimidated by Nazi threats, many of them were sent to concentration camps, together with Jews who showed their defiance by disobeying the order.



Prior to this, Jews had been subjected to a number of civil disabilities. On July 17, 1941 the six-week-old law barring Jews from jury service was applied in Nazi-France and Jews were ordered to surrender their short-wave radio sets by September 2 under penalty of death. All Jewish war veterans who served in either of the two last wars had to register before September 13. Those over fifteen years of age residing in Paris were required, under threat of severe punishment, to submit to periodical control by the police authorities; in December, they were ordered to report any change in address within twenty-four hours; and on February 11, 1942 a special curfew for them was announced.

As part of the anti-Semitic drive, outrages were also committed against a number of synagogues. The bombing of six of the largest Paris synagogues during the early morning hours of October 3, destroying everything but the walls of the structures, was believed to have been the work of pro-Nazi hooligans, acting in close partnership with the Gestapo.

### Propaganda

To create "spontaneous" outbursts of this kind, the Nazis engaged in an intensive propaganda campaign. On August 11, Constantini, a notorious anti-Semite and head of the League Française, broadcast a call to all Frenchmen to join the fight "against the Jews in London and Moscow." The Paris press also accused them of "invading" the rural areas and spreading de Gaullist propaganda among the peasantry. Again, when anti-Nazi rioting broke out in Paris in August, "Jews and foreigners" were said to be the instigators. The alleged "harmful" influence of Jews upon French life was "adequately shown" in an anti-Semitic exhibition, "Jews and France" which opened in Paris on September 25; it was attended on that day both by Xavier Vallat and the Paris Chief of Police. People had to be induced to attend by the official announcement that proceeds would go to French war prisoners. In December, the first French anti-Semitic propaganda film, "Les Corrupteurs," depicting alleged Jewish control over the press, stock exchange and other French institutions, was completed. Previously, in October,



Raymond Schultz was sent to Paris in the capacity of a "special *Führer*" and his complaint in October to representatives of the press that "Jewish elimination in France has not yet been carried out with all the necessary energy and interest," was echoed in most of the Nazi-controlled newspapers. A new propaganda organ *Yellow Magazine*, issued by the Paris Institute for Jewish Affairs, a counterpart of the Nazi agency at Munich, made its first appearance in November. Alternately, Nazi-controlled newspapers like *Paris Soir*, *Le Matin* and *Cri du Peuple* demanded the seizure of all Jewish property, the expulsion of all Jews from France and similar measures inspired by Berlin. And yet, the only converts to anti-Semitism gained through this propaganda were the native fascists and other collaborationist traitors who had supported Hitlerism long before their country was invaded.

It will be recalled that in December 1940 the Nazi occupation authorities had demanded that Dr. Julien Weill, Grand Rabin of Paris, found a compulsory Jewish organization to represent and bear the responsibility for the Jewish population in occupied France. At the time he refused on the grounds that French Jewry was not a national minority but a purely religious community which could not deal with other than religious matters. Nevertheless, three months later, such a body was established by the authorities. Sometime during the summer of 1941, Dr. Weill was arrested by the Nazis for reasons unknown. In November this government-established organization was superseded by the General Union of Israelites with jurisdiction over all of France.

### "Fighting France"

In line with the consistent policy of the Free French movement to oppose Nazism in all its aspects, Charles De Gaulle, its leader, declared, on September 25, that the Vichy anti-Jewish decrees were null and void. Also, on the occasion of the 150th anniversary of the emancipation of the French Jews, he pledged freedom for all citizens on French territory.

Indications of the sincerity of these affirmations were the

appointment, in September 1941, of a Jew, René Cassin, former professor of law, as head of the Department of Education and Justice in the Free French Cabinet, and the designation of a Jewish chaplain to the Free French Forces, in the person of Rabbi Moses Arruas, former administrative director of the Paris Sephardic community. On November 7, Commandant J. P. Simon, De Gaulle's civil representative, praised the loyalty of French Jewish soldiers in the Syrian campaign and promised Free French support for unlimited Jewish immigration into Palestine, and, on January 16, 1942, Professor Cassin stated that the Free French National Committee would support the schools which had been established in Palestine by the Alliance Israélite Universelle.

### 3. Belgium

THE "new order," so loudly proclaimed by the Nazis, has wrought havoc with Belgian life. Today, poverty, hunger and the humiliation of foreign domination have cast a shadow of dismal gloom over the whole Belgian people. And Belgian Jews, who have always been an integral part of the nation, have been the first to suffer all the indignities a Nazi mind can devise.

Measures adopted last year under German pressure had ousted Jews from many of the more desirable positions coveted by native Nazi hirelings. Other laws soon followed which made it difficult for Jews to earn a bare living. At the beginning of July 1941, a decree was promulgated compelling Jews to declare all their real estate holdings, and several days later new orders were issued forbidding banks to accept deposits from Jews, who had to declare their foreign exchange holdings and transfer them to the National Bank. All Jewish-owned firms also had to carry on their stationery the imprint "Jewish firm" in French, Flemish and German. Following a previous order for the registration of all Jewish-owned enterprises, the Nazis, in July, also demanded the closing of the 7,600 Jewish firms still in existence. Yet, later on, the difficulties involved in the sudden complete elimination of Jews from economic life must have become apparent, for not until May 1942 was the final "liquidation"

of business enterprises, including real estate, ordered. This long postponement was not enough to prevent the widespread unemployment among non-Jews which followed. In expectation of their removal from commerce, Jews were also prohibited from acquiring or disposing of property without official sanction. Moreover, by February 1942, all Jews had been ousted from the Antwerp Stock Exchange.

The Jewish laborer was just as hard hit as the businessman. Jewish workers presented no problem to the Nazis, for the practice of sending them to special labor camps, such as the one opened in the fall of 1941 at Tervueren near Brussels, has been in force for some time. An additional order, issued in the spring of 1942, enslaved even those still at liberty, for it stipulated that Jews, now segregated from non-Jewish workers, must accept any job offered to them by the employment exchange.

The extent of the impoverishment of Belgian Jewry was indicated in a January issue of the Dutch Nazi paper, *Volk en Staat*, which revealed that the Antwerp welfare institutions were crowded with Jewish children whose parents were no longer able to provide for them.

As in all other countries under the Nazi yoke, the economic destruction of Jews was accompanied by numerous acts of social ostracism: in September 1941 a curfew for Jews was decreed by the military governor of Brussels. At the same time they were forbidden to travel outside the areas of Brussels, Antwerp, Liege and Charleroi, the four Belgian cities where all Jews had been concentrated, because, according to the Nazis, for whom no lie is too base, they "abused the liberty they have enjoyed, in undertaking large-scale smuggling, thus harming the population and profiteering from the misery of others." Jews also were forbidden to walk in parks, use public baths or stroll in the streets of Antwerp and its neighboring communities. The latest decree, setting June 6, 1942 as the date when all Jews in Belgium were forced to don yellow Magen David armbands, is indicative of the gain in Nazi power in Belgium, since a similar order, issued in August 1940, had to be revoked in the face of strong public opposition.

Ever since Nazi troops overran Belgium, Jews have been

arrested and interned on the slightest pretext and have been held as hostages for any act of violence against the occupation power. Thus, early in February, when several Belgian cities were flooded with anti-Nazi leaflets and posters, hundreds of Jews were arrested and confined in concentration camps, one of which, located at Breendonik near Antwerp, is modeled along the lines of the notorious Dachau concentration camp in Germany. Eyewitnesses have declared that the cruelty with which inmates in this "reprisal camp" are treated is reminiscent of the Spanish Inquisition.

Sabotage on German transports finally became so frequent that the Nazis, in an effort to stem this type of resistance, decreed, in May 1942, that five Jewish and ten non-Jewish hostages must henceforth ride under escort in every second car. During the past year, it was reliably established, six Jews were sentenced to death by a German military court in Brussels for alleged "activities to aid the enemy."

In July, the authorities refused to grant exit permits to Jewish emigrants holding visas to overseas lands. The Nazis obviously wanted to hold these Jews for deportation to Polish ghettos, in itself a flagrant breach of international law, which forbids the deportation of citizens of occupied countries. The first knowledge of an order by the Nazi commissioner, providing for the transfer to Poland of all Jews of Polish origin, including even Belgian citizens, came on December 5 with the report that 82 families, composed of all age groups, had already been shipped from Antwerp to Eastern Europe. The Belgian Information Center in New York revealed on January 8, 1942 that the military commander, to expedite liquidation proceedings, had ordered all naturalized Jews, before leaving for their countries of birth, to turn over their possessions to the newly-created Nazi-controlled Communauté Juive which was responsible for the administration of the property and for assistance to deportees. Also, to prevent these Jews from escaping to "unoccupied" France, an order was issued in February, prohibiting prospective victims to leave Belgian territory. On March 25, the Belgian Government-in-Exile reported that a transport of 10,000 Jews from Belgium had arrived in Lodz, where they were housed in special barracks and forced to manufacture uniforms for the German army.

This maltreatment of ethnic minorities, so foreign to the past history of Belgium, naturally gave rise to feelings of horror and disgust among the people. No amount of anti-Jewish propaganda, especially vicious in the Nazi-controlled newspapers *Pays Reel* and *Volk en Staat*, could convert a nation devoted to liberty and individual freedom. The contents of these rabble-rousing sheets were supplied by the Brussels National anti-Jewish Center, which had been established in July 1941 to study the "influence" exercised by Jews over Belgian life and to recommend measures for its "elimination."

In August, an underground anti-Nazi group was suspected of helping persecuted Jews with food and clothing and rescuing both Jews and non-Jews from the hand of the Gestapo; such acts, in the opinion of the Nazis, were synonymous with sabotaging the war effort. In September, five Belgians were sentenced to imprisonment by court-martial for assisting Jews to flee across the border. Also, when a reduction in food rations for Jews in December made it virtually impossible for Jewish mothers to feed their children, hundreds of non-Jewish women adopted the children in order to save them from starvation.

Again, in April 1942, faculty members at the Brussels University showed their condemnation of Nazi methods by their refusal to dismiss Jewish members and to appoint three professors of Nazi choosing. As a result, the entire staff was arrested and an ensuing sympathy strike on the part of the student body resulted in the closing of this institution. Perhaps the strongest anti-Nazi demonstration occurred following the order that Jews wear the "yellow badge." The police in Brussels and Antwerp found it so difficult to cope with the demonstrators that harsh warnings coupled with threats of punishment had to be issued.

In April, a statement by M. Pierlot, Prime Minister of the Belgian Government-in-Exile, splendidly expressed the sentiment of all Belgians, who have remained true to their heritage. "The Constitution of Belgium," he said, "guarantees freedom of opinion and belief. Furthermore, the laws and customs of our country have never allowed any distinction between its citizens, according to the race to which they belong or in which others claim to place them. All

Belgians are equal before the law. Those are the principles in the shelter of which the Jews in Belgium lived peaceably until the German invasion. These principles are of a permanent character. They are at the very foundation of Belgian legislation, and re-establishment of them and respect for them are among our war aims."

A decree, announced in December 1941, ordered that all Jews in Belgium be grouped into a single organization, the *Communauté Juive*. This new organization is a legally recognized body, with offices in Brussels, and is under the control of the Ministry of the Interior. Following the practice in France the authorities, in March, appointed a board of directors, headed by S. Ullmann, the new president. The principal reason for establishment of this organization, to quote the *Brüsseler Zeitung* of December 30, is to "give the Jews a committee and the possibility of dealing with their own question, especially that of organizing regular emigration as soon as possible." The *Communauté* has also been entrusted with the establishment of Jewish elementary schools, kindergartens, secondary and technical schools and with the task of providing "the education necessary for emigration." These schools were especially needed in view of the fact that Jewish children were to leave the general schools by December 31, 1941.

#### 4. The Netherlands

THE reorganization of Europe along Teutonic lines and the perpetuation of the ruthless regime of subjugation and suppression necessitated the pursuit of a policy of terrorism. But in The Netherlands this policy, instead of creating fear and subservience evoked resentment and hate on the part of the courageous population. Moreover, the Netherlands correctly sensed that the persecution of the Jews was an instrument to hasten their subjection to Nazism, and therefore, vehemently opposed the anti-Jewish policy of the occupation forces.

In spite of this resistance the Jews, nevertheless, have been divested of every semblance of normal life. And the



Nazis, insensitive to the hatred of the conquered and ready to stamp out resistance by "blood and iron," have continued to impose even harsher restrictions upon the Jews.

### Social Ostracism

The first and most shocking experience of its kind in the history of the country was the ghettoization of Dutch Jewry. The basis for this step was laid when, as a punitive measure for a clash on February 10, 1941, between native fascists and armed Netherlands in Waterloo Square in Amsterdam, the entire district containing 60,000 Jews was quarantined and non-Jews were ordered to move to other sections of the city. The second step toward the complete segregation of the Jews was not taken until September 1941, for the Nazis found that in order to avoid unnecessary friction, they had to proceed gradually. At that time an order was issued, forbidding Jews to change their place of residence without official permission. However, local Nazi officials had in the meantime posted notices in some villages, forbidding Jews from settling there. Finally, in April 1942, the intentions of the Nazis became clear, for authorities began moving Jews from provincial towns into the Amsterdam ghetto under the flimsy pretext that the city would become "a port of exodus for Jews from Europe," while others, living in coastal areas were also concentrated in this city as a "defense" measure. Moreover, whenever a Jew applied to the German authorities to change his residence, he was permitted to move to Amsterdam only. Finally the influx of Jews into that city became so great that the Jewish families were no longer able to offer shelter, and by the end of May it became necessary for Nazi authorities to order the Jewish Council to house these evacuees in the ghettos, regardless of the number of people in one room.

Early in June 1942, wooden gates bearing the sign "Jewish quarter" in the German and Dutch languages were erected at the entrances to the three ghettos in Amsterdam as "symbolic" walls, marking the boundary of the districts. Although Jews are still permitted to communicate with those living outside their quarters, it is expected that they



will be forbidden in the near future to leave their confines at all. In the meantime, to make the Jews who mingled with the rest of the population easily discernible, they were ordered on April 29 to wear yellow armbands with the Star of David. A tragi-comic note was injected when the Amsterdam anti-Semitic weekly, *De Misthoorn*, demanded that the statue of Jozef Israels, a famous Dutch painter, located in Groningen either be demolished or decorated with the Magen David.

By the middle of 1942 the Jews became virtual prisoners. The Amsterdam Jewish Council, which hitherto had been authorized to issue travel permits, was informed that the occupation authorities would take over this task and that permits would be given only in cases of emergency, such as family illness, deaths and funerals. At the same time it was announced that Jews were barred from all sports, including rowing, swimming and fishing.

### Economic Measures

During all this time Jews were also being ousted from the nation's economic life. They were eliminated from banking; Jewish doctors, lawyers, dentists, chemists and pharmacists were restricted to Jewish clients and patients; Jewish peddlers and market vendors were banned. In September 1941, came a new order barring Jews from trade fairs, and in January 1942, as alleged retaliation for pro-Jewish demonstrations, some 700 shops in Amsterdam were ordered closed. The final confiscation of most of the Jewish-owned property was indicated in a thus far unverified report of May 13 by Aneta, the Dutch news agency, that Jewish possessions, land, and other property valued at 200,000,000 guilders (almost \$100,000,000) have been transferred to non-Jews; that of the 21,000 Jewish-owned business enterprises (valued at about 150,000,000 guilders) approximately 10,000 were slated for liquidation and the remainder for "Aryanization"; and that 150,000,000 guilders in Jewish-owned securities remained "still to be dealt with." In addition, Jews were ordered on May 28 to surrender their art collections, jewels and gold and silver objects.

## Arrests and Executions

The viciousness of the Nazi overlords and their low regard for human lives was well portrayed in their maltreatment of Dutch Jews. Reports of wholesale arrests and mass murder have filled the headlines of the world press. In reprisal for the bombing of an Amsterdam home, utilized by the Nazis as a jamming station for foreign broadcasts, 400 Jews were arrested in July 1941 and sent to Buchenwald concentration camp where they were subjected to the most horrible tortures. Rumors that relatives of these men received notices, asking for a remittance of \$40 in return for urns containing the ashes of their sons, were corroborated in September when the London Dutch news agency reported that 300 of the victims had died. In January 1942, again, over 200 Dutch internees were released from Buchenwald and replaced by 250 Dutch Jews previously rounded up. It was learned, also, that in the previous summer, thousands of Jewish youths between the ages of 18 and 25 had been used by the Nazi authorities as guinea pigs for testing anti-cholera serum, 20 per cent of the victims losing their lives during the experiments. Following a German order on September 5, 1941, prohibiting the emigration of Dutch Jews between the ages of 18 and 45, a number of them were arrested in Amsterdam and shipped to Germany for forced labor in factories. In April 1942, the Dutch Government-in-Exile announced the death of an additional 740 of 1,200 Dutch Jews who, following anti-Nazi riots in Amsterdam in February 1941, had been sent to salt and sulphur mines at Mauthausen in Austria where they were deliberately exposed to poisonous vapors. In an attempt to destroy their own criminal record, the Nazis had earlier instructed the press to stop publishing obituary notices of Netherlands Jews who had died in Germany.

## Popular Resistance

The greatest annoyance and at the same time the greatest obstacle for the authorities was the courageous stand of the Netherlands churches who missed no opportunity to expose the baseness of the Nazis and of the few native anti-Semites. The government vainly tried to suppress a most outspoken

pastoral letter issued by the Synod of the Dutch Reformed Church in December, which stressed that the commandment "love thy neighbor as thyself" is "valid for the Jews in Holland as much as for the Aryans," and that obedience to authorities should cease when they "demand that which is against the commandment of God."

The Catholic bishops in The Netherlands followed suit by publishing a pastoral letter, read in all churches throughout the country on April 19, 1942, condemning the "unmerciful and unjust treatment meted out to Jews by those in power in our country." A month later, the Protestant and Catholic churches joined forces to score as "lawless and merciless" not only the persecution of the Christian faith but also of Jews. The Protestant churches also issued a booklet, *The Mystery of the Jews*, which denounced the Nazi racial doctrine and anti-Jewish policy in no uncertain terms. Moreover, in April, the Ecumenical Association, a religious organization advocating interchurch fellowship, announced its dissolution as an expression of protest against a decree of October 2, 1941 which had barred Jews from participating in associations serving the general welfare. The same procedure was followed by the student organizations at Amsterdam University.

Other important manifestations of solidarity included the circulation of thousands of anti-Nazi pamphlets, admonishing the people that they "cannot build a world on Jewish sufferings and racial persecution." The order for Jews to don the Magen David was met with the strongest display of protest by non-Jews who also donned yellow armbands and made every effort to display their friendliness toward their Jewish fellow-citizens. Nazi authorities retaliated by arresting some of the participants and subjecting them to the same treatment as the Jews. Opposition took also a positive form of concrete relief. Secret collections were organized to aid Jews rendered destitute by economic restrictions, and non-Jewish physicians and lawyers frequently turned over to their Jewish colleagues fees collected from the latter's former Jewish patients or clients.

Proclamations of friendship for the Jews by the Dutch Government-in-Exile were also frequent. Premier P. S. Gerbrandy, for example, declared on January 4: "We are

proud of the many Dutch Jews who have enriched our national life. Their virtue and learning have added to the good name of our people. For these reasons they can always count on our sympathy and understanding." Radio Orange on May 1 called upon the population of Holland to launch immediate demonstrations against the order requiring Jews to wear the Magen David in public. Moreover, a number of Dutch Jews were appointed to high positions in the Government-in-Exile: Dr. A. H. Drilmsa was named Public Prosecutor to one of the Dutch District Courts set up in Britain on November 3; the office of Secretary-General of the Ministry of Colonies was filled by Dr. G. H. C. Hart; and Queen Wilhelmina appointed two Jews, one of whom was M. Sluyser, the former editor of the Amsterdam newspaper, *Het Volk*, to the Netherlands' Extraordinary Advisory Council.

### Communal Affairs

The Central Jewish Council in Amsterdam is responsible for the compliance of all Jews with Nazi legislation. Authorities underlined this fact in June 1942 by summoning Professor David E. Cohen and A. Ascher, two of its outstanding leaders, and warning them that "infringement of the anti-Jewish regulations" would result in "serious consequences." In carrying out this function the communal organization was doubtlessly "ably assisted" by the German police which was assigned to deal with Jewish matters since the Netherlands force was found to be "over-sympathetic."

Naturally, the burden of the Jewish community has mounted rapidly during the past year as a result of deprivation and expropriation. The impoverishment of the Jews was reflected in the relief and emigration budget of the Central Jewish Council which for the year ending July 31, 1941, had risen to 2,400,000 guilders. In addition to these enormous expenditures the community was forced to maintain ghetto schools which had to be established in accordance with the decree of October 1940. Originally, the Amsterdam municipal council appropriated an initial sum for these schools. Its decision to do so, however, was revoked by the Nazis, and Jews were therefore compelled to raise the entire amount by voluntary taxation.

Another blow to the Jewish community was dealt in July 1941 by the forced dissolution of the Keren Hayesod (Palestine Foundation Fund) and the Keren Kayemeth (Jewish National Fund). The only publication containing news of Jewish interest permitted by the authorities was the *Joodsche Weekblad*, edited by Joachim Tahl. The ghettos also have several Jewish theatres, an orchestra, a few coffee houses and even two hotels.

Two outstanding Dutch Jews who have been very active in Jewish affairs died during the past year. Dr. Lodwijk Ernst Visser, erroneously reported to have been executed by the Gestapo in 1940, died in the spring of 1942. He had been the president of the Netherlands Supreme Court, and in communal life had held the positions of president of the Hague Jewish Community and of the Palestine Foundation Fund in The Netherlands. In August last Dutch Jews also mourned the death in a concentration camp of another of its leaders, Dr. B. A. Kahn, a director of the Palestine Foundation Fund and member of the Executive of the Zionist Organization.

### Dutch East Indies

News from the Dutch East Indies reaching here in April 1942 revealed that all Jewish refugees from Germany and Nazi-occupied countries had been arrested by the Japanese authorities, acting in close cooperation with the Gestapo. In Java, also, a curfew was imposed upon the Jews.

### 5. Luxemburg

OVERZEALOUSNESS prompted Gustav Simon, the Nazi master of the Duchy, to tell a meeting of district leaders held in Berlin in June 1941 that the country entrusted to his "expert" care was completely "*judenrein*." The truth is, according to authoritative information furnished by Dr. Robert Serebrenik, former Chief Rabbi of the Luxemburg community, that 870 Jews were still residing there on July 1, 1941. (The original total was 3,100). He also stated that, owing to the efforts of the Jewish Consistoire, aided by the

American Joint Distribution Committee, close to 2,000 Luxemburg Jews had been able to emigrate during the first year of Nazi occupation. Of the remaining 870 Jews, the occupation authorities declared in July, only 300, classified as aged and infirm, would be permitted to stay in the country, while the others would have to emigrate or face deportation to Poland.

Working against tremendous odds — the United States Consulate in Luxemburg was closed on July 1 — Dr. Serebrenik, in closest cooperation with the Luxemburg Government-in-Exile, whose headquarters are in Montreal, succeeded in bringing 121 of them to Barcelona on October 15. There, supplied with passage by the J. D. C., the greater number embarked for the Western Hemisphere. Those Jews who were left behind harbored no illusions as to their impending fate. And actually, two days after the first transport left for Spain, 338 of them were deported to Lodz where, like all other outcasts from Nazi Europe, they were put to forced labor under the greatest hardships. Anticipating the expulsion, about 100 Jews had previously managed to cross the border illegally.

As previously stated, about 300 Jews were permitted to stay in the country, but all of them, with the exception of a very few, were concentrated in the Fünfbrunnen convent near the Belgian border. They are completely cut off from the outside world. Their property was confiscated and a special fund established for their maintenance was entrusted to Joseph Ackermann, a Nazi official. While at first allowances granted were somewhat higher, each person is today expected to live on 67 *pfennig* a day (about \$.27 according to the last quotation before the outbreak of the war). There is little doubt that only a few of these Jews would have survived, had it not been for clandestine help in the form of food and clothing, given them by peasants living in the vicinity. The entire community, of course, is subjected to all anti-Jewish measures in force in Germany.

The synagogue, which had been closed in June 1941 "in the interest of public security," has since been torn down. The Jewish Consistoire, at present staffed by four men, was also moved to the Fünfbrunnen convent where it administers



the affairs of the small community and acts as intermediary between the Jews and the Gestapo.

Reports circulated in December 1941 to the effect that 250 of the internees had been executed by gas fortunately proved to be incorrect.

## 6. Norway

VIDKUN QUISLING, whose name will be recorded in history as a symbol for base treachery, was duly rewarded by the Germans on February 1, 1942 with the position of Chief of State. But, as the Norwegian Government in London stated on that day, "Quisling has never had any support from the Norwegian people and he has acted merely as a tool in the hands of the occupying power." The Nazis, therefore, tried another method to obtain the cooperation of the Norwegians, namely, by holding out the inducement of immediate economic advantage to be derived from the expropriation of the Jews. But they were totally mistaken in their appraisal of the integrity of this liberal and progressive people. The effect of the German rule was the birth of a new Norwegian patriotism which expressed itself in a revolt that has been growing with the passage of time. One of the manifestations of this rebellion against suppression during the past year was the Norwegian population's rejection of anti-Semitism.

As foreshadowed by an appeal, in June 1941, of Orvar Saether, Chief of Staff of the Rikshird, Quisling's storm troops, that Christians avoid all business contacts with Jews, measures were adopted for the elimination of the latter from economic life. Early in July all commercial establishments were ordered to submit detailed lists of their employees, stating their religion. On November 12, evidently preparing for the confiscation of Jewish property, the Minister of Justice instructed all provincial governors to submit an inventory of Jewish-owned real estate in their districts, and soon thereafter, all Jews and "half-Jews" were asked to give detailed reports of their property and incomes. Following the completion in June 1942 of the registration of



Jews their businesses were placed under commissioners from the ranks of the Rikshird. But long before this official step was taken, many of the local Quislings had seized Jewish-owned shops even without authorization by their chiefs. The reaction of the population was the boycotting of these enterprises and the patronizing of those businesses still in Jewish hands. Consequently, the Nazi authorities ordered the closing of the last few Jewish stores in Trondheim at the beginning of March.

In the liberal profession the only measure of which there have been reports was an order issued in October by the Ministry of Justice prohibiting lawyers of "Jewish extraction" to plead before Norwegian courts.

A number of other decrees calculated to humiliate the Jews were promulgated by the Quisling government in co-operation with the Nazi authorities. In January, the Norwegian police decreed that beginning March 1, identity cards and passports issued to Jews must be marked with the word "Jew." Under this new order, the term "Jew" was interpreted to mean not only those who had a Jew among their ancestors during the last three generations but also those who are married to or intend to marry Jews. On March 15, it was announced over the Oslo radio that a special order had been issued by the government, barring the immigration of Jews and "non-Aryans"; this was described as the reintroduction of a law originally part of the Constitution and abrogated in 1851. The pretext used was that the Jewish population had increased from 3,000 in 1930 to 10,000 at present — a figure falsified for propaganda purposes, since the census for 1930 enumerated only 1,500, while latest estimates by relief authorities place the number now in the country at about 2,000. During March 1942, fifty general organizations were dissolved by the Quisling administration on the charge that they were "infected with the Jewish spirit." Finally, an order forbidding Jews to bear Norwegian surnames was reported in June. To implement this legislation and to intensify the propaganda against Norwegian Jews, Fugelsand, the chief of the Norwegian State Secretariat and intermediary between the German authorities and the Nasjonal Samling, was at the beginning of 1942, put in charge of a "racial department."

Quisling also had the dubious honor of having instituted acts of terrorism against the Jews. A report last August indicated that a number of Jews, many of them native-born had been interned in a camp in northern Norway where they had been put at forced labor. In April 1942 the existence of another concentration camp in the eastern part of the country was reported, where 200 Jews were incarcerated for "pro-Allied activities." Reminiscent of Nazi tactics in Czechoslovakia was the arrest by the Gestapo in August of all Jewish inhabitants of Tromsø, northern Norway, who, without trial, were sentenced to hard labor. For the first time in this country five Trondheim Jews were shot in March for allegedly listening to British broadcasts and spreading the news among their acquaintances.

A prominent victim of Nazi brutality was Dr. E. W. Koritzinsky, former head of the Trondheim hospital and one of the leading surgeons of Norway who, it was reported in *News of Norway* on May 22, had recently died at the Levanger hospital after having been kept under arrest by the Nazis since November 1941.

Of course, these events were accompanied by various efforts of the propaganda department to convince the population of the justification of the government's action. For example an Anti-Bolshevik Exhibition in Oslo was opened in March with a special anti-Jewish section.

The Norwegian clergy, under the courageous leadership of Bishop Berggrav, headed the opposition against the Nazis. A pastoral letter was read in many churches of Norway, denouncing the government's racial legislation and urging the people to demonstrate their sympathy with the Jews.

Perhaps the best expression of the true sentiment of the Norwegians with regard to the sufferings inflicted upon the Jews came from the Norwegian Government-in-Exile, early in the spring of 1942. A White Paper published at that time discussed the Nazi atrocities and the persecution of the Jews in Norway and pledged the punishment after the war of all those responsible for the oppression and persecution of any section of the population, regardless of the religion of the victims.

## 7. Denmark

EVER since, under Nazi pressure, Denmark became a signatory to the Anti-Comintern Pact, on November 25, 1941, native Nazis have intensified their anti-Jewish campaign. Thus, *Faedrelandet*, the organ of the Danish Nazis, hailed the Anti-Comintern Pact as an instrument for the destruction of Danish Jewry for, quoting the official German statement, "all States joining the Pact must decide the Jewish problem one way or another." This involuntary alliance with Germany was preceded by the destruction of monuments and statues erected in honor of prominent Danish Jews, including that of Meir Aaron Goldschmidt, the Danish poet laureate in 1875. About a month later, a bottle of inflammable liquid was thrown into the Copenhagen synagogue but fortunately caused little damage.

To facilitate the spread of anti-Jewish propaganda Aage Anderson, the leader of the National Socialistik Arbejderparti, established the Dansk Anti-joedisk Liga, (Danish Anti-Jewish League) and the *Ny Tid* (New Era) information bureau and publishing house, for the distribution of literature on Jewish "problems," including a Danish translation of *Mein Kampf*.

The ability of the Danish government to withstand for two years the continuous Nazi clamor for anti-Jewish legislation, bears witness to its fortitude and true liberalism. The government disregarded official Nazi demands that all signatories to the Anti-Comintern Pact "rapidly" introduce anti-Jewish measures, including the yellow Magen David armband. It also ignored a bill proposing the banning of *shehita*, introduced on December 22 in the lower house of parliament by the Clausenist deputy Aage Hendriksen. Another attempt to introduce anti-Jewish legislation was the draft of a more radical anti-Jewish law presented to the Cabinet by three of its pro-Nazi members, Erik Scavenius, Foreign Minister, Gunnar Larsen, Minister of Transport, and T. H. Jacobsen, Minister of Justice. After it was rejected on January 1, 1942, Scavenius demanded that the King veto the decision of the Cabinet. King Christian was reported to have threatened to abdicate if the Germans attempted to force its adoption. This defeat prompted

Scavenius to usurp the prerogatives of government. As reported in the *Goeteborgs Posten* in January, he ordered through the press and the radio that Danish Jews submit to the Foreign Ministry a report on their capital and income, to be forwarded to Berlin. The answer of the authorities was a closer watch on the Clausenists to curb their anti-Semitic activities.

The adamant stand of the Danish authorities has had its effect upon the general population of the country which, in very many ways, showed its growing contempt for the Nazis and disregarded their wishes. For example, in August, the Mayor of Randers prohibited the distribution of anti-Jewish leaflets and the posting of anti-Semitic placards, refusing to change his decision in the face of a storm of protest by the Nazi authorities. In January, the stand taken by Prof. Hal Koch, Danish youth leader, against Nazi attempts to introduce anti-Jewish legislation was equally courageous. His opinion was expressed in the *Lederbladet* as follows: "We definitely refute the Danish Nazis' assertion that Denmark, after the signature of the Anti-Comintern Pact, is bound to accept an anti-Semitic policy. This we refute, not only as human beings and as Christians, but also because it shakes the very foundations of our work." The religious press, too, joined the chorus of condemnation. In the same month, the *Skydebjerg Aarup Church Gazette* expressed its belief that anti-Jewish legislation was "tantamount to lawlessness," declaring that, "if we forsake justice, we submit to a degradation worse than war — suppression." The *Fredrickshaven Avis* also warned the Nazi press in Denmark to cease its "useless incitement" aimed at the introduction of anti-Jewish measures. Furthermore, in March, the famous Danish historian Dr. Vilhelm La Cour, who in August had served a prison term for condemning the theories of Fichte and the Nazis, was arrested a second time by the Nazi authorities for condemning their anti-Jewish policy. During March and April, many Danes were condemned to long prison terms for aiding, in defiance of Gestapo agents the escape of Jewish refugees about to be shipped to German concentration camps on the charge of collaboration with anti-Nazi elements in Denmark. In spite of strong remonstrations on the part of the Danish government, a number of

them were deported. In May, Danish law courts, too, tried to stamp out anti-Semitism by sentencing an editor and a reporter of an anti-Semitic Copenhagen newspaper to several months' imprisonment.

Of course, the Clausenists, confronted with such staunch resistance, can do little at present except to rage at the Danish authorities and the people, and to repeat again and again that "We must have Jewish legislation in Denmark, and we will get it."

### 8. Sweden

DURING the year under review Sweden, having learned from the misfortunes of other nations, continued to combat Nazi propaganda designed to undermine her independence. An effective and far-reaching act in this direction was the adoption by the Riksdag on June 22, 1942, of a recommendation by its legal commission that any propaganda aimed at provoking hatred against groups or citizens because of religion or race be made a punishable offense. The rapporteur, interpreting the proposal, specifically stressed the importance of Parliament's condemnation of anti-Semitism.

Popular approval of such a measure was assured in advance, for a number of incidents showing the Swedes' abhorrence of anti-Semitism had preceded this official move. In October 1941, for example, a crowd gathered in front of a Stockholm bookshop and voiced its indignation at a large poster reading: "Entrance forbidden to Jews and non-Aryans." Several months later a man distributing anti-Jewish leaflets barely escaped lynching by angry Stockholm citizens who loudly expressed their resentment that nothing was being done to stop this "dirty propaganda." In fact, such prominent government officials as Fredrik Stroem, the Mayor of Stockholm, and several senators, had addressed a petition to Parliament on January 30, demanding that racial propaganda be banned.

It is obvious that Jewish communal activities could be carried on unimpeded in such a liberal atmosphere. Most of the community work formerly centering in Copenhagen was taken over by the Stockholm organization under

the leadership of Chief Rabbi Marcus Ehrenpreis. Also, the Jews of Sweden are conducting relief work, such as caring for Jewish children sent from Finland under the Finnish-Swedish relief program, and for about 150 Youth Aliyah children who were trained at the *Hachsharah*. The latter may have to remain in the country for the duration of the war because they had not been included in the last transports to Palestine. The Jewish community, with the assistance of the American Joint Distribution Committee, aided also 1,000 out of a total of 2,000 refugees at present residing in Sweden. Since the government does not grant working permits to stateless persons, they will remain a permanent burden until circumstances will permit either their emigration or a change of their status.

## 9. Switzerland

SURROUNDED by warring and vanquished nations, this country has been permitted to keep aloof from the world conflict and to preserve its independence. Moreover, its government has succeeded in guarding domestic peace in spite of the fact that its population of 4,000,000 is composed of people of German, French and Italian descent. It is quite obvious that certain political and economic concessions had to be made to Germany, for this small nation could not afford to "provoke" the Nazi Reich, its mighty and ruthless neighbor.

Yet, the government, by its continued action against fifth columnists and Nazi agents, has thus far been able to foil its native fascists, whose program is, as Franz Burri, one of its exiled leaders, stated last October "to seize the initiative so that Switzerland can participate in the great struggle against Bolshevism, world Jewry and Freemasonry." Thus, six "Frontists and Nazi agents" were sentenced on February 21, 1942 by a military court to long terms of imprisonment on charges of having revealed military secrets. Again in March, the police arrested 19 persons for attempting to re-establish the propaganda outlet of the Swiss National Socialist Workers Party (banned in November 1940) under the disguised name, *Eidgenössische Korrespondenz* (Federal



Correspondence). A little over a month later, a Territorial Tribunal (military court) in Zurich sentenced the former Major Ernst Leonhardt and Franz Burri (*in absentia*) to five years in the penitentiary and to ten years' loss of civic rights on charges of having founded the National Socialist movement. Leonhardt, the Swiss Quisling was, moreover, expelled from the Army. Eight other accomplices who were simultaneously indicted received somewhat lighter sentences.

The Swiss populace and, particularly, the clergy feel strongly about Hitler's increasingly severe anti-Jewish policy. For example, on November 23, Professor Emil Brunner, a noted theologian at the University of Zurich, assailing Goebbels' "Ten Commandments for Jews," proposed that, as an expression of protest, prominent Christians don the Magen David. Three days later at a meeting of the Swiss Society for Aid to the Protestant Church in Germany, three hundred Protestant ministers denounced recent deportations of German Jews as "especially horrible in number and manner"; they asked that the Church issue a call to all its members to pray for suffering Jews and to do everything possible to ameliorate their misery.

Of great concern to the humane Swiss was the treatment accorded to the 800 German Jewish refugees still interned in labor camps. Criticism of the government's policy in this respect culminated last October in a campaign by leading personalities, backed by the press, to improve the legal status of these "soldiers of a labor army without a country." Fault was found chiefly with the authorities' lack of sympathy with the individual needs of these internees, and some of the newspapers even advocated the abolition of the labor camps so that refugees could find employment suitable to their qualifications. Finally, some improvement came during the Christmas holidays when Jews, like all others, received gifts from the Swiss Federal authorities and were informed that their wages would be increased by fifty per cent as recognition of the useful agricultural work they were doing. Quite a number of them were also granted leaves of absence to continue their studies at various Swiss universities.

The Swiss also showed great concern for their Jewish nationals residing in France. An official statement issued



on October 3 indicated that consular agents in that country had been asked to do their utmost to protect them against anti-Jewish legislation applying to foreigners.

Within the Jewish community, an event took place in connection with *shehita* which had repercussions abroad. (*Shehita* had been banned in Switzerland since 1893). In January 1942 the Zurich municipal council authorized the slaughter of cattle in accordance with Jewish ritual but made the provision that animals must first be stunned by electricity. Through some misunderstanding it was erroneously reported that the Zurich rabbinate, when consulted by the municipal government, had approved this method, and, in consequence, strong protests were voiced by orthodox bodies abroad. Thus, the Association of Refugee Rabbis in London asked the Swiss community to revoke its decision, and the Rabbinical Council of the Agudath Israel emphasized the prohibition of stunning by the late Rabbi Chaim Oser Grodzienski of Wilno which had been endorsed by the World Rabbinical Council of the Agudath Israel in 1937. In February, Rabbi Löwenstein of Zurich finally ended the controversy by announcing that no Zurich rabbi had approved this method of slaughter. He explained that confusion may have been caused by Rabbi Weil of Basle who, following the example of the Dutch Chief Rabbinate, had declared electric stunning admissible. To underline the final decision, the Rabbinical Council of the Swiss Agudath Israel publicly prohibited the consumption of such meat.

Another noteworthy communal event was a meeting commemorating the twentieth anniversary of the Swiss branch of the Keren Hayesod, at which two hundred delegates from all parts of the country heard of the successful 1941 campaign; during this campaign nearly 70,000 Swiss francs (about \$17,500) were raised.

## 10. Italy

SINCE the summer of 1938, when the first Italian anti-Jewish decrees were promulgated, the Jews of Italy have been exposed to a process of economic strangulation and social ostracism. However, unlike the situation prevailing

in the countries under the domination of Italy's Nazi partner, no synagogues have been burned and looted and no Jews have been slaughtered or tortured in Italy. Furthermore, with the exception of a few extremists like Roberto Farinacci and Virginio Gayda, the people have often expressed their disgust at the official anti-Jewish policy. In March 1942, the fascist organ *Il Popolo d'Italia* openly admitted that several prominent members had been expelled from the Fascist Party in a number of cities for various reasons, one of which was the sabotage of the racial legislation. Some of them were even accused of assisting Jewish friends to circumvent anti-Jewish measures. In June, moreover, Farinacci's *Regima Fascista* took to task Italians who were remonstrating against the conscription of Jews for forced labor; the sheet called them "saboteurs of the Fascist regime."

The Italian Propaganda Ministry, fearing the might of Germany and the rapidly increasing number of Nazi occupation troops in the country, did its best to counteract such "treasonous" behavior by blaming the Jews for all existing ills. Shortly before Japan's attack on the United States, the Italian press was extremely vociferous in its condemnation of America. On September 9, commenting on President Roosevelt's policy regarding convoying of merchant vessels, the *Lavoro Fascista* accused the President and the "Jewish plutocracies" of trying to drag America into the war. Strangely enough, however, this type of slander stopped with America's entry into the war. There were, of course, statements of solidarity with Japan, prognoses of America's ultimate defeat and exhortations that Italians hate their enemy; but the Jewish issue was not introduced in the newspapers. In March, however, an official brochure, entitled "The Jews Wanted the War," was distributed by the Ministry of Popular Culture in Rome. This pamphlet, blaming the Italian Jews for the war, was undoubtedly prepared by the department for the study of the Jewish problem, established in February as part of the Ministry for Popular Culture. Its task, as pointed out by *Popolo d'Italia* on February 14, was to "give the people the means to acquire a thorough knowledge of one of the most important questions of our time."

The government, however, did not fully satisfy the extremist elements and introduced only a few new discriminatory measures. The Fascist Confederation of Industries announced on November 1 that Jewish business firms, or those taken over by "Aryan" administrators, would receive no import license. About three months later, the Italian government ordered the requisitioning of all precious metal and other metal articles in the possession of synagogues and Jewish institutions. Most irksome, however, was a decree passed on May 6, stipulating that all Jews in Italy between the ages of 18 and 55 are liable to "civilian mobilization" and that those guilty of "insubordination or refusal to accept a task assigned by the authorities" would be tried by a military tribunal. It was subsequently announced that even Jewish war veterans would not be exempt from this order. That this move had been dictated by the Nazi regime was indicated in an announcement over the German radio on May 24 that 5,000 Italian Jews had already been drafted for forced labor. Popular opposition to this decree was so strong that the authorities felt it necessary to explain this measure as merely a method of mobilizing Jews, like all other Italians, not active in the armed forces. Other decrees of lesser significance include one, reported in January, forbidding the public performance of plays and music composed by Jewish or "enemy foreign" authors, and another, passed at a meeting of the Italian Cabinet in February, banning Jews from theatres, cinemas and other places of entertainment.

There has been little change in the number and position of Jewish refugees in Italy since emigration became virtually impossible early last July. As in the past, they were tolerably treated in camps and towns of forced residence. As a matter of fact, when living costs went up in the fall of 1941 the authorities granted the request of the internees for an increase in food allowances and the improvement of housing conditions. An estimated 2,800 Jewish refugees who sought refuge in Italy from the intolerable conditions in the Nazi state of Croatia, have crossed the frontier into Dalmatia and northern Italy during the past year. They were maintained by the Italian Jewish community whose work so far has been left undisturbed.

## Colonies

News concerning Jews in the Italian colonies was confined to Tripoli. As was reported on January 1, the capture of Benghazi by the British forces was followed by an order of the Commandant in Tripoli forbidding Jews to leave their homes between 4 p. m. and 6 a. m. because, it was alleged, all Jews must be regarded as suspect of pro-British activities. Moreover, public flogging of Jews accused of "anti-State activities" was reintroduced in this colony in the spring of 1942. It was also announced that in the future, Jews found guilty of this "crime" would not only be flogged and imprisoned but would also face confiscation of their property. In line with this order a 60-year-old merchant was sentenced to receive 25 strokes and three years' imprisonment and was fined 5,000 lire.

## 11. Spain

DURING the past year, the Spanish government of Francisco Franco has continued to follow a pro-Nazi and, of course, anti-Jewish policy, the chief exponents of which are the Falangists. Their attitude toward Jews was expressed at a public meeting in Caeras in January by Jose Luna, vice-secretary of the party: "We shall proceed to the expulsion of the Jews," he said, "with the firmness that may be necessary, consistent with the doctrine of unity." Indeed, several measures taken during the past year spell the ultimate destruction of Jewish religious and cultural life in this country. A decree, promulgated by the government in May, provided for the closing of all synagogues and communal offices, and for the confiscation of communal property. In addition to this action, it was demanded that the leaders of the Jewish community sign a pledge that in the future no religious or organizational activities whatsoever will be conducted. Earlier, in April, the Barcelona police raided many homes of Jews who were charged by the Falangists with having fought with the Loyalist forces and having secretly supported the Allied cause. Many of them were arrested and face capital punishment.

The Catholic Church was opposed to Nazi philosophy and

particularly to the race theory, and evidenced its opposition in pastoral letters issued in February and April, respectively, by the Bishops of Burgos and of Logrono. These severe denunciations of Nazism were read in churches throughout the country.

The situation of the refugees stranded in Spain is extremely precarious. It is almost impossible to obtain the release of those who are interned in concentration camps under horrible conditions. And there is little hope that an appreciable number of those at liberty will be able to leave, since the extension of the war to the Western Hemisphere has virtually cut off all transportation facilities. In fact, the Spanish government had deprived them of some means of transportation even before the entrance of the United States into the world conflict. Thus, as early as last October, the government administrator of the Spanish shipping line *Compania Transatlantica*, operating the *Magellanes* and the *Marques de Comillas*, without further explanation notified steamship agencies that the line would no longer accept Jewish passengers. Jewish relief agencies in Lisbon made every effort to obtain a revocation of the order which placed additional obstacles in the way of refugees travelling to Cuba; the postponement of their departure would have resulted in the expiration of a number of visas so difficult to procure. Virtually all of those left in the country had to be maintained by the American Joint Distribution Committee, which estimated the number at 300 in its report issued in July 1942.

## 12. Portugal

EVER since the German occupation of the Atlantic seaboard of continental Europe, Lisbon has been the chief port of embarkation for refugees. And the Portuguese government, faithful to its assurance in August 1941 to Dr. G. G. Kullman, the League of Nations Deputy High Commissioner for Refugees, has maintained a liberal policy toward these victims from the vanquished countries. Dr. Kullman was warned, however, that Portugal must be con-

sidered as a transit country only. During the summer of 1941, at the request of relief agencies in Lisbon, the government designated the resort town of Caldas Darainha, about 55 miles from Lisbon, as the place of enforced residence for refugees who overstayed the time set in their transit visas, and who would otherwise have been imprisoned; in August more than 100 such refugees were transferred to this town. Transportation and maintenance costs were paid by the local relief committee with funds allotted by the Joint Distribution Committee. Three months later the number of these refugees rose to 160, including all but five of those previously imprisoned. At the same time it was estimated by relief officials that the total number of Jewish refugees in Portugal had decreased from 10,000 last year to less than a thousand in October 1941 and to 400 in May 1942. Also, during the same period, only 501 as compared with 1,700 last year were dependent on relief agencies for maintenance.

In December, however, following America's entry into the war, the government suspended the issuing of transit visas to prospective emigrants since there seemed little likelihood that transportation overseas could be secured for them.

Refugees, especially those from Germany, are facing a constant threat of being kidnapped and shipped back to Germany by Gestapo men, posing as local police officers. Indeed, one case reported by *Die Zeitung*, a German-language newspaper issued in London, was the abduction of Berthold Jacob, well-known German Jewish journalist, from Portugal where he was awaiting a visa for South America.

### III. EASTERN EUROPE

By SIMON SEGAL\*

#### 1. Union of Soviet Socialist Republics

THE first year of the Nazi-Soviet war brought about radical changes in the life of the Jews in the Soviet Union. The impact of the war against Hitlerism, the great enemy not only of Russia but also of the Jewish people, seems to

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have produced among the Jews of the Soviet Union the realization of their solidarity of fate with that of the democratic world, and especially with other Jews.

From the beginning the Nazis have tried to use anti-Semitism in order to win over to their cause the Ukrainian and White Russian populations. A special edition of *Mein Kampf* and other anti-Semitic writings were distributed by the thousands by the Nazi propaganda machine. *Der Stuermer*, the notorious anti-Jewish weekly, published a special Ukrainian edition which the Luftwaffe dropped over Ukrainian towns. The Nazis also used loud-speakers on the Russian front urging the soldiers of the Red Army to seize their Jewish officers and hand them over to the German military police. Appeals were constantly made to the Ukrainian population urging them to attack Jews and glorifying the pogrom leaders of 1918-1919. The formation was announced of special so-called "Bohdan Khmelnytsky" regiments under the leadership of Skoropadzky, the head of the German puppet government in the Ukraine in 1918. The legion was supposed to comprise 50,000 "patriotic Ukrainians" who would fight against "the Bolshevik Jewish domination" of their fatherland. Large numbers of Nazi agitators were sent to the newly acquired Russian territories, where, dressed as Russian peasants, they posed as members of the Orthodox Church who allegedly had escaped from the persecution of the communists. About 120 newspapers were established by the Nazi propaganda department in the occupied part of Russia to spread anti-Jewish propaganda. Only five of the 120 newspapers were in the German language, the remainder, in Russian or in Ukrainian.

No important fifth column could be found, and even the Germans had to recognize that their anti-Semitic and pogromist propaganda was met with utter contempt by the Ukrainian and White Russian population. This attitude is eloquent testimony to the loyalty of this section of the population to the Soviet regime and their support of that regime's stern opposition to anti-Semitism. In this respect, the difference between the Ukrainians of the Soviet Union, and those of eastern Galicia, in Russian-occupied Poland, where a large section is cooperating with the Germans, should be mentioned.



In the Soviet army there was complete equality for the Jews, who have been playing a magnificent part in the resistance of the Red army to the Nazi military machine. On the occasion of the 24th anniversary of the Red army on February 22, 1942, Stalin, in his Order of the Day, stated: "The Red army is free from the feeling of racial hatred. It is free of such a degrading feeling because it has been brought up in the spirit of racial equality and respect for the rights of other people. Also, one should not forget that in our country any manifestation of racial hatred is punished by law."

In fact no anti-Jewish bias was reported and the Jews have enthusiastically participated in the common effort of all Soviet citizens in resisting the Hitlerite military might. According to reports published in Moscow, 600,000 Jews were in the Soviet army. The Jews were also very active in the guerrilla units which had been formed to attack the Germans from the rear. The autonomous Jewish region of Biro Bidjan decreed, immediately after the outbreak of the war, that all local Jews between the ages of 20 and 40 join the Red army. Throughout the year reports were published of conspicuous bravery of Jewish officers and soldiers, and among the fighting men decorated for bravery on the battlefield were hundreds of Jews. Only a few outstanding examples may be mentioned. The famous Soviet General Lev Dovator, commander of the Cossack troops, defeated the Germans at Rostov and checked the Nazi offensive. Later, Commander Dovator died in action and the Soviet newspapers stressed the fact that under the Tsarist regime the Cossacks had been used to carry out pogroms against Jews, but under the Soviets they were led by a Jewish general; Dovator was made a "Hero of the Soviet Union" three weeks before his death. The same decoration was awarded posthumously to Lido Chaikin, a leader of a guerrilla group which operated its own radio station. The famous Jewish poet, Yutkin, left his job as a journalist and went to the front. There, leading his company in an attack on the enemy, he lost his right hand. Another hero was a Jewish intellectual, Rabinovich by name, a student of Provençal literature and a translator of medieval poetry, who had joined the Red army as a volunteer. Wounded in the shoulder, Rabinovich mustered

enough strength to crawl across a German tank and blow it up, losing his life in the act.

These and similar acts of Jewish heroism in the Red army filled columns of the world press throughout the year. A typical Horatio Alger story is that of the Jewish commander of the Red air force, Lieutenant General Schmushkevich. A baker's apprentice in his early teens, errand boy, water boy, janitor, porter, and longshoreman, son of a Lithuanian tailor, he started his military career during the 1917 revolution. He later took up aviation and through hard work and constant studies rose to his present distinguished position. At 44 he is one of the most important military leaders of the Soviet Union in its life and death struggle against the Nazi invasion. Another Jew, K. P. Podlas, was made Lieutenant General by the Council of the People's Commissars of the Soviet Union for conspicuous leadership in the field. The presidium of the Supreme Council of the U. S. S. R. has also awarded the title of Hero of Socialist Labor and the Order of Lenin to two Jews, Isaac Mosievich Saltzman and Joseph Yakovlevich Kotin for special services and accomplishments in tank designing. These are only a few of the honors reported in the press; the total number so reported is undoubtedly only a part of all similar instances.

While hundreds of thousands of Jews have been fighting in the army, the personnel of the government leaders includes relatively few Jewish names. Among the nearly 200 top officials of the Soviet government, the people's commissars and their deputies only 10 were Jews or of Jewish origin. Two of the Jews most frequently mentioned were the brothers Kaganovitch, Lazar, and Yulii. Lazar is the only Jew in the Polit-Bureau and Yulii the only one in the presidium of the Supreme Soviet of the U. S. S. R. The former was People's Commissar for railroad transport until April 1942 when he was replaced in that position and named vice-chairman of the Transport Committee for Coordination of Railroad, Sea and River Transport. The latter is Deputy Commissar for Foreign Trade. The two Jews who play an important part in the foreign policy of the Soviet Union are Solomon Lozovsky and Maxim Litvinoff. Lozovsky is a son of a Jewish *melamed* (Hebrew teacher) and his first job was as a blacksmith. Since the outbreak of the Russian-German

war Lozovsky became very popular as the official spokesman of the Foreign Office. Litvinoff, who had lost the post of Foreign Commissar in 1939 when the Stalin regime decided to conclude a non-aggression pact with Hitlerite Germany, saw his policy of collective security and alliance with the western democracies vindicated. He was appointed ambassador to the United States, at present probably the most important position in the Soviet foreign service.

Jews remaining in the conquered parts of the Soviet Union suffered untold misery at the hands of the Nazi invaders. Almost daily reports reached the outside world of Nazi anti-Jewish atrocities, killings and expulsions. In most of the large cities occupied by the Germans, ghettos have been established and Jews have been forced to wear yellow badges and been subjected to all kinds of humiliations. In their propaganda, Nazis also placed upon Jews all blame for guerrilla warfare and sabotage activities. According to reliable and confirmed information, in Odessa alone, 25,000 were executed by the Rumanian allies of the Nazis, after 220 Rumanian soldiers were killed by a Soviet time bomb. The remaining Jews of Odessa were put into a ghetto. According to the official statement of Viacheslav Molotov, Soviet Foreign Secretary, horrible slaughters and pogroms were organized by the Nazis throughout occupied Soviet Russia. *Krakiwski Wisti*, the pro-Nazi Ukrainian newspaper of Cracow, reported that in Zhitomir, of the former Jewish population of 50,000, only 6,000 remained. The same newspaper stated that there were no longer any Jews in Kiev, which prior to the Nazi occupation had a Jewish population of 150,000, the last Jew having been expelled on September 29, 1941. The 15,000 Jews of Borisov, 75 miles from Smolensk, were reported massacred by the Nazis for alleged aid to the guerrillas who had been harassing the Germans in that region throughout the winter. According to a report to the *Red Star*, official publication of the Red army, the entire Jewish population of Marimpol on the Sea of Azov were massacred by German soldiers during the occupation of the city; the report stated that more than 9,000 Jews were slaughtered.

Dr. Alfred Rosenberg, the philosopher of the Nazi Party

and a violent anti-Semite and hater of Christianity, was made the Minister of the Occupied Eastern Territories. Under him Wilhelm Kube, notorious anti-Semite, was appointed Commissar General for White Russia, and Herr Koch, the head of the Nazi Party in eastern Prussia, was made Gauleiter of Kiev. In one of his first proclamations, Kube ordered the introduction of forced labor for Jews. Also, the racial Nuremberg Laws were introduced into the Ukraine and other Nazi-occupied Soviet territory.

The Russian government having become the ally of the democratic countries, the relationship between the Jews of the Soviet Union and the Jewish communities throughout the world seemed to have undergone radical changes. For the first time since the Soviet Revolution, appeals were made by Soviet Jewish leaders to their "Jewish brothers throughout the world," especially in Great Britain, and the United States. A great rally was held on August 24, 1941 in Moscow from which prominent Jewish writers, artists, scientists and journalists broadcast an appeal to the Jews of the world to give the utmost help against the Nazis. The appeal, which stressed the equality of rights enjoyed by the Jews in Soviet Russia, was seen as the beginning of a change in the policy of the Soviet Union towards Jewish affairs and as an expression of solidarity between the Jews of the Soviet Union and other Jewish communities.

The call of the Soviet Jewish intellectuals to the Jews of the world to unite in the war against Germany, was answered by many representative Jewish organizations and individuals, including a tri-lingual broadcast from Palestine, sponsored by the Jewish Agency; a joint message on the occasion of the Jewish New Year issued by Rabbi Joseph H. Hertz, Chief Rabbi of the British Empire, Isaac Herzog, Chief Rabbi of Jerusalem, and Rabbi Joseph Isaac Schneerson of New York, and greetings from the Board of Deputies of British Jews and other Jewish organizations in Great Britain. Also for the first time in the history of Soviet Russia where the Zionist movement is officially banned, an appeal for maximum assistance was sent to the Federation of Zionist Youth of Great Britain by Eugene Federov, chairman of the anti-fascist rally in Moscow.

At the same time the Soviet government sought to assure the outside world that freedom of religion exists in Russia and that accusations that religion is being persecuted under the Soviet regime are without foundation. According to official Soviet figures, there were on September 1, 1941, 1,011 synagogues, three of them in Moscow, and 2,559 rabbis in the Soviet Union. A statement issued early in October by Solomon Lozovsky of the Foreign Office, declared in part as follows: "The Soviet government provides buildings for religious purposes and exempts them from taxation. The Soviet government insures that no one disturbs the rites of believers, offends their feelings, or jeers at their beliefs. The Soviet laws severely punish those who try in any way to infringe the rights of believers. The Soviet government has secured for each nationality the possibility to perform religious ceremonies in its mother tongue. "Religion is a private affair for the Soviet citizen, in which the state does not interfere and considers it unnecessary to interfere. The Soviet Constitution provides not only the right to adhere to this or that religion, but also the right of Soviet citizens not to belong to any church and to conduct anti-religious propaganda."

In this connection the Polish government announced that the Polish army which had been organized in Russia has been permitted to have the religious needs of the troops ministered by priests and ministers including rabbis, and that the Poles were given freedom of religion in Russia.

Whatever its attitude toward religion had been in the past, the Soviet government has recently seemed to be making efforts to live up to the constitutional provisions concerning freedom of religion. The well-known anti-religious paper, *Bezbozhnik* (The Godless), which had been issued for many years by the League of Militant Atheists, has been suspended by the authorities, ostensibly to conserve paper stocks. No anti-religious campaign was this year launched in connection with the Jewish High Holy Days. Throughout Russia the High Holy Days as well as Easter were widely celebrated, and thousands of Jews participated in the traditional Passover Feast (Seder).

Since the outbreak of the Russian-German war, great shifts of Jewish populations have occurred in Soviet Russia. Hundreds of thousands of Jews from the Baltic and Ukrainian provinces were evacuated by the Russian army before the onslaught of the Nazis. However, the territory that the Nazis had succeeded in occupying during the first year of the war, is one of the most densely populated by Jews. In 1941, more than 2,000,000 Jews lived in that area, and in spite of the mass evacuation and the flight before the German army, most of them came under the Nazi regime.

The agricultural colonies that had been created by the Jews in the Ukraine and the Crimea have been destroyed by the Nazis. Several thousand members of the Jewish collective settlements in Crimea were able to reach Siberia after many months of wandering with their livestock and agricultural equipment, and have settled on land allotted to them in the Krasnoyarsk district. The Jewish colonists in the Ukraine, however, did not have sufficient time to take with them any considerable part of their implements or live stock. Before leaving their colonies they set their crops on fire to prevent them from falling into the hands of the Nazis. Some Jewish collective settlements were also established in the Saratov district on the Volga River.

Following the agreement between Poland and the Soviet Union of July 30, 1941, Polish Jews in Russia have been released from prisons and labor camps. Of the approximately one and a half million Polish refugees in Russia about half a million are Jewish. Most of these refugees were in Siberia or other far-eastern provinces of the Soviet Union, working often in isolated and remote places. After they had been given permission to travel, hundreds of thousands of them changed residences, going mostly to the south. A new Jewish center is rapidly coming into existence in the Soviet Republic of Uzbekistan, where, it has been estimated, no less than a million Jews have been concentrated, including those from the Ukraine, White Russia and Crimea, who had been transported thither prior to the Nazi invasions of their home towns and colonies; and Polish-Jewish refugees released from the Siberian internment camps. Even the Moscow Jewish community offices, which had been moved from the capital



together with all major government offices and foreign embassies, have removed to Tashkent where they have resumed their activities.

Most of the Polish Jewish leaders who had been either in prison or interned in the Soviet Union were released, including the two outstanding leaders of the Bund, the Jewish Socialist Party, Henryk Ehrlich and Victor Alter. However, after a few weeks they were again imprisoned and all efforts of Jewish as well as non-Jewish labor groups abroad to secure their freedom remained fruitless. It was also revealed that Dr. Moses Schorr, Chief Rabbi of Warsaw, who had been imprisoned soon after the Soviet occupation of the eastern part of Poland in 1939, died in jail on July 8, 1941.

Great relief activities were carried on in the United States and other countries in behalf of all Polish refugees in Russia, including the Jews. Clothing, medicine, vitamins and other supplies were sent to the Polish Embassy in Kuibyshev and distributed on a non-sectarian basis by officials and committees under the supervision of the Embassy. Polish Jews in Russia also joined en masse the Polish army formed there, and were undoubtedly among the large sections of that army sent to the Near East. According to the official statement of General Wladislas Anders, the chief of that army, Jews constituted more than 15% of the Polish troops organized in Soviet Russia.

## 2. Baltic States

WITHIN a few weeks following the outbreak of the Soviet-German war, the three small Baltic states, Lithuania, Latvia, and Estonia, were occupied by the Nazis. In spite of earlier reports that a substantial part or even a majority of the Jews had succeeded in fleeing before the German army, the most reliable information would indicate that a relatively small percentage had escaped to the interior of Soviet Russia. The great majority of the Baltic Jews could not or would not leave and thus came under the rule of Nazi tyranny.

The evacuation of Baltic Jews was not started until a week before the actual invasion. Of those evacuated, a few thousand Lithuanian Jews were settled on farms in Soviet Mon-



golia and eastern Siberia. The Soviets also released some of the Baltic Jewish leaders previously arrested. Thus, it was reported that Mordecai Dubin, former president of the Jewish community in Riga, ex-deputy in the Latvian Parliament, and one of the most important leaders of the Agudath Israel, had been released from prison by the Soviet authorities as a result of a direct intervention of the Agudah with the Soviet Ambassador in London.

Immediately upon their occupation of the Baltic countries the Nazis started their familiar anti-Semitic propaganda, destruction of the economic life of the Jewish population, segregation in ghettos, and murder. The situation in the Baltics was further greatly complicated by the epidemics that ravaged the population throughout the winter of 1941–1942. The *Ostland Zeitung*, Nazi newspaper in Riga, Latvia, even asked for the abolition of the ghettos on the ground that they were the main sources of the epidemics.

Jews of the Baltic countries had to wear yellow badges and were subjected to all the discriminations and humiliations established by the Nazis in Poland and other neighboring countries. All Jewish-owned enterprises and property have been confiscated and able-bodied men ordered to join labor battalions. According to some reports, the anti-Semitic propaganda of the Nazis met with little response on the part of the Baltic peoples. However, in Lithuania, as well as in Latvia and Estonia, large sections of the population were pro-German and have been collaborating with the Nazis since the beginning of the German occupation. In fact, some elements of the population had participated in pogroms that accompanied the German occupation.

At first some Quisling governments were permitted to function. However, a new administrative unit called *Ostland* was soon set up and ruled directly by Reich officials.

Abandoning their reported original plan to concentrate all Baltic Jews in a huge ghetto in Slobodka, a suburb of Kaunas, Lithuania, the Nazis instead established local ghettos in Vilna, Kaunas, Riga, and other large cities. It was reported that very few members of the small Jewish community of Estonia still remained in that country.

A large section of the pre-war Jewish population of Latvia has been put into the ghetto of Riga where they are allowed

less than half of the food rations of the general population. After a number of non-Jews had tried to bring food to the residents of this ghetto, the sentries surrounding it were ordered to shoot without warning anyone attempting to communicate with the inmates.

All working permits for Latvian Jews have been cancelled by the German authorities, and only specialists useful to the German war machine have been given permits to work. The result was complete impoverishment of the Jewish population, which was desperately seeking to sell its last remaining valuables to non-Jews despite the heavy penalties imposed upon the residents of the ghettos for trade with the outside.

The situation of the Jews in Lithuania was similar to that in Latvia. At the beginning of the Nazi occupation, hundreds of Jews were slain fighting the German advance units in the streets and hundreds were arrested on charges of espionage. The persecutions increased following the arrival at Kaunas of Fritz Eichman, notorious Gestapo "Jewish expert." Eichman, Palestinian-born and Hebrew-speaking Nazi, was responsible for the arrests of thousands of Jews in Germany and for the sending of Jews from Vienna and the Protectorate to Lublin.

Another notorious anti-Semite, Henryk Lohse, Nazi Commissioner of Lithuania, ordered, as one of his first public acts, the public burning of the Mapu Library in Kaunas, the largest and oldest Jewish library in Lithuania, named after the Jewish novelist Abraham Mapu. The "ceremony" took place in the presence of high German officials, with a military band playing.

The Jews of Vilna were completely segregated from the rest of the population. At first two ghettos were established. However, one of the ghettos was later liquidated by order of the Nazi authorities and its inhabitants were transported to the already overcrowded ghetto in Baksht, a suburb of the city.

Polish government circles in London report that the number of Jews in Vilna has declined from 70,000 in July 1941 to about 40,000 in February 1942. It was believed that some 15,000 Vilna Jews were doing forced labor somewhere on the eastern front, that many others were in concentration camps and that still others were executed. Later reports stated

that in the Vilna province alone no less than 60,000 Jews had been murdered. While the above estimates of the number of Jews killed by the Nazis are uncertain, there is sufficiently reliable information to indicate that a new wave of terror was sweeping the Baltic countries in the spring and summer of 1942. The Nazis themselves have reported time and again on the many executions of "Jews and communists" charged with alleged anti-Nazi activities and sabotage. The latest reports that have reached this country during the months of May and June 1942 indicate that mass slaughters on a much larger scale than ever before have been perpetrated in the Baltic countries. Eyewitnesses who have succeeded in escaping from Vilna and other Baltic cities report that scores of thousands of Jews have been put to death by the Gestapo in order to make good the promise of Hitler that whatever the outcome of the war the Jews would be eliminated from Europe.

### 3. Poland

DURING the nearly three years of Nazi occupation, Poland became the outstanding example of the so-called "New Order." The country was being used by the Nazis as a testing ground for the future colonial empire they expect to establish in Europe in the event of an Axis victory. The events in Poland are therefore of more than local interest because the experiments there are repeated in other occupied countries. This is particularly true insofar as the Jews are concerned. The expropriation of Jews and their elimination from the economic and social life of the country, their segregation from the general population through yellow badges and ghettos, their subjection to forced labor, and similar measures, were first tried out in Poland and eventually introduced in one form or another in the other Nazi-occupied countries and even in Germany itself.

The cumulative effect of all such measures aimed at the ultimate destruction of the Jewish population can hardly be described here. We must of necessity limit ourselves to a cursory review of the major events and omit an evaluation of the social and psychological impact on the Jewish community in Poland of a regime of tyranny and oppression

unknown even in the long history of Jewish martyrdom. However, one fact already seems obvious, namely, whereas the Nazis may ultimately succeed in physically destroying the Jewish population in Poland, they will never succeed in breaking their spirit of resistance against their despised oppressors. The persecuted have already given a magnificent example of courage, and inspiring evidence of their moral and intellectual fortitude.

### Expulsions

Throughout the year under review, as in previous years, scores of thousands of Jews were forcibly deported from their homes in cities and towns. Usually such expulsions were most ruthless, the expelled Jews being given only a few hours' notice and permission to take with them only a few of their personal belongings. Some of the expulsions and movements of the Jewish population could be attributed to strategic or military reasons. Most of them, however, were just the expression of a whim of a local Nazi official who thus was eager to demonstrate to his superiors his efficiency and his loyalty to the Nazi doctrines. Very often, expulsions were ordered from the very cities to which the Jews had been sent only a few weeks before. Some Jews from the large cities were sent to the small towns, while Jews from small communities were transferred to larger cities. Among the more important of these transfers of population was the expulsion of all but 11,000 of the Jews of Cracow, who were deemed "economically useful" and put into a ghetto; those expelled, over 50,000 in number, were sent to Warsaw, Lublin and other cities. The stay of those sent to Lublin was short, for most of them were sent farther east, those remaining being penned in a ghetto in one of the suburbs of the city. Also sent east were most of the Jews who still remained in the western Polish provinces incorporated into the Reich. Expulsions were reported, too, from large cities in the sections of Poland occupied by the Nazis after their attack on Soviet Russia. Thus, thousands of Jews were driven out of Vilna, Luck, Bialystok and Lemberg.

On the other hand, throughout the year, various reports indicated that Jews were being eliminated from small towns and villages and sent either to the Warsaw ghetto or to some

other large city. There was also an influx of German, Czech, Dutch and French Jews, forcibly sent into Poland, either to the ghettos or the labor camps. These unceasing movements of population have naturally greatly impoverished the Jews, caused untold sufferings and further aggravated the living conditions in the already over-crowded ghettos in the large Polish cities, in which the great majority of the Jewish population is now concentrated.

### Ghettos

Within a few weeks after the Nazi attack on the Soviet Union, the German armies had completed the conquest of all Polish territory formerly under Russian occupation. In Galicia, the Nazis were using the Ukrainians as a tool in their anti-Jewish drive. Some Ukrainian Nationalists, only too eager to please the Gestapo and get a share of the loot, cooperated with the occupation authorities in staging pogroms in several cities and towns. The Nazis immediately proceeded to introduce all the anti-Jewish laws which applied in the other Polish territories held by them.

Bialystok's 80,000 Jews were interned in a ghetto. On November 14, 1941, 60,000 Jews of Lwow were ordered to move within a month to a ghetto located in one of the poorest sections of the city, in which there were already 40,000 Jews. Realizing that the ghetto was entirely too small to hold this huge number, the Nazis were forced to extend it, and at the end of the year under review there were reports that only a few thousand Jews were still living outside the ghetto. According to a report in the *Deutsche Allgemeine Zeitung* of Berlin, the entire Jewish population of Kutno, one of the oldest Jewish communities in the country, was expelled.

Ghettos were also introduced in Rovno, Sambor, Tarnopol and other cities of Eastern Galicia and Volynia with large Jewish populations. By the end of the review period it was estimated that more than 1,100,000 Jews had been put into ghettos, constituting more than one-third of the Polish-Jewish population now under the Nazi regime.

The largest of these ghettos was in Warsaw, which served as a prototype for all the others. The situation in the Warsaw ghetto became increasingly worse and official figures in-

licated that 42,000 Jews died there in 1941. This situation became worse in 1942 because of the diminished food rations and the widespread epidemics that were ravaging the population. It was reported that about 2,000 Jews were dying monthly because of epidemics alone, and additional thousands from starvation and food poisoning. The total death rate was 15 times higher than in the pre-war period. The Jews were supposed to receive 50 per cent of the food rations received by the Poles, but actually often even these meager rations could not be had. Jews were able to get only one pound of bread a week, very inferior in quality; one egg a month; two ounces of sugar once in a few months and two ounces of meat a week per person; they were given no fats or vegetables. Only a trifling proportion of the Jews could afford to buy food on the black market where the prices were exorbitant. The vast majority of the Warsaw ghetto was starving, and one-third of the population, or about 135,000, was forced to eat in the free soup kitchens established by the community and the American Joint Distribution Committee. However, even the soup kitchens very often had to close because of lack of food or money to support the increasing number of needy persons.

According to a report of the J. D. C. 650 feeding stations were maintained by the TOZ, CENTOS and other institutions supported by it. Of very great importance were also the tens of thousands of food packages sent by American Jews to their relatives in Poland. However, the American currency regulations made it increasingly difficult to continue these relief activities on a large scale, and with the entry of the United States into the war, this form of relief has virtually stopped.

Within the ghettos unemployment was very high. However, with the increasing needs of the German military machine, the Nazis, through the Jewish Community Council, have employed thousands of Jewish skilled and unskilled workers. A special bureau was established in Warsaw to aid and advise German manufacturers in connection with the placing of orders in the ghetto cooperatives. Several collective tailoring shops, as well as collectives of shoemakers, brushmakers, bookbinders, carpenters, cabinet-makers, opticians, hat makers, house painters, and others, were estab-



lished in the Warsaw and other ghettos. The Jewish Community Councils were made responsible for the continuous production of these artisan collectives.

These councils were also held responsible for providing an increasing number of recruits for labor camps. Even boys from 14 to 16 years of age had to register for forced labor. No actual figures are available of the number of Jews in these camps, which has been augmented by the importation of Jews from Austria, Bohemia-Moravia, and Holland.

### **Terrorism**

In March 1942, Heinrich Himmler, the head of the German Gestapo, made a visit to Poland, which was followed by a considerable intensification of Nazi terrorism throughout the country. Tens of thousands of Poles and Jews were slaughtered and entire districts were wiped out. According to a statement of the Polish Government-in-Exile, which has since been confirmed by several reliable sources, 200,000 Jews have been killed by the Nazis since their occupation of Poland, most of them since March 1942. According to these reports, 30,000 Jews were killed in Lwow, 15,000 in Stanislawow, 5,000 in Tarnopol and 2,500 in Lublin. It was also confirmed from underground sources that thousands of Jews were being gassed by the Gestapo. It is believed that among the factors responsible for this increase in mass murder, of which Jews were the chief victims, were the entry of the United States into the war, the German winter reverses in Russia, the increased sabotage in the occupied countries, the refusal of the Poles to join in the "European crusade" against Russia and the inability of the Nazis to find Polish Quislings. All of these factors have made the Nazis more ruthless in their attempt to break the spirit of resistance of the conquered populations.

### **Poland-In-Exile**

During the period under review the Polish Government-in-Exile has made several declarations pledging its support of the complete equality of all citizens, including Jews, in a free Poland after the war. In official declarations or in



meetings with representatives of Jewish organizations, Premier Wladislaw Sikorski and other members of the Polish government have repeatedly expressed their conviction that Poland, which is now one of the United Nations, will be a truly democratic country. In a speech at the opening of the newly appointed National Council, on February 24, 1942, General Sikorski stressed the loyalty which the Jews have shown towards Poland in her hour of need and promised that the Polish nation would never forget this. At the same meeting, the Premier read a declaration of principles upon which the future regime of Poland would be based. This declaration guarantees rights and liberties to "all citizens loyal to the Republic regardless of national, racial, or religious differences. Coupled with equality of obligations, equality of rights will be assured to the national minorities fulfilling their civic duties towards the State. They will be given the possibility of free political, cultural, and social development."

The regime in exile has given some evidence of the sincerity of its intentions by repealing the law which had deprived of their citizenship Poles living abroad for more than five years. This law, while nominally applying to all citizens, was issued by the pre-war anti-Semitic regime in 1938 and was really directed against Jews only, thus rendering thousands of them stateless. The abolition of this measure on August 25, 1941, by the Polish Government-in-Exile, was therefore of great importance to the Jews.

On July 30, 1941, the Polish government concluded an agreement with the Soviet Union which brought about a reconstruction of the Government-in-Exile. Dr. Herman Lieberman, Jewish leader of the Polish socialist party, became Minister of Justice, and upon his death, on October 21, 1941, was succeeded by a non-Jew, a moderate nationalist.

The extreme nationalists and the followers of Pilsudski had opposed the treaty with the Soviet Union and had refused to accept the pledges of Jewish equality given by the government. The rift widened considerably during the year and the nationalists engaged in anti-government and anti-Jewish activities. But even within the government and the National Council circles, while the official declarations promised com-

plete equality, opinion favoring emigration of the Jews after the war was still very popular, several members of the National Council having frequently declared that the number of Jews in Poland was too large and a mass evacuation would be necessary. Thus, on June 2, 1942, the National Council accepted a motion of Mrs. Zofja Zaleska, member of the anti-Semitic Endek party, which read: "The Polish National Council expresses its opinion that at the Peace Conference the Jewish question should be solved as a question of a people without a territory which should be granted conditions enabling its normal development within the framework of a state of its own and with its national government. The Jewish nation which has proved its extraordinary vitality during a period of two thousand years since the collapse of its own historic state should not be deprived of its own state territory."

In spite of its pseudo-sympathetic wording, the intentions of Mrs. Zaleska's resolution are obvious. It was certainly not her solicitude for the Jews, but her desire to put the National Council on record as favoring Jewish emigration, that motivated her motion. Significantly, when the Zionist member of the National Council, Dr. Ignacy Schwarzbart, asked that the word "Palestine" be added to her motion, she refused to accept this amendment. Monseignor Kaczynski, Vice-Minister of Information and a Catholic leader, even suggested that the Jews of Poland should be sent to Bessarabia. Many other incidents throughout the year have shown that in spite of the declarations of equality, the Polish regime in exile, and especially the bureaucracy, is in fact still dominated by the pre-war anti-Semitic spirit.

Of the 31 members of the National Council two are Jews. Dr. Ignacy Schwarzbart, who was the only Jew in the original Council, which was dissolved after the conclusion of the Polish-Russian agreement, represents the Zionists. Mr. Shmul Zygelbaum was made a member of the new National Council to represent the Bund, the Jewish Socialist Party. A few Jews were also appointed by the Polish Embassy in Soviet Russia to administer relief sent from the United States and other United Nations.

#### 4. Bohemia-Moravia

THE situation of the Jewish community in Bohemia-Moravia has grown much worse during the year under review. Until the end of September 1941, the Czech regime headed by General Alois Elias, had tried to maintain some resistance to the Nazis and to mitigate the severity of anti-Jewish restrictions. However, a regime of terror began with the appointment of deputy chief of the Gestapo, Reinhard Heydrich, as acting protector of Bohemia-Moravia. General Elias was arrested and later executed. Also, hundreds of Czech officials and leaders in various fields were either shot or put in concentration camps.

Jews as usual were the chief victims. New anti-Jewish laws and decrees were issued to eliminate them from the economic and social life of the country. The Czechs were told that the Jews were responsible for all their misfortunes and were severely punished for any pro-Jewish manifestation.

A whole series of new prohibitions was showered on the heads of the Jews. The puppet government of President Emil Hacha adopted the Nuremberg Laws prohibiting intermarriage between Jews and non-Jews, forbidding the Jews in the Protectorate to employ "Aryan" maids under the age of 45, and to have "illicit sexual relations" with non-Jews. Many petty restrictions also were imposed. In some towns, Brno, for instance, Jews were forbidden to visit exhibitions, museums and reading rooms and to use street cars on Saturday afternoons and Sundays. On September 17, 1941, all Jews were ordered to wear the Star of David, and non-Jews were strictly prohibited from having contact with Jews. The public performance or reproduction of music written by Jews was prohibited, as was also the sale of newspapers to Jews. All Jews were ordered to carry identification cards, and in some towns they were barred from public parks. Other prohibitions introduced in various towns and cities of the Protectorate included bans on the purchase of commodities directly from the producer, on visiting fairs, on the use of taxicabs and bicycles, and on the purchase of alcoholic beverages.

In order to prevent anti-Jewish provocations, the Jewish community of Prague issued a "Jewish Time Table" urging

the Jews strictly to observe designated hours for shopping and visiting official institutions. The community also urged Jews to refrain from using such means of transportation as taxicabs and street cars, and even to keep off the streets as much as possible.

All these petty restrictions failed to achieve their object, namely the ostracism and humiliation of Jews. According to all reliable reports, the great majority of the Czech people have repeatedly demonstrated their friendship for Jews and sympathy for their plight, instead of contempt as the Nazis expected. Despite the racial legislation, the number of mixed marriages increased considerably. Defying all Gestapo orders, a wave of pro-Jewish demonstrations swept the country after every important anti-Jewish measure taken by the Nazis. Thus, for instance, when all Jews were ordered to wear the yellow badge, many Czechs openly expressed their indignation and, in defiance of orders, maintained contact with Jews. This was attested to by frequent articles in the Nazi-controlled press and appeals over the radio calling upon non-Jews to sever all relationships with Jews under threat of severe punishment. Thus, in October, the Prague radio announced that the Czech police authorities had "received orders to cause all those Czechs who of late have publicly expressed their friendship for Jews and may in this way have wished to show their hostile attitude to the Reich, as well as all persons who in the streets or in public places in the future conduct themselves in a cordial manner towards Jews or associate with Jews, to wear external distinguishing marks and to be taken into protective custody."

As all these threats and warnings were of no avail, measures taken against those helping or associating with Jews became increasingly severe. Newspapers published "pillories" of names of persons known for their friendly attitude towards Jews. They also warned the Czechs against accepting for safekeeping the belongings of Jews expelled from their residences. The National Solidarity Organization, totalitarian Czech party, issued a warning that "by taking over Jewish property for safekeeping the Czechs would be showing that they did not believe in the victory of the Greater German Reich and they would then have to be treated as saboteurs and traitors."

The increased resistance of the Czechs and the various orders and warnings that were reported throughout the year showed that the Nazis were not succeeding in deceiving the Czech population into believing that Jews were responsible for their plight and in turning them against their Jewish fellow citizens. This was the only redeeming feature in the increasingly unbearable situation of the Jews.

The Nazis under Reinhard Heydrich took other drastic steps in Bohemia-Moravia which have made the situation of the Jews very similar to that of their brethren in Poland. Among these were the closing of all synagogues, the seizure for forced labor of all Jewish males between the ages of 18 and 46, and the prohibition of the emigration of all Jews in this age group. Throughout the year expulsions were ordered from towns and villages and thousands of Jews from the Protectorate were sent to Poland or to the Nazi-occupied parts of Russia. For example, all Jews from Pilsen, one of the largest and most important Czech industrial cities, were expelled and shipped to a nearby township where they were housed under the most horrible conditions. In the spring of 1942 some 6,000 Jews were sent from Prague to the Pripet marshes. Ghettos were set up in some towns, one of which, Terezin, was planned as an enormous ghetto where the majority of the Jewish population of the Protectorate would eventually be concentrated; in fact, thousands of Jews had already been sent thither from Prague. Conditions in Terezin were such that many Jews, threatened with expulsion from Prague and other cities, preferred to commit suicide. Hundreds of Jews were executed in the course of the reign of terror which followed the assassination of Heydrich in May, 1942.

### Czechoslovakia-In-Exile

The prestige of the Czechoslovakian Government-in-Exile increased considerably after its recognition by the United States on July 30, 1941, and its acceptance into the family of the United Nations. Dr. Eduard Beneš, the head of the government, as well as other officials, have repeatedly assured the Jews that in post-war Czechoslovakia they would be given complete equality with other citizens.

A definite promise that there will be no anti-Semitism in the future Czechoslovakia was made by President Beneš on October 5 and again on November 25 at the opening of the Czechoslovak State Council. On the latter occasion he stated: "Neither among politicians nor among bureaucrats, nor in the army, must there be any place for any kind of fascism, anti-Semitism, führerism, or any of the stupid appendices of Nazi ideology. In this no compromise is or will be possible for us."

The Czechoslovakian Government-in-Exile also declared void all "Aryanization" of Jewish property in Czechoslovakia as well as enforced transfers of goods or other property, even when such transfers appeared to have been made voluntarily. The government declared that criminal proceedings would be instituted against anyone acting contrary to the spirit of that policy, and that this procedure would be applied to all transactions made since September 27, 1938, the date of the Munich agreement, which the government does not recognize as binding.

Because of the failure of Jewish organizations to agree among themselves on the selection of their representatives, the government for a time did not appoint any Jews to the National Council. On November 18, however, engineer Ernest Frischer, former president of the Jewish Party (Zionist) in Czechoslovakia, was appointed member of the National Council and M. R. Springer was made Orthodox Jewish adviser to the Czechoslovak Government and State Council.

#### IV. SOUTHERN EUROPE

By EUGENE HEVESI\*

##### 1. Slovakia

No OTHER government has "voluntarily" stooped to such depth of sycophantic inhumanity as that of President Mgr. Tiso and Premier Tuka of Slovakia. Their anti-Semitic policy has proved to be even more consistent, cruel and all-

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embracing than that of the Antonescu regime in traditionally savage Rumania.

Early in 1942, it became apparent that the entire Jewish population of 90,000 was to be transformed into a huge encampment of slaves, to be confined to the devastated lands of German-controlled Eastern Galicia. On May 18, Sano Mach, Minister of the Interior, one of the most bestial henchmen of the whole Hitler system, announced that 45,000 Jews were to be deported to Galicia by the end of that month, and that by September 1, 1942, the last remaining Jew shall have left the country. The real background and origin of this policy had been made clear on November 15, 1941, by a manifesto published in the *Guardista*, official organ of the Hlinka Guard: "At the present time, the independent (sic) Slovak State is presenting itself in its best light to the powers of the New Europe, and has become dear to Hitler's heart. Slovakia's economic solution of the Jewish question, and especially the heroic fight in the East, entitle Slovakia to share in the European victory." (Jewish Telegraphic Agency, Zurich, November 17, 1941). This confession shows that the main objective of the economic annihilation and also of the subsequent mass deportation of the Jews has been to make Slovakia "dear to Hitler's heart." It is evident that the whole campaign of annihilation of all Jews of Eastern Europe is systematically inspired, conducted and enforced by Berlin.

The announced mass deportation to ten "ghetto towns" near the Polish frontier in Nazi-held Galicia had in reality started in March 1941, when Jews in Slovakia were forbidden to move from their quarters until the transfer of all of them to the "ghetto towns" would be completed. On the eve of Passover, 1942, the deportations had already assumed a mass character, for on April 13 it was reported by the Jewish Telegraphic Agency, on the basis of a dispatch of the official *Donauzeitung*, Slovakian German-language newspaper, that large numbers of Slovak Jews had attempted, some of them successfully, to escape to Hungary to avoid deportation. Also, on April 22, the government issued a communiqué in Bratislava stating that military units had to be called out in two Eastern Slovakian towns "to put down the resistance of Jews there trying to escape deportation. . . . After fighting,



the military captured and disarmed thirty-two men who had fought with modern weapons of unknown origin." Since the Jews there could not have taken up arms, it was most probable that the general population had tried to prevent the deportation of Jews.

There is no definite information regarding the extent to which the program of deportation to Galicia has actually been carried out. A summary of sporadic reports and private information, however, gives ground for the assumption that at least one half of Slovakia's original Jewish population is already in the ten "ghetto towns" of Galicia, while the overwhelming majority of the remaining Jewish population is known to be confined in concentration camps or in labor camps in Slovakia itself, awaiting deportation.

The significance of all the moral, social and economic anti-Jewish measures taken prior to the era of deportations fades in comparison with the deadly effect of these deportations themselves. Outstanding among these earlier measures was the all-out confiscation of Jewish property. As early as January 18, 1942, Augustin Moravek, Chairman of the Central Economic Office, was in a position to disclose that the Jewish economic problem had in the main part been "solved" through the confiscation of Jewish property and the liquidation or "Aryanization" of Jewish business. He declared that early in 1941, Jewish property amounted to 3,150,000,000 crowns, including 250,000,000 crowns in blocked bank accounts and 6,000 houses. There had been 12,300 Jewish-owned business undertakings with over 13,000 Jewish employees. Through various measures of seizure, confiscation and "Aryanization," the "problem," according to Mr. Moravek, was "solved within the space of a single year and without economic upheaval." Indeed, in December 1941, 9,896 Jewish-owned enterprises were reported to be liquidated or "Aryanized." A 25% tax on all Jewish property was reported on September 1, 1941, to be levied to "finance Jewish emigration." On September 18 another levy of 20% on Jewish general property, and a 40% levy on bank accounts followed. On October 9, 1941, the income of Jews was fixed by a special order as not to exceed 1,500 crowns (\$50.00) a month, while Jews possessing bank accounts were forbidden to withdraw more than 400 crowns weekly from the re-

mainder of their deposits. By the middle of May 1942, all Jewish-owned real property was seized and nationalized "for the benefit of the State."

In the social field, a new "Jewish Code" was promulgated on September 17, 1941, completely barring Jews from any participation in the political, social, economic or cultural life of the country. The Code, consisting of 270 articles, prohibits Jews from organizing or joining any political groups, bars them from engaging in political, cultural and economic pursuits unless assigned to some functions by the government, and strictly forbids all contact and intercourse between Jews and "Aryans." It also makes legally binding the wearing of yellow Mogen David armbands, a measure that had been *de facto* in practice over a considerable time in most parts of the country. The Jews were also ordered to mark even their letters with the Star of David.

The gradual elimination of more and more sections of the Jewish population from economic life has led, in its turn, to the policy of interning in concentration and labor camps increasing numbers of Jews on the pretext that they are unable to support themselves. By September 1941 this trend had developed into an organized drive to eliminate Jews from the towns and cities of Slovakia. On September 1, it was announced that Jews would be evacuated from all localities with more than 5,000 population. On October 24, the Ministry of the Interior ordered Jews living in buildings constructed since 1920 to vacate their dwellings immediately. Last November the first "Jewish train" with 1,500 evacuees left Bratislava, the capital, for remote provincial townships. Altogether 12,000 Jews were evacuated from the capital alone, and many more from other towns throughout the country. All this, of course, aimed at spoliation and robbery, and was only preparatory to the ultimate goal: mass deportation to Galicia, a fate which even patients in hospitals were unable to escape.

The Jewish Central Committee in Bratislava, the only Jewish organization whose functioning as a social agency had been tolerated by the authorities, was dissolved in April 1942, after all of its officers had been arrested and sentenced to forced labor for having warned a number of Jews that they were going to be deported. Since then, the Jews of

Slovakia have been without any representation. Previously, in the fall of 1940, all synagogues had been closed, leaving Jews the right of private worship only.

The attitude of the Slovak population was, in general, sympathetic towards the Jews, but the people were of course powerless to oppose the terror of the authorities. The most notable of the manifestations of good will were several attempts at mass baptism of Jews by both Protestant and Catholic clergy, in the futile endeavor to save the Jews from deportation by making available to them antedated baptismal certificates. The Hungarian Calvinist pastor, Rev. Puskas of Zvolen, for instance, was sent to a concentration camp for having baptized 400 Jews within three days. Another Calvinist pastor, Branyik, has baptized many Jews in Eastern Slovakia. Several cases, also, of "mercy baptisms" by Catholic priests and even by German Lutheran pastors have become known.

Summing up, Slovakia was the first of all autonomous or semi-autonomous countries within the orbit of Nazi power where Hitler's program of wiping out Jewish life has been carried to its ultimate, deadly consequence, tending to outstrip in a ferocious manner the original Nazi model itself.

## 2. Hungary

STRANGELY enough, this first of all Eastern European countries to join Hitler's camp of aggression, seems today to be the slowest of all in complying with the tyrant's whims and views. It is hardly justifiable to jump at conclusions and to attribute any final significance to this phenomenon, but the half-hearted enthusiasm and even some measure of unwillingness on the part of the government of a country which had gained most from its association with the Axis, are probably indicative of Hungary's lack of faith in an ultimate Axis victory. This alone can explain why Hungary's policy of slavish subservience is, at times, varied by manifestations of unwillingness and reluctance, as if to create the impression among the free countries that the government of Hungary deserves the benefit of the doubt on the part of the fighting democracies.

First in this series of acts illustrating the government's attitude is the slow fulfilment of Hitler's orders to send substantial military forces to the Russian front. Another example of this policy was the breaking off, on December 11, 1941, of diplomatic relations with the United States, accompanied, however, by the official explanation that the severance "was not with the intention of declaring war," although the effective declaration actually followed the very next day. Internally, the rather determined and harsh treatment of the local Nazi parties is another manifestation of this duplex policy.

Similar crafty scheming seems also to have brought about the election of Regent Horthy's son to the Vice Regency, a move intended to block, in case of the death of the old and sick Regent, the access to supreme power of Hitler's secret candidate to the Regency, former Premier Bela Imredy, who is today the chief exponent and actual leader of real Nazism in Hungary.

A similar duplicity characterizes the attitude of the Hungarian government to the "Jewish question." As part of Hitler's political and military machine, this government must also comply with the principle and practice of systematic Jew-baiting. The Horthy regime after the first world war was the first to create an anti-Semitic era in the then leading liberal country of Central and Eastern Europe. What is more, the Hungarian government was, in fact, the first in the whole area to introduce, in 1938 and 1939, drastic anti-Jewish legislative measures, partly modeled on Germany's codes, under the pretext of sacrificing the Jews in order to save the country. On these grounds, it would have been natural to assume that, under Nazi domination, the situation of the Jews would become more difficult in Hungary than anywhere else. In reality, however, their situation is, for the time being, considerably more bearable than in any other Nazi-dominated country in Eastern Europe.

This does not mean that the Jewish situation in Hungary is not tragic. As a matter of fact, the second anti-Jewish law of May 4, 1939 has brought to an end the economic existence of hundreds of thousands of innocent, defenseless people, and the misery and despair of these unfortunates

are mounting day by day. Several hundred thousand Jews, previously in the category of private employees, and their dependents, are today breadless in Hungary, many of them dependent on charity and all of them doomed to economic death. Moreover, Jewish youth is completely without a place in the social structure. On the other hand, however, during the year under review, the position of the Jews has failed to deteriorate with the same murderous speed as in all other Eastern European countries under the Nazi heel. The reason is that the government, although very ingenious and busy in inventing new and spectacular anti-Jewish measures in less vital fields, has abstained from changing the basic framework dealing with economic sections of the second anti-Jewish law, now in force.

Thus, the original significant exemptions provided in the code have almost invariably remained valid to the present time. Accordingly, 6% of the Jews in private white collar occupations and all Jewish manual workers are still permitted to work and are active in their former occupations. Jews comprise 34% of Hungarian physicians and at least 45% of Hungarian lawyers and may still serve any client, Jew or Gentile; the great majority of Jewish businessmen are still legally free to carry on their original business; and, finally, no Jewish property rights, with the exception of agricultural, and no Jewish capital, income or bank accounts, have been affected in any way. As a result, the greater half of the Jewish population of Hungary has been in a position to eke out a meager livelihood and to provide some relief for those who have been made indigent.

Furthermore, Hungary, with a Jewish population of at least 800,000, is the only country today where there are still no ghettos, no yellow badges, no restrictions of free movement for the average Jew and no atrocities tolerated by the authorities. It is understandable, therefore, that many Slovakian, Croatian and Rumanian Jews attempted to escape to Hungary during 1940 and the first half of 1941, only to be deported later to their doom in devastated Galicia.

Nevertheless, there were, during the year under review, additional anti-Jewish measures, the majority of them in the economic field. These were in the main simply repetitions, in a stricter form, of some older measure already in force

since the middle of 1939, or "legal acknowledgments" of already existing situations. Thus, in January 1942, the municipality of Budapest cancelled the licenses of 300 Jewish newspaper sellers; these licenses had been ordered in 1940 not renewable upon expiration at the end of 1941. By the first half of 1941, the system of "assigned" radio, shoe and textile dealers had gone into effect to an extent exceeding the limits set by the anti-Jewish law of 1939, causing considerable additional hardships to "non-assigned" Jewish dealers. It should be noted, however, that these three lines of business were most affected by the lack of raw materials and therefore at a virtual standstill. Furthermore, the decree in question permitted even "non-assigned" Jewish merchants to deal in merchandise made out of *Ersatz* materials; thus, for instance, "non-assigned" Jewish shoe merchants can sell other than leather footwear.

More serious was the effect of the deprivation of all Budapest Jewish taxi drivers of their licenses, in February 1942, a measure attributable to the presence of hosts of German officers, officials and spies who must have been annoyed by having to sit behind a Jewish driver. Similar considerations must have motivated the order forbidding the employment of Jews as desk clerks and waiters in hotels and restaurants; as "white collar workers," they had previously been restricted to the quota of 6% by the terms of the law of 1939.

By virtue of the second anti-Jewish law, new trade licenses cannot be issued to Jews, and old licenses invalidated by death or retirement cannot be transferred to Jewish successors. In a revision of trade licenses made in the autumn of 1941, it was found that in Budapest alone, out of a total of 78,399 valid licenses, 44,711 were owned by Jews, exclusive of some 7,000 licenses held by Jews, mostly war veterans, who were exempted from the provisions of the law. In this revision 2,190 persons were deprived of their licenses.

Jewish ownership of stocks in private companies has not been affected by the law. In practice, however, many Jewish executives of such companies had to give up their positions, mainly in order to enable a larger number of poor Jewish employees of the lower categories to keep their jobs within the 6% quota, which refers to the total payroll rather than the total number of employees. Such retiring executives had



hitherto freely designated their Gentile successors. In April 1942, however, a decree authorized the government to veto such appointments if "against the public interest," a weapon which might prove dangerous to Jewish interests. As chairmen and members of boards, however, Jews continue to influence, and often to direct unhindered, the affairs of private companies.

The latest economic measure against Jews was the expropriation of all Jewish-owned landed estates at officially estimated values to be paid in blocked, non-negotiable government bonds paying no principal but only a yearly interest of 2%. This measure was advocated by the new Premier, Dr. Nicholas Kallay, in his maiden speech on March 13, 1942. Although, in this speech the former liberal politician indulged in a resounding condemnation of the Jews as an "anti-social element to be completely eliminated from national life," the only measure actually proposed by him was the quick expropriation of Jewish-owned land, a measure already provided for by Article 16 of the second anti-Jewish law, but carried out in only a few exceptional cases during the two years which have elapsed since its enactment.

These relatively more bearable economic conditions, however, obtained, by and large, only in the original Hungarian territory and in Transylvania. According to private information, all Jewish-owned shops were closed in the Bacska region retaken from Yugoslavia in the spring of 1941, because most of the Jewish inhabitants were driven out of the area. In Carpatho-Ruthenia, out of 6,665 Jewish traders and craftsmen, 3,850 had been deprived of their licenses by the middle of March 1942, while at the same time, 3,530 licenses were issued to non-Jews.

In the liberal professions, Jewish doctors were barred by decree from public hospital practice, on April 23, 1942; this measure again merely gave official sanction to a situation which had existed in practice long before. In October 1941, the "Association of Nationalist Lawyers" demanded the ousting of Jewish and Masonic officials from the Lawyers Vocational Chambers. The same body proposed in April last that Gentile lawyers should wear a discriminating badge "to show the Gentile judge that he has to deal with a



racial and ideological comrade"; this proposal was rejected by the Lawyers' Chamber, the courts and the Minister of Justice. On September 13, 1941, a decree ordered the admission to the Lawyers' Chamber (bar) of pensioned Jewish judges and state attorneys. In the universities, where Jewish students are still admitted to 6% of the total enrollment, anti-Jewish riots occurred in Budapest and Kolozsvár, with one Jewish student killed in the latter city. All Jewish sports organizations were ordered to disband in February 1942. In October 1941, and the following March, two groups of Jewish writers were sentenced to terms in prison or in detention camps for having written stories and film scenarios under the names of non-Jewish writers and for production by non-Jews. Finally, in April last, a ministerial decree forbade Jews to give their children "archaic Hungarian names."

Outside the economic field, two new legal measures were taken against Jews, one of them — the Marriage Law — significant in its formal adoption of the Nazi racial dogma. It was enacted in December 1941 by the Upper House of Parliament after long and stubborn opposition. This law forbids marriages between Jews and non-Jews, and extramarital relations between Jewish men and "decent" non-Jewish women. The first reaction to the introduction of the bill was the hurried conclusion of several thousand mixed marriages, and a sharp protest by the Catholic Primate of Hungary against the "wrecking of the inviolability of Christian marriage and of family life in the name of ideas which are against the laws of God and man." The second of the new legal measures was a law promulgated in December 1941, revoking the Law of Reception of 1895 which recognized the Jewish faith as an "accepted and recognized religious confession," thus reducing Judaism to a merely "recognized" confession. The change does not affect the freedom of worship, and the religious practices and communal life of the Jews, but it places Judaism into a category of religious communities reserved for much smaller denominations in the country, such as, for instance, the Mohammedan or the Hungarian Baptist Church, as against its previous place alongside the leading Churches — Catholic and Protestant. The chief practical consequence of the change

is that the state no longer collects the taxes on behalf of the Jewish community, which in turn must resort to civil action in order to collect from members who refuse to pay their communal taxes voluntarily. Another result is that the rather substantial subsidies formerly granted by the state to Jewish communal institutions, notably to schools, have automatically ceased.

Under the guise of maintaining public order and preventing anti-Jewish disorders, the government exerts a very stern control over Jewish "political" activities. During the year under review, hundreds of Jews were sentenced to long terms, some of them to death, for alleged sabotage and "Communist activities." Many Jews were sent to concentration camps for allegedly spreading rumors unfavorable to the Nazi war effort, and, especially in connection with President Roosevelt's radio broadcasts, pro-American and pro-British propaganda.

While a considerable part of the male Jewish population of Hungarian citizenship was, and still is, serving terms in labor battalions, thousands of Jewish refugees from all neighboring Nazi-dominated countries were tolerated by the Hungarian authorities until the early summer of 1941. It was then that the most shocking period of the maltreatment of Jews in Hungary began.

Immediately after the Nazi attack on Russia, Germany brought pressure on Budapest to obtain the highest possible Hungarian military support in its campaign against Russia. Budapest balked, however, and for some time succeeded through various subterfuges in keeping down the number of troops sent against the Soviet Union to some 60,000. By the middle of July 1941, all Hungarian Nazi pressure groups were stampeded into a campaign of intimidation against the government, demanding total Hungarian participation in the Nazi war against Russia. The chief slogan used in this drive was that the government consisted of "hirelings of the Jews," and did not shrink even from the sacrilege of harboring thousands of alien Jews on the holy soil of Hungary.

The two main Nazi groups, under the leadership of former Premier Bela Imredy and of Major Ferenc Szalassy respec-

tively, in their sharp competition for Hitler's favor, outdid each other in agitating against the unfortunate Jewish refugees. The government gave in, not yet with regard to increased military help, but with regard to Jews. All over the country, raids on Jews who did not have Hungarian citizenship papers started immediately, and concentration camps were filled not only with aliens, but also with thousands of Hungarian-born Jews unable to give documentary proof of their citizenship. At least 50,000 Jews were thus rounded up, many of them taken from their sick-beds.

Late in July 1941, some 18,000 of these innocent victims were deported by Hungarian military authorities to a number of villages in German-occupied and devastated Galicia, and there left to their fate, wholly unprovided for and unsheltered. The local Ukrainian peasant population, themselves in a state of starvation, soon opened war on these masses of involuntary and defenseless intruders and, in the course of more or less organized raids, killed several hundred of them. At the same time, the German military commander of the district protested against the sending of large numbers of people to the starving area and demanded that the neighboring Hungarian military authorities take back the deportees. Upon the refusal of the Hungarian authorities to do this, agents of the German gestapo lined up 12,500 of the unfortunate Jews, among them thousands of women and children, alongside of graves which they had been forced to dig, ordered them to undress, and then mowed them down in less than half an hour with machine guns mounted on armored cars. In the course of the following days, the surviving 7,000 Jews were hurriedly shipped back to Hungarian territory and again placed in concentration camps. The martyr death, however, of the 12,500 victims turned out to be the salvation of many more, for since then no Jews have been deported from Hungary.

The generosity of American Jewry represented by the great work of the American Jewish Joint Distribution Committee contributed greatly to the alleviation of the plight of needy Jews in Hungary. With J. D. C. funds amounting to \$141,000 for the year 1941, and representing a substantial part of the total budget, the Central Hungarian Jewish

Assistance Committee carried on a many-sided program of help in Budapest and in the provinces. For aid to the poverty-stricken areas of Carpatho-Ruthenia, Upper Hungary and Transylvania, \$87,000 was expended in 1941 to buy food and also to maintain feeding stations for children. Some 1,650 young Jewish apprentices in the same areas were fed, clothed, lodged and trained at a cost of \$41,000. An additional \$22,000 was spent for agricultural and industrial retraining in other parts of Hungary. The number of Jews aided exceeded 40,000.

### 3. Yugoslavia

THE occupation of Yugoslavia by the Axis brought the 70,000 Jews of that country to the brink of extermination.

In Serbia proper, after heavy casualties inflicted upon them by the Axis attack, especially by the cruel aerial bombardment of Belgrade, their plight was inhuman from the first day of occupation. As related by a special envoy to London of General Mihailovitch, the leader of the guerrilla resistance to the invaders (Jewish Telegraphic Agency, London, January 14, 1942), a few days after the Nazi occupation, hundreds of Belgrade Jews were lined up and every fifth one was shot. In one morning, 119 Jews and 6 Serbs were murdered in this manner. From then on, mass executions of Serbs and Jews — in the official language: "Communists and Jews" — remained the order of the day in many a city and town of Serbia. On July 6, 1941, 30 "Communists and Jews" were executed in Belgrade for "anti-Axis activities"; on July 22, a "large number" of Jews in Valjevo for sabotage; on July 31, 121 "Communists and Jews" again in Belgrade for the same offense, and twelve for carrying forbidden weapons. After this first wave of terror, killing of Jews must have continued unabated. For example, according to the *Jewish Chronicle* of London, November 28, 1941, the Nazi authorities themselves admitted that during the period from August to November, 218 Jews and 18 Jewish women had been executed by them in Yugoslavia.

On December 19, furthermore, Yugoslav sources disclosed that in the concentration camp in Uzice, 280 Jewish and 100 Serbian internees, among them women and children, were executed on charges of aiding the Chetniks (guerrillas). All male Jews in Kragujevac, between 15 and 50, were among the 3,500 or more, executed as a reprisal for the killing of ten Germans. The exact number of Jewish victims is unknown. It is also reported that a considerable number of Jews fell victim to atrocities committed by Hungarian and Bulgarian troops of occupation. The above-cited cases are only isolated examples of the German-sponsored policy of extermination, an adequate account of which cannot be given as long as the present scarcity of information prevails. According to an Overseas News Agency dispatch from London, (March 18, 1942), the German military command ordered the execution of 100 Serbs for every German soldier killed.

At present, there are almost no Jews left in Belgrade or in large towns of Serbia. The able-bodied men are either dead or in the army of General Mihailovitch, or are conscripted for forced labor by the Neditch government, while most of the women, children and old people are in concentration camps. The remaining small Jewish groups in the towns depend entirely on charity. To make their plight inescapable, all Jewish-owned property has been registered and frozen and business enterprises confiscated or "Aryanized." Jews, and Christian spouses of Jews, are barred from practicing medicine, law and journalism. All Jews have been registered and are obliged to wear yellow badges. A decree issued in November 1941, prohibited mixed marriage. The Jewish Telegraphic Agency reported January 2, 1942, that the death penalty is being meted out to any person hiding or assisting Jews. Nevertheless, the bulk of the Serbian population is sympathetic to the Jews. "The Serbs display contempt for the anti-Jewish propaganda which the Germans try to feed them," declared a neutral eye-witness, Emilio Feretti, Uruguayan consul in Yugoslavia. "They miss no opportunity to display compassion with the suffering Jews and to give them whatever aid possible." (Jewish Telegraphic Agency, Montevideo, April 23, 1942).

A veritable reign of terror lasting for months marked the start of Ante Pavelitch's puppet Ustasha regime in Croatia, during which hundreds of Jews were executed, mostly on the pretext that they were Communists. On July 11, 1941, it was reported from Lisbon that a large contingent of the 18,000 Jews of Zagreb had been transported to the island of Pago in the Adriatic for forced labor. Large numbers of Jews were also deported to the salt mines of the Dalmatian coast. On August 14, it was announced through an Italian message reaching Zurich that the entire Jewish population of the country was to be placed in concentration camps. After the occupation of Dalmatia by the Italians, the Jewish groups deported to the shore and to Pago were from there transferred to these camps in the interior where conditions were reported to be appalling.

In the economic field, the confiscation of all Jewish-owned property, enterprises and bank-accounts was reported on October 29, 1941, by the German radio. By December, with the exception of a small number of indispensable experts, the Jews of this puppet state were left without any means of livelihood and were dependent on their relief organizations for sustenance. After a short while, these organizations had to close down, and recently, especially since the entry of the United States into the war, there has been nobody to relieve the unbearable distress of the Jews in Croatia.

On February 25, 1942, the *Donauzeitung* reported that, after having completed the "Aryanization" of practically all Jewish-owned enterprises and the deportation of all able-bodied Jews to forced labor, the Pavelitch government, considering the "Jewish problem" as "solved," had decided to dissolve the State Directorate dealing with Jewish affairs and to transfer its functions to the ministries of interior, finance and commerce.

An article in the *Popolo di Roma* (September 4, 1941) strikes a grim and tragic note on the situation of the Jews of Croatia: The Jews, the article states, have disappeared from Croatian life. "Where are Croatia's 40,000 Jews now?" it asks. "It is not known. There is talk of a small island in the Adriatic."

The only bright fact in present day Croatian life is the



clandestine opposition of some peasant leaders and Catholic churchmen to Nazi excesses. Although some 80 Croatian peasant leaders were forced by terror into the pro-Nazi Ustasha organization, the overwhelming majority of the Peasant Party leadership bitterly opposes Nazism. According to a report to the Religious News Service from London on February 10, 1942, the Roman Catholic hierarchy is also vigorously opposing the present Nazi regime.

Among the fighters in the Serbian guerrilla army, headed by General Mihailovitch, are many Jews and also a special Jewish Patriot Brigade. Many members of the latter are former prisoners of concentration camps liberated by Chetnik commandos.

#### 4. Rumania

EVER since the submission of Premier Antonescu to Hitler, Rumanian policies kept revolving around two cardinal points — the fear of Soviet Russia, and the denunciation of the Vienna award by which Hitler ceded part of Transylvania to Hungary. The former is the stronger of the two; in fact, it is this fear, ruthlessly and cleverly exploited, which permanently chains the Rumanian people to the Nazi juggernaut. The Vienna award, while a source of irritation to Hitler because of Rumania's dissatisfaction, provides an ever-present means of blackmail which he can employ in dealing with his other "ally," Hungary. The latter, under the pressure of Rumanian demands for territorial revision, can at any time be bludgeoned into subjection by the threat of returning Northern Transylvania to Rumania.

For the vicious nationalism of Antonescu the terrible blood sacrifices on the Eastern front have another significance. Should the recovery of Transylvania prove unattainable, the face-saving of his "regime of national resurrection" might be partly achieved, if Hitler wins the Eastern war, by the retention of "Transnistria," the recently occupied province east of the Dniester with Odessa as its strategic cornerstone.

That the people at large are not in full agreement with this nationalist falsehood is amply substantiated by the courageous plea of Juliu Maniu, leader of the National



Peasant Party and outstanding representative of democratic aspirations in Rumania, to end the "massacre" of Rumanians in the Russian campaign, as well as by the arrest of hundreds of Rumanian patriots because they believed that, after the recapture of Bukovina and Bessarabia, the Rumanians were no longer fighting for their fatherland but only for the Germans. Other indications of this popular attitude could be found in frequent revolts of Rumanian troops at the front, in anti-Nazi uprisings, and in acts of sabotage and terror. It is precisely circumstances such as these which, during November 1941, must have had a part in Antonescu's decision to seek withdrawal of the Rumanian armies from the Eastern front. It was at the same time that he ordered his so-called "plebiscite" to be held to "ascertain" whether the population had been satisfied with his policies. The results — 1,784,700 "yes" and only 34 "no" votes — would have presented an impressive popular approval of his regime, had the voter not been forced to ask aloud for a "yes" or "no" ballot before casting his "vote." As a matter of course, the Jews were excluded from this typically totalitarian manifestation.

It is evident that only one way was open to Antonescu to secure the nation's submission to Hitler's designs—the way of official terror, and the Jews were the one element of the population which could be used as the victim of such terror. As long as Antonescu's policy consists in subjecting his people to Hitler, mortification of the Jews remains an integral part of his program.

The purpose behind the Iron Guard pogroms of January 1941, during which scores of living human torches were set afire in the streets of a European capital, and hundreds of men, women and children were butchered in the slaughterhouse and marked "kosher meat," was to overthrow Antonescu and to facilitate the rise to power of an even more Nazi-minded Iron Guardist regime. Antonescu apparently recognized at that time that he would be unable to put the Rumanian people under the yoke of Hitler without adopting this ruthless anti-Semitism of the Iron Guard. This is indicated by his failure to arrest hundreds of the pogromists, many of them confessed killers, and by his grant of amnesty

on October 8, 1941, to the 1,735 Iron Guardists who had been jailed for taking part in the January massacres. Today these confessed and convicted criminals are scattered over the country and have been given a part in the nation's so-called moral and social reconstruction.

Reports on the "exemplary treatment" of the Jews of Rumania at the hand of the Antonescu regime have not been consistent and precise enough to permit a reliable evaluation of the losses in human lives. The news items at hand indicate that these must have been very high. In Jassy, as reported by the official radio from Bucharest, 500 Jews were executed in a single day in June 1941. More recent reports from Bucharest stated that 800 Jews were put to death in Chisinau, 300 in Tighina, 400 in Ackerman, and 300 in Bender. Rumanian sources estimated that at least 8,300 Rumanian Jews were executed by the middle of September 1941 on the alleged ground that they were pro-Russian. It should be kept in mind that not Iron Guardist "illegals" but the Nazi-sponsored military regime of Marshal Antonescu himself had been the perpetrator of these blood baths.

As we have seen, Bessarabia had been the main scene of these savage pogroms which followed the Rumanian reconquest of the province. This bloodshed, however, took place after a presumably very large part of the Jewish population of Bukovina, Bessarabia and also of the Ukraine had already been wiped out by the invading Rumanian troops while the fight was still on. According to a report obtained on October 31 by Overseas News Agency, the carnage among the Jews in the Ukrainian towns and villages must have assumed terrifying proportions. Only after the victory of democracy will it be possible to ascertain the true number of victims of these wholesale slaughters. For the present, we should suspend judgment on the trustworthiness of eyewitness reports, one of which, for example, emanating from Ankara, stated that in the Ukraine, 100,000 Jews were murdered by the Rumanians between July and November 1941, 25,000 in Odessa alone.

On September 26, 1941, Vice Premier Antonescu declared to a correspondent of the *Voelkischer Beobachter* that in Bessarabia and Bukovina, "unlike in Old Rumania, we will apply a system of colonization and resettlement to overcome

Jewry." On January 11, 1942, Radu Lecca, secretary of Jewish affairs, declared that all Jews of Bessarabia had already been deported to war-torn Ukraine, and that 50% of the Jewish population of Bukovina had also been removed. It is easy to conceive what the deportation of about 150,000 people to the devastated, starving prison province of Transnitria meant. The consequence of escaping from this penal colony is death.

In Old Rumania and southeastern Transylvania, the ghetto, the prison, the concentration camp and the forced labor camp have become the home of a large part of the Jewish population. It is estimated that some 150,000 Jews are serving in labor detachments without provision for their families, who are mostly destitute. All Jews under Rumanian rule, estimated at some 450,000, are compelled to carry special identification cards and the yellow badge, issued by the Central Office for Jews. The purpose of these requirements is "to expedite the removal of all Jews from Rumania."

In Old Rumania, also, the economic liquidation of the Jewish population is now almost complete. A decree issued in November 1940, discharged all Jewish employees. Jewish-owned urban real property was seized at the same time, only to be followed by the confiscation of Jewish landed and forest property. By September 1941, 104 sea and river vessels owned by Jews had been expropriated. There is no clarity as regards the extent to which the "Rumanization" of Jewish industrial and commercial enterprises has been carried out, but the admission contained in General Antonescu's last Easter message that "anti-Jewish measures have temporarily disturbed the economic balance of the country," indicates that the elimination of Jews from their economic positions had reached enormous proportions. Antonescu declared at the same time that the "Rumanization" of all major Jewish enterprises will be continued in the national interest. On January 15, 1942, the Jewish Telegraphic Agency reported that more than 2,400 larger Jewish enterprises with a capital exceeding twenty billion *lei* had already been "Rumanized." On April 1, a new decree ordered imprisonment for five to fifteen years for any attempt to impede or evade the speedy execution of "Aryanization"

measures. Nominal transfers of property from Jews to "Aryans" were qualified as sabotage and made punishable by confiscation of the property. According to private information, the government planned to liquidate the last Jewish-owned enterprise by the middle of 1942.

On January 21, 1941, a new system of special military taxes for Jews was established to replace military service. The tax was subsequently doubled and, on October 30, it was increased tenfold for Jews who spent more than six months of the year outside the country. Since November 1941, Jews were forced to "contribute" extensively to the Rumanian war loan. In many cases, this "subscription to the national cause" amounted to the loss of the total cash property of individual Jews.

The economic annihilation of the Jews is by no means of monetary benefit to the Rumanian people. It is true that a number of individual Rumanians, including many young Iron Guardists, profit from the change as "Aryanization" commissars or successors of Jewish firm owners. The real beneficiaries, however, are the Germans who, partly owing to the anti-Jewish economic program, are already in control of the banking system and of the key industries of Rumania.

In the Jewish communal field, Chief of State Antonescu decreed on December 17, 1941, the dissolution of the Union of Jewish Communities of Rumania, substituting for it the Central Jewish Office, solely authorized to represent Jewish group interests. All Jews in Rumania regardless of their nationality were ordered to register with the office, on pain of ten years' imprisonment. On March 5, 1942, 120 prominent Jews were reported seized as hostages for "Jewish acts of sabotage." They included Dr. William Filderman, former president of the dissolved Union, and Dr. Safran, Chief Rabbi of Bucharest.

It is difficult to say exactly how Rumania's Jewish population is living today. It is certain beyond doubt that the large masses of deportees and internees are suffering starvation and physical hardships, prey to all kinds of diseases and other hazards prevailing in the backward, disorganized and desolate, war-torn Eastern territories. On the other hand, there are indications that conditions in the Old King-

dom and in Eastern Transylvania are less alarming and that the old virtues of official inefficiency and venality still permit the Jews to drag out a weary existence.

This review cannot be concluded without mention of the assistance rendered by the American Jewish Joint Distribution Committee to the Jews of Rumania. With an appropriation of \$60,000 for the year 1941, the "Joint" extended support to Jewish hospitals, schools, apprentice homes, and yeshivoth in Rumania. In addition, one large industrial school and a school for vocational guidance were also regularly subsidized from J. D. C. allotments. Loans made available to Jewish merchants by 80 cooperative societies founded by the American Joint Reconstruction Foundation, a J. D. C. subsidiary, were also of incalculable benefit to the economic survival of many Jews in Rumania.

### 5. Bulgaria

BULGARIA'S anti-Jewish law was enacted on December 20, 1940, (see AMERICAN JEWISH YEAR BOOK, Vol. 42, pp. 271–272). However, particularly severe measures, often going far beyond the limits set by the law, were not taken until the latter part of 1941, no doubt at the inspiration of Nazi Germany. These restrictions greatly increased the severity of the original law. Jews were ordered to surrender their radios and telephones in July 1941 (Jewish Telegraphic Agency, July 13, 1941); a 20% levy was imposed on Jewish property (July 16); *Shehita* was banned (July 16); foreign Jews were conscripted for forced labor (the original law ordered forced labor only for Bulgarian Jews), (July 30); Jewish-owned pharmacies were confiscated in Sofia (Dec. 10); special identification cards for Jews were introduced (Dec. 14); and Jews were barred from the mining industry, and their mining properties were transferred to Bulgarian-owned companies (Jan. 1, 1942). Similar administrative measures were the decree ordering Jewish-owned houses, unless used as personal residences, sold to "Aryans" (February 19), and the confiscation of all insurance policies, stocks and bonds owned by Jews, in order to meet the 575 million *leva* tax of 20% imposed upon Jewish property. On April 3,

the Jewish Telegraphic Agency reported a decree forbidding Jews to travel, and on April 19 an order confiscating the total property of Bulgarian Jews residing abroad.

The elimination of Jews from Bulgarian economic life continued rapidly during the year under review, along the lines of the original anti-Jewish law of December 1940. On February 24, 1942 the Jewish Telegraphic Agency reported that only 761 Jewish-owned industrial and commercial undertakings would be allowed to continue in operation, while over 3,500 were earmarked for transfer to "Aryans" or for liquidation. On December 15, it became known that only 36 Jewish lawyers, 59 physicians, 7 obstetricians, 17 dentists, 5 chemists, 10 engineers and 2 architects would be permitted to continue their practice. Since April 1942, however, a large number of exemptions was announced.

In the same month, information began to leak through about a plan of wholesale confiscation of Jewish-owned property by the state, and it was reported by the Jewish Telegraphic Agency on April 22, that more than 8,000 inventories of such property have already been submitted to the government in connection with this plan. Until the present time, however, no corroboration and no further details could be obtained.

It goes without saying that the Jews are the chief victims of the terroristic suppression of Bulgarian popular opposition to the government's subservience to Hitler. Mass arrests, internments and a considerable number of executions of Jews were reported, especially around the turn of the year. At least 15,000 Jews of a total Jewish population of about 50,000 have been subjected to forced labor in railway and road construction gangs.

According to a telephone report from Berne to the *New York Times* on June 27, 1942, the Bulgarian government, in a resolution adopted on that day by the Parliament, received full power to "settle the Jewish question" finally. Interior Minister Peter Gabrovski admitted that the "settlement" will follow "the German model." He declared that the matter was "one of urgency," that existing laws "for the defense of the nation" had flaws "which Jews use to their own ends," and that new measures were absolutely



necessary because Jews "were working against the government's policy as well as against the Axis powers." In the light of this statement it is very probable that final restrictive measures against Bulgarian Jews were imposed upon the government by direct pressure from Berlin.

## 6. Greece

EVER since the occupation of Greece by the combined forces of the European Axis in April 1941, the situation of the Greek people has been the most tragic of all Nazi dominated populations. This situation is the most telling achievement of Hitler's "New Order": six and a half million people doomed to a long agony of starvation ending in death. The democratic Allies, great as are their willingness to help and their feeling of indebtedness, have thus far found it impossible to come to the assistance of the poor and despoiled of that gallant country.

Nevertheless, the Greeks remain loyal to their Allies and continue to resist Axis domination. A series of wholesale executions bears witness to an unorganized but indomitable popular opposition to the invaders. Especially cruel seems to be the fate of the Greek population of Bulgarian-occupied Thrace where whole communities have been reported wiped out. According to an official statement of the Greek Government-in-Exile, by November 1941, about 3,500 Greeks had been slaughtered by the German occupational forces alone. In fact, the Italians seem to be the most humane of the invaders.

The conquerors have divided the country into three zones. The rich provinces in the North have been handed over to the Bulgarians; Germany has retained Central Macedonia, including strategic Salonika with the adjacent islands; and Italy has been permitted to take over the rest. It has been the practice of the military rulers to commandeer the bulk of foodstuffs for the armies of occupation, and consequently, throughout all the provinces, the utmost destitution prevails.

It is not difficult to imagine the fate of the Jewish popula-



tion of 70,000 within this endless martyrdom of a whole country. According to a World News Service report from Istanbul, of May 19, 1942, some 7,300 Jews, about half of them children under fourteen, have died of starvation since the Nazi occupation of Greece. According to the same report, the position of the Jews is far worse than that of the general population because it is the settled policy of the Nazi overlords to wipe out the Jewish population by starvation. Unable to work, their property confiscated by the Nazis, the suffering of the Jews of Greece, and especially of Salonika, beggars description. One instance is reported of the flagrant defiance of Nazi orders, by the municipal council of Salonika, which permitted the Jews to take their daily plate of soup and their bread allowance of one ounce a day at its emergency kitchens along with the rest of the population. The Nazis insisted, however, that the Jews be served only after the rest of the population had been fed. As a result, empty soup kitchens greet the Jews during the evening hours.

Not only have the Nazis been preventing the Red Cross from aiding Jews but instances have been reported of Greeks being prevented from feeding dying Jews (Overseas News Agency, Ankara, May 16, 1942).

The Greek Quisling government under General Tsolakoglou is also doing its share. On November 7, 1941, the *Jewish Chronicle* of London reported that all pensions to wounded and mutilated Jewish ex-servicemen were cancelled and all funds of Jewish religious communities and other organizations confiscated. There were also unconfirmed reports to the effect that all Jewish-owned private property was confiscated.

Fidelity to Greek independence is rewarded by the Nazis with severe penalties. As reported by the Jewish Telegraphic Agency from Ankara on February 4, 1942, Chief Rabbi Zewi Koretz of Athens, together with other Jewish leaders from Athens and Salonika, is now a prisoner in a German concentration camp near Vienna. According to a report of the same source on July 13, 1941, the policy of holding Jews as hostages has also been introduced by the Germans in Salonika and perhaps in other cities.

## V. PALESTINE

BY ABRAHAM REVUSKY

ALTHOUGH menaced by the prospect of invasion by the Nazi forces in the Middle East, the Palestine Jewish community was able to make substantial progress during the past twelve months, the third year of the present war, especially in agriculture, industry and other branches of economic life. Unemployment, which had been a serious problem in the first year of the war and continued on a diminished scale in the following year, completely disappeared by the end of 1941; in fact, shortage of labor became a serious problem. The standard of living, however, was depressed by the increase in prices generally, a phenomenon common to all nations at war.

On the military front the Axis threat seems greater as this is being written, in view of the Fascist penetration into Egypt. Whether the new peril created by Field Marshal Erwin Rommel's advance is likely to be permanently removed by the gallant Allied armies is a question only time can answer.

### Relations with Russia

Rosh Hashana of 5702 (September 22, 1941) was celebrated with high hopes for the restoration of Palestine's previous connections with the Jews of Russia. The isolation of the latter from other Jewish communities after the Bolshevik Revolution was felt nowhere as painfully as in Jewish Palestine, whose very creation was due to the constructive impulses of the great and mentally alert Jewish community of Russia. When, therefore, the Jewish leadership in the U. S. S. R. for the first time in 24 years received permission to communicate with their brethren abroad, the Jews of Palestine refused to see in this event just a propaganda gesture. The appeal of the Soviet Jewish leaders received the united and enthusiastic answer of the Jews of Palestine, who saw in this manifestation bright auguries for the future, when the Jewish people throughout the world would work harmoniously for their physical and spiritual regeneration.

## Immigration

The British policy in Palestine continued to be guided by the provisions of the White Paper of May 1939, issued after the Munich Pact as a gesture of appeasement toward the nationalistic leadership of the Arabs. Refugees knocking at the gates of Palestine found them in most cases strongly barred. The catastrophe of the *S. S. Struma*, when 767 refugees from Rumania, refused asylum in Palestine, found an untimely death in the cold waves of the Black Sea, was followed by several similar tragic "incidents" caused by the same policy.

The strong indignation created by the *Struma* tragedy in the United States, in the British Dominions and in Britain itself forced the British government to assume a more cautious attitude in its anti-immigration policy. The basic principles of this policy were not changed, but its enforcement became easier because of the diminished opportunities for the exodus of Jews from Nazi-occupied countries. It is doubtful whether a ship the size of the *Patria* or *Struma* can now leave the dominated shores of Europe and reach those sections of the Mediterranean still under Allied control. New pressure for immigration has, however, been created by the considerable number of Jewish refugees from Poland who were allowed by the Soviet authorities to enter Iran (Persia) on their way to Palestine. The accumulation of large numbers of these Jewish refugees in Iran, with their food and health problems, and the pressure for immigration among many Polish Jews still within Soviet borders is becoming the most serious immigration problem confronting Palestine at the present moment.

The latest official summary of immigration covering the period from April 1939, just prior to the issuance of the White Paper, to October 1, 1941, reports that 35,021 Jewish immigrants entered Palestine during that period, with the knowledge of the British administration. Of these, 16,552 immigrants possessed valid immigration visas, while the other 18,459 were non-visa refugees. This summary does not include the 1,659 "illegal" immigrants deported to the Island of St. Mauritius in the Indian Ocean, a number of whom, incidentally, later returned to Palestine as volunteers in the free Czech army. Nor does it include about 5,000

“illegals” who were not apprehended by the British authorities.

We have no definite data on the immigration in 1941–42. Owing, however, to the lack of communications and increasingly severe government restrictions, it will probably not exceed 8,000. The latest immigration schedules granted by the Palestine government cover the six-month periods beginning October 1, 1941 and April 1, 1942. The first consisted of 1,250 certificates on which about 3,000 people (including family members) were expected to enter the country; the second provides for the entry of 1,500.

### **Jewish War Effort**

The decline in immigration hampered to a considerable extent the war effort of the Yishuv. Up to the beginning of Field Marshal Erwin Rommel's march into Egypt, in June 1942, the number of volunteers for military service during the year 5702 was considerably smaller than the number in the previous year. Nevertheless, since the beginning of the conflict and up to June 15, 1942, Palestine has contributed 16,000 Jewish volunteers, out of a total Jewish population of about half a million, compared with about 4,500 Arabs, who number over one million. In fact, although at the beginning of the war the British administration insisted on parity between the number of Jewish and the number of Arab recruits in Palestine, the military authorities no longer show any eagerness to increase the number of Arab volunteers.

There is no compulsory military service in Palestine but the Jewish Agency is conducting a vigorous recruiting campaign of its own. The Jewish institutions are also taking all possible steps to prevent the burden of volunteering from falling on weaker shoulders and allowing young men without family responsibilities to shirk their duties. For instance, the Jewish Agency, the National Council, the Tel Aviv Municipality, the Histadruth, and all the institutions affiliated with them, discharged employees who did not present themselves to the Jewish recruiting bodies. Applicants for admission to the Hebrew University and to the Technological Institute of Haifa must present certificates of exemption from military service.

Additional thousands of Jewish young men are eager to enter the struggle against Nazism, in spite of the bitterness caused by the rejection of the original offer of a Jewish army, and their reluctance to leave economically important positions in industry and agriculture where they could not easily be replaced. They are being discouraged, however, by the attitude of the Palestine administration which insists on denying their families a civilized standard of support. Although the costs of living are twice as high as before the war, and some food items cost actually more than in the United States, a soldier receives only an extra \$2.40 per week for a dependent wife, \$3.50 for a wife and child, \$4.40 for a wife and two children and \$.70 for each additional child. Many who would not hesitate to join the armed forces are finding it difficult to do so knowing that their families would be left behind suffering want and starvation.

At the beginning of the war, the Jews of Palestine were mainly recruited for the infantry forces and auxiliary services. During the past year there was an increasing interest in Jewish help on the part of the Navy and the R. A. F., and by the end of 1941, 1,585 Jews were serving with the R. A. F. In the beginning of 1942, the Navy with the help of the Jewish Agency successfully conducted a special campaign for 1,000 volunteers.

In the summer of 1941, the Women's Auxiliary Territorial Service (WATS) extended its activities to Palestine, which thus became the only British possession where women were called to participate in the war effort. The strength of the WATS, or Pats, as it was popularly dubbed in Palestine, was not disclosed by the military authorities, but they seem to represent a considerable body rendering all those useful services which are being rendered by their counterpart in Great Britain. The effects of the war were also brought home to the population by the introduction, in 1941, of war ration cards for gasoline, sugar, rice, bread and flour.

During the year under review, the value of the goods delivered by the Jewish industry of Palestine to the British forces of the East exceeded £P 6,000,000 (at the rate of \$4.00 to a £P), about three times as much as in the previous

year. The present rate of deliveries is proceeding on a still larger scale. Palestine continued to serve as an important training ground for the Allied Armies in the East, and as a country of refuge for many persons of various nationalities who were able to escape from their Nazi conquerors. The rigorous restrictions applied to Jewish refugees appear to have been relaxed in the case of refugees of friendly nationalities. As a result, Palestine now includes a considerable population of Poles, Greeks, Serbs, etc., to whom the Jews show genuine hospitality and friendliness.

### Colonization and Agriculture

In spite of the war situation and the increasingly acute shortage of labor, the colonization efforts of the Jewish Agency were continued. A total of 32,800 dunams of Arab land were transferred to Jews in the year 5701. The greater part of this area, 27,200 dunams, was acquired by the Jewish National Fund, whose total holdings now are estimated to be 595,000 dunams, about 35% of the total land possessions of Jews in the country.

Among the new settlements founded during the year, a few present new experiments which may prove of value. Nira, for instance, a colony founded by Czech Jews in the Valley of Sharon, combines agriculture with industry; its main income is expected to be derived from a knitwear factory jointly belonging to all its members. The agricultural part consists of ten dunams per family, of which seven will be part of a common farm to be worked collectively; the remaining three dunams will be a vegetable garden and orchard attached to each home. Another interesting innovation is the establishment of a *Kibbutz* of Hapoel Hamizrachi, a religious workers' organization, in connection with a large Yeshivah founded at Kerem Yavneh, the historic site of the academy which became the center for Jewish learning, after the destruction of the second Temple. The *Kibbutz* will cultivate the adjoining land, thereby providing an economic foundation for the new settlement.

The other new settlements founded during the year were Kvutzat Zeid in lower Galilee; Gaaton on the Galilian



coast (near the older colony of Nahariah); Kfar Hashofet, in honor of Judge Julian W. Mack of New York; and Iraq Manshieh in the South between Gaza and Be'ersheba.

Because it was impossible to export the fruit, the depression in the citrus belt continued unabated. The small loans distributed during the past year by the government helped to preserve most of the groves, but they did not solve the the problem of mounting debts, which at some time in the future will require a radical readjustment. Efforts were made to utilize the citrus crop for juices and by-products (alcohol, pectin, and vitamin tablets); eleven small factories are engaged in this processing work for several months a year but are able to use only a small part of the total crop. Generally speaking, however, with the exception of those exclusively engaged in citriculture, the farmers of Palestine had a prosperous year.

Agricultural production in general continued to increase, especially vegetables and potatoes, but the production of eggs was somewhat curtailed. A new development in Palestine agriculture is the cultivation of sugar, stimulated by high war prices for the imported product. Owing to the great variety of climate, both sources of this product — sugar beets and sugar cane — can be cultivated in neighboring localities. A sugar factory built in the eastern part of the valley of Esdraelon will therefore be provided with work for most of the year and will process sugar beets from the cooler Valley of Esdraelon, and sugar cane from the semi-tropical Valley of Beth Shean.

### Industrial Development

As was said before, the industrial development of Palestine was stimulated by the requirements of the armies at the various fronts in the East. At the same time, however, a number of factories were opened which have only a slight relation to present war needs and are primarily designed for peacetime industry. According to a census made by the Jewish Agency on February 12, 1942, there were at that time 1,800 Jewish industries which employed 45,000 men and



women and whose combined annual production amounted to £P 14,000,000.

During the year 1941, more than 293 new factories were opened; of these 78 were engaged in the manufacture of textiles, 56 in metals, 48 in chemicals, and 38 in foods. Among the others, 20 shops are engaged in polishing diamonds, seven in producing building materials, nine in leather goods, 10 in cardboard, and seven in electrical appliances.

Somewhere in Palestine — the exact location is a military secret — Jewish workers are building trawlers of concrete, which are 40% cheaper than steel boats of equal size and can be built without the use of priority materials. Jewish workers are likewise assembling and servicing modern war machines in large mechanical shops established in various localities in Palestine. Some of these shops will probably be used after the war for more permanent civilian purposes.

An expansion also took place in the work of Palestine Potash Syndicate, which produced potash, bromine, magnesium, and other important minerals from the waters of the Dead Sea. The exact figures of its production cannot be published for military reasons. A start in the utilization of the superphosphate deposits of Transjordan for the needs of Palestine agriculture was also made in recent months.

The Palestine industrial exhibition which took place during the summer of 1941 in Cairo proved to be a great success. It was visited by all the commanders and supply officers of the armies stationed in Egypt, as well as by King Farouk and the highest dignitaries and industrial leaders of Egypt. The exhibition resulted in important orders for military as well as civilian purposes.

One of the most interesting features of Palestine's industrial development is the gradual extension of industrial activities among collective settlements which were originally founded for agricultural purposes only. During the year 5701 (1940-41) the *Kibbutzim* and *Kvutzot* of Palestine derived £P 400,000 — 21% of their total income — from recently established industrial undertakings. The introduction of these enterprises into the frame of collective settlements helps to solve the problem of seasonal employ-

ment, and greatly stabilizes the agricultural economy. Some of Palestine's economists lay great hopes on such mixed agricultural industrial settlements, in the belief that they may solve the problem of establishing Jewish settlers in the barren mountains where a purely agricultural colonization would require many years before providing a meager livelihood.

Another interesting development was the purchase of several private factories by the economic institutions of the Histadruth; the most important of such acquisitions were the Vulcan foundries near Haifa, the largest metal factory in Palestine.

Strangely enough, the increasing volume of Palestine's industrial output, a considerable part of which is being shipped abroad, is in no way reflected in the figures for foreign trade. The official figures show a considerable decrease of imports and a still greater drop in exports. The only logical explanation is that articles delivered to military authorities in Palestine are later exported as military goods, which are exempt from inspection and other formalities and are not included in any trade statistics.

Palestine's important strategic position was also reflected in the expansion of its highways during the past year. The railroad from Egypt formerly terminating in Haifa, has been extended to Beirut, where it forms a shorter rail connection between Palestine and Turkey. Of the new roads serving the internal Jewish needs, the recently completed highway between Tel Aviv and Herzliyah is of special importance.

### Education and Culture

A long standing conflict between the Palestine government and the Jewish National Council concerning the conduct of Hebrew schools was settled by a compromise. The government subsidy for elementary Jewish education for the year 1941-42, under the supervision of the Jewish National Council, was £P 56,000, compared with an outlay of £P 225,000 for Arab schools. In addition to this grant the Council receives a subsidy from the Jewish Agency of

£P 40,000, and the balance of the total budget of £P 210,000, is covered by tuition, from which the poor elements of the population are exempted, and contributions of local municipalities and village councils. The pupils in the Jewish schools numbered 82,601 in the year 1939-40, and are today estimated at 88,000.

The total educational expenditures of the Yishuv are, however, much larger. In addition to the elementary schools of the National Council, the Jewish educational system includes also the general and special high schools, religious schools and institutions of higher learning. According to a reliable estimate, the total educational budget is not less than £P 500,000. In the realm of higher learning, the enrollment of the Hebrew University and Technical Institute in Haifa decreased somewhat because of the comparatively large number of enlistments by their students.

The Agudath Israel, the extreme orthodox wing, is now negotiating with the Palestine government concerning an independent grant for its schools. In accordance with its old standing policy of recognizing the Agudath Israel as a separate community, the government is willing to grant it the same position in the field of education as that occupied by the National Council (Vaad Ha-Leumi). The government demands, however, that the Agudah schools be conducted in one of the official languages of the country (English, Hebrew, Arabic); this would mean the substitution of the Hebrew language for Yiddish, a proposal which is meeting with considerable opposition among the Agudah leaders.

### Arab-Jewish Relations

In light of the common danger, not only have no outbreaks or other Arab-Jewish disturbances taken place since the beginning of the war, but, on the contrary, relations between Jews and Arabs have steadily improved. No efforts, however, to reach a full political agreement with the Arabs are being made at the present time. There is rather a tacit understanding among all concerned to leave the solution of this problem to the end of the war.

Several Arab leaders who had fled with the Mufti to Iraq and Iran and had been assisting him there in his violent anti-Jewish (and anti-British) propaganda, were permitted by the British Administration to return to Palestine. This action was strongly criticized in Jewish circles as a dangerous application of the discredited appeasement policy in the midst of a war. Jews consider the return of these men as a sign of weakness and an encouragement to anti-Jewish and pro-Axis propaganda. The British authorities assert, however, that their policy is part of political wisdom, that the returned Arab leaders have repented for their sins, and that clemency to them would strengthen the British position in the East.

Palestine functioned as the corridor through which personal connections between America, Russia and the East have been maintained. It had thus a number of distinguished visitors, a few of whom spent some time in the Holy Land and became better informed on its development and problems. The British statesman Sir Stafford Cripps and the American diplomats Laurence Steinhardt and William C. Bullitt, were among them, while King George of Greece and his government-in-exile maintained their quarters in Jerusalem.

During the year under review an unusually large number of important Palestine Jews died. The list is headed by Menachem M. Ussishkin, the veteran Zionist leader and for the last 22 years head of the Jewish National Fund in Jerusalem; Pinchas Rutenberg, a gifted engineer, and a man of great daring and vision who put his indelible stamp on the face of the new Palestine by introducing light and power into the previously backward country; and David Yellin, a scholar and public leader who was for many years the living link between the various Jewish communities of Palestine. The long death list of this year includes also two former Americans, Joshua Gordon, who was employed for an entire generation as the chief political officer of the Palestine Zionist executive, and Reuben Kesselman who participated in the First Zionist Executive.

## VI. LATIN AMERICA

By MOSES MOSKOWITZ\*

FOR SEVERAL years these pages were pre-occupied with the impact of Nazi-Fascist propaganda on the countries of Latin America and its effects on the position of the Jewish communities there. At times this insidious propaganda appeared to be taking root and to threaten the peaceful existence of the Jewish settlements in Central and South America, many of which are of comparatively recent origin. The reviews of the past several years, for example, are replete with incidents of anti-Jewish manifestations which from time to time assumed serious proportions.

Happily, the spread of Nazi-Fascist activities was accompanied by a growing reaction against the encroachments of the Axis powers, culminating, except in Argentina and Chile, in the breaking off of diplomatic relations, and, in some cases, in declaration of war. All of the countries without exception, have combatted Nazi-Fascist activities and Axis influence from within and without. Most of them have taken rigorous measures for the control of aliens of enemy nationality and their property, and have sealed all major sources of Nazi propaganda and cut off the important sources of its revenue.

Great impetus to such measures was given by the adoption of a Resolution on Subversive Activities by The Third Meeting of Ministers of Foreign Affairs of the American Republics at Rio de Janeiro, January 15-28, 1942. Affirming that subversive propaganda was "an act of aggression of a non-military character" and that "the gravity of the present emergency requires that the American States, individually and in concert, take more stringent measures to protect themselves against groups and individuals that seek to weaken their defenses from within," the meeting agreed to the adoption of legislative measures to "prevent or punish as crimes, acts against the democratic institutions of the States of the Continent in the same manner as attempts against the integrity, independence or sovereignty of any one of them . . ." In line with the resolution, also, a seven-man Emergency Advisory Committee for Political Defense

\*Member of the staff of the American Jewish Committee.

representing Argentina, Brazil, Chile, Mexico, the United States and Venezuela was organized in April 1942, for the purpose of investigating and controlling Axis propaganda, sabotage and other subversive activities throughout the Americas. The Emergency Advisory Committee purports to do on an international scale what is already being done in individual countries.

Argentina undertook to enforce more rigorously than ever before the decree of May 15, 1939 regulating foreign associations and providing for their registration with the local police. In Brazil, by action of the National Press Council on February 4, 1942, a specified number of newspapers controlled by Axis interests were closed and permits of certain Axis news agencies in São Paulo cancelled. On February 5, a number of Italian athletic and benevolent societies as well as the German-Brazilian Chamber of Commerce were ordered dissolved. This action was followed on March 25, by the dissolution of the German Society and the appointment of interventors for the German school and the German Benefit Society, in Rio de Janeiro. In Chile, a decree issued by the Ministry of National Defense on January 24, 1942, prohibits the circulation, by any means, of information calculated to disturb the peace, and provides severe penalties for infractions. In Colombia, a Presidential decree of December 19, 1941, ordered strict control over radio stations, in accordance with the provisions of the law of June 25, 1940 dealing with the expulsion of resident foreigners spreading propaganda endangering national security. Another decree, issued on January 21, 1942, provided for special inspection of secondary schools, in order to prevent the infiltration of foreign ideology. On the strength of this decree the Ministry of Education, on the same day, closed the German schools known as "Colegio Aleman" in Barranquilla and Bogota. In Ecuador, defense measures taken by the government, resulted in the closing of the German news agency, Transocean, and the Japanese publicity agencies, El Mundo and Intereses Comerciales, on December 12, 1941. In Uruguay a presidential decree of January 27, prescribes means for preventing the entrance into the country of foreign publications that are contrary to the democratic-republican form of government. In addition, a decree of January 28 strength-



ened the provisions of the law of June 18, 1940 against the dissemination of anti-democratic propaganda.

Unfortunately, failure on the part of a number of states to differentiate between the victims and the abettors of the Axis powers affected adversely the situation of the Jewish refugees. On the one hand, the application of the measures against Axis nationals caused considerable hardship and embarrassment to Jews who technically fall within that category. Thus, in Brazil, no distinction was made between German aliens and Jewish refugees in an order confiscating 30% of all "German-owned property" as indemnity for the sinking of a Brazilian vessel by a German submarine. On the other hand, the government measures resulted in the virtual stoppage of all refugee immigration. In Cuba, for example, a Presidential decree of December 16, 1941 prohibited the issuance of passport visas to nationals of the belligerents. This was followed by a decree on April 18, 1942 providing that no person born in any of the Axis or Axis-occupied territories be admitted to Cuba and invalidating automatically immigration visas that had already been granted. Similarly, on April 21, 1942, Mexico instructed all immigration stations to deny entry to any foreigner not a native of the American continent, except by special permission of the President of the Republic. Previously an Executive Order to the Ministry of Foreign Affairs, of January 2, 1942, had prohibited the granting of naturalization papers to nationals of Bulgaria, Hungary and Rumania, (as well as of Germany, Italy and Japan) and to persons who, having previously been nationals of those countries, lost that nationality or acquired another prior to December 31, 1938. In the same vein Panama, on December 22, 1941 issued a decree prohibiting the immigration of natives of countries with which Panama is at war and their allies, and restricting immigration of individuals coming from Axis-occupied countries.

These measures were taken with the avowed purpose of preventing espionage and stopping the infiltration of "fifth columnists." Insofar as refugees are concerned, however, the war only accelerated the anti-immigration trend which has been current throughout Latin America. For, according to a dispatch of November 17, 1941, Argentina,



Paraguay, Bolivia and Chile decided upon the adoption of uniform immigration regulations by reviving a dormant convention barring immigrants not possessing passports signed and certified by the country of origin. Since, in the case of Jewish refugees from Germany and Axis-occupied territories, such documents are virtually impossible to obtain, the provision automatically bars the entrance of such Jews. Similarly, the Cuban Department of Immigration announced on August 24, 1941 the suspension of the issuance to European nationals of tourist visas as well as transit visas. Exception was made in the case of transit visas only if the applicant produced a certificate from the authorities of the country of destination proving the validity of the immigration permit.

In these circumstances, the tragedy of boatloads of refugees seeking a port of disembarkation has become a frequent occurrence. The period under review witnessed many such tragedies. The plight of these refugees was dramatized by the suicide on October 10, 1941 in the port of Buenos Aires of a Czech refugee who was one of a party of 20 who sought refuge after 10 months on the high seas and were denied admission. Towards the end of the month they were joined by 60 other refugees who also were not permitted to land. Despite pleas by local Jewish and Christian civic leaders to permit them to remain until a permanent home for them could be found, Acting President Ramon S. Castillo ordered them to leave by November 12. Paraguay and Uruguay appeared willing to admit them temporarily, but transit difficulties proved too hard to overcome. They were finally rescued by the intervention of the American Joint Distribution Committee which, on October 19, announced the conclusion of an agreement with the Netherlands Government-in-Exile granting these refugees temporary asylum on the Island of Curaçao.

While the doors of Latin America were being shut more and more tightly to refugees, other measures taken by several Central and South American countries with respect to those already within their boundaries, were more favorable. Thus, on August 18, 1941 the Minister of Justice in Brazil issued

a decree permitting those aliens to remain who had originally legally entered the country as tourists but who are now not in a position to return to their native lands because of the international situation. In the case of Brazil, too, it was reported on September 2, 1941 that the Brazilian consul in Casablanca, French Morocco, had been instructed to renew the expired special visas held by a number of Jewish refugees interned in that city.

Another illustration of the consequences of the failure to differentiate between the victims and abettors of the Axis powers was provided by the suppression, along with other foreign language publications, of Yiddish newspapers in Brazil and the attempt to do likewise on the part of Uruguay. Such acts also served as a reminder of the rising trend towards cultural monopoly in several Latin American Republics. A Brazilian decree, which went into effect on August 31, 1941, prohibited the publication of foreign-language newspapers, which were given the alternative of suspending publication or appearing in the Portuguese language. Conforming to this decree, two of three Yiddish publications, — the *Yiddische Volkszeitung* published daily in Rio de Janeiro, and the *Yiddische Zeitung* appearing thrice weekly in the São Paulo — announced that beginning August 31 they would appear in Portuguese. Nevertheless, contrary to the provisions of the decree, the National Department for Press and Propaganda, refused to register these two periodicals, according to an announcement on December 8, 1941, which explained the suppression on the strength of a regulation forbidding foreigners "to have any part in the intellectual leadership of the country." This, despite the fact that the officially responsible editors of both periodicals were natives of Brazil.

A similar situation arose in Uruguay, where a bill introduced in Parliament on July 1, 1941 sought to prohibit the publication of newspapers in "foreign and exotic languages which are difficult to control" by providing that no newspaper be published in a foreign language not taught in local secondary schools without an accompanying Spanish trans-

lation. There is no record available of the passage of this bill, but on the basis of existing regulations, the two Yiddish newspapers in Uruguay were closed down on February 1, 1942. Simultaneously, authorities announced that no Yiddish newspapers from abroad would be admitted into the country. Three weeks later, acting on a plea by local Jewish leaders, the government reversed its decision, motivated by the fact that "it would have been unjust to silence the democratic elements in our country in our attempt to stop anti-democratic propaganda." On March 3, the two newspapers were closed down once again, but finally resumed publication on April 12, following modification of the previous decree to permit the reappearance of all foreign-language democratic publications. The ban on Yiddish radio broadcasts was simultaneously raised.

While Jews of Latin America were caused considerable embarrassment by these and other incidents arising from the peculiar political situation in those countries they had cause to rejoice at the growing pro-democratic feeling and at the concomitant diminution in anti-Jewish propaganda. The press reported a number of cases of suppression of such propaganda in the several Republics. Indeed, the first action against anti-Jewish propaganda ever taken by a Cuban Court was announced in Havana on September 3, 1941, when a local Nazi leader, charged with conducting agitation among the Cuban population, was sentenced to six months imprisonment and subsequent deportation. The court, it is interesting to note, applied the statute against Negro discrimination, arguing that anti-Jewish propaganda was as harmful to the country as propaganda against Negroes. Another instance of democracy in action was the imposition by the Venezuelan authorities in Caracas early in April, 1942, of a \$50 fine on the weekly *Voz de Comercio*, for printing a series of anti-Jewish articles. Lauding the contributions made by Argentine Jews to the development of the country, Eduardo Aranja, Radical Deputy in the Argentine Parliament, declared in New York on December 8, 1941, that whatever anti-Semitism does exist in Argentina is being fostered by small, extremely nationalistic parties, but not by the government which has shown no anti-Jewish leanings.

Like their brethren to the North, the Jews in Latin America engaged in various war relief activities and in efforts to assist the cause of the United Nations. In Argentina, the Jewish Committee to Aid Great Britain presented a total of \$120,000 between July and December 1941 for the creation of a Jewish Air Squadron. In September of the same year, the Jewish Committee for Aid to the U. S. S. R. contributed 20,000 *pesos* to the funds of the National Commission for Aid to the Soviet Union. Seven mobile canteens as well as a check for the maintenance of six of them for one year were presented to the British government on behalf of the Jewish Community of Mexico at a ceremony in London on August 14, 1941. Its Russian War relief collection of \$10,000 was closed on February 1. Funds for similar purposes were raised also by the Cuban Jewish Community which on December 26, presented the British Ambassador in Havana with an initial check for the purchase of one army ambulance. With the entrance of several Republics into the war and the state of alertness in others, Jews are increasingly devoting their efforts to the national defense programs in their own countries. Thus, on the occasion of the opening of the national defense campaign in Brazil, the Jewish community contributed five airplanes to the air force.

Deeply concerned with the plight of their brethren in Europe, Jews in Central and South America also continued the various relief activities in their behalf. According to an announcement on October 3, 1941, the Federation of Polish Jews in Argentina concluded arrangements for the shipment of clothing and other commodities for the many Polish Jewish refugees now in Russia. On January 12, 1942, the Federation announced that it had reached an agreement with the Argentine Red Cross for the transport of 4,000 tubes of anti-typhoid serum to the ghettos of Warsaw and Cracow. In Mexico, a joint campaign for Jewish war victims was initiated in February by the Jewish Central Committee and the World ORT, while the Poale Zion issued its first appeal on January 20. Similar actions, though on a smaller scale, were also taken by the other Jewish communities. The Jews of South America meanwhile continued to contribute to Palestine causes. Thus, in April 1942, approximately \$1,600 for the Hebrew University were collected by Bolivian

Jews on the occasion of the visit to La Paz of Professor F. Lachman of the University. In Argentina, the Keren Hayesod Victory campaign opened on April 27. In Mexico City the Ussishkin campaign for the Jewish National Fund was initiated on December 1, 1941, and in Buenos Aires on November 8, the Argentine Women's Zionist Organization launched an appeal for aid to Palestine.

Such activities were spurred by the visit to Latin America of Zionist leaders from abroad. Mention may be made of the six weeks tours of Dr. Solomon Goldman during April-May, 1941; of Gedaliah Bublick, noted American Mizrahi leader in the autumn of that year, who engaged in a survey of the religious situations in Latin American Jewish communities; of Dr. Nahum Goldmann of the World Jewish Congress and of Nathan Bistrichy of Jerusalem. These activities promised growth with the announcement of November 1941 as "Organization Month" by the Zionist Organization of Argentina. As a direct result of Gedaliah Bublick's tour, a Mizrahi Youth Organization, known as B'nai Akibah, was organized in Mexico City on November 22; the campaign of Nathan Bistrichy on behalf of the Jewish National Fund, resulted in the creation of the Oficina Central del Keren Kayemeth in Buenos Aires on January 13, 1942 to serve as the Central Office of the Fund for all Latin American countries. The popularity of Zionism among the Latin American Jewish communities was attested to by the widespread celebration of the twenty-fourth anniversary of the Balfour Declaration on November 2, 1941 and the formation of Hebrew cultural associations.

The eagerness of the Jewish communities in Latin America to maintain close contact with their fellow-Jews abroad was manifested in the welcomes and receptions extended to the returning delegates to the First Inter-American Jewish Conference held in Baltimore, in November 1941. The speakers at these receptions expressed satisfaction not only with the interest shown by Jews of North America in the problems of Latin American communities but also with the opportunity offered to these communities to cooperate in a common cause.

## VII. Refugee Migration\*

THE events of the past year, particularly the entry of the United States into the war, drastically curtailed the emigration of refugees from European countries. Yet, the experience during this period has proved that so long as boats cross the Atlantic there will be emigration. Thus, in spite of tremendous difficulties, 38,000 succeeded in escaping from Axis-dominated territories during 1941, and 9,000 during the first five months of 1942, according to the report of the Joint Distribution Committee for the same period. Of these about 37,500 migrated to the Western Hemisphere, about 8,000 to Palestine and the rest to South Africa, partly via Portugal, Spain and Casablanca (Morocco), and partly via Russia, Siberia, Japan, Burma and India.

In addition to the difficulties created by the ever-widening world conflict, one result of which was the closing of American consulates in almost every country in Europe, there were four other obstacles which severely diminished further emigration: (1) The difficulty of securing visas, caused largely by regulations of the United States which came into effect on July 1, 1941, stipulating that no one could be granted an American visa if the applicant had close relatives in Greater Germany or German-controlled territory; (2) the acute shortage of transportation facilities, particularly since the American lines stopped their services; (3) the refusal of the German authorities to issue exit permits even to those residents of occupied countries who possessed valid immigration visas; and, (4) the immigration restrictions imposed by the governments of countries of intended destination. The same regulations also provided that in the future, visas would be granted exclusively by the State Department and issued by the consuls only on instructions from Washington. The strict enforcement of these restrictions had tragic consequences for a large number of Jews. Visas already promised to them, were either postponed or altogether denied, resulting in much hardship and suffering. On the other hand, the

\*Prepared in the office of the Library of Jewish Information on the basis of material supplied by Dr. Max Gottschalk, president of the HIAS-ICA Emigration Association.



new regulations enabled the sponsors of a prospective immigrant to appeal a negative decision of the State Department to an Interdepartmental Visa Review Committee, composed of officials of the Departments of State, Justice, Navy, Army and Interior. This policy was continued after Pearl Harbor, and indeed, even now, it is still possible to obtain a visa if the requirements are fully met.

Another visa difficulty arose when the Portuguese government in 1941 temporarily refused the issuance of transit visas required to reach Lisbon, the chief port of embarkation. The refugees with overseas visas who were congregated in the south of France were therefore compelled to find another route. The HICEM (HIAS-ICA Emigration Association) succeeded in making arrangements with the government in Vichy and the "Residence Generale" in French Morocco to enable the emigrants to pass through Casablanca, which thus became an important transit station. Since July 1941, all the Portuguese ships have touched at Casablanca.

Together with the visa difficulties the emigrés were faced with the problem of transportation. The ships of the American Export Line (*Excalibur*, *Excambion*, *Exeter* and *Siboney*) which regularly had carried a large number of refugees, discontinued their service after the entry of the United States into the war, in December 1941. At the same time, the Spanish company Transatlantica likewise stopped its traffic to the United States. Fortunately, Portuguese vessels still sailed from Lisbon and Casablanca to Cuba, Mexico, San Domingo, the United States and occasionally to Brazil and Argentina. The Spanish Ybara Line also maintains a service to Venezuela, Brazil and Argentina.

During the greater part of 1941 the Nazis refused to grant exit permits to residents of the occupied countries but at the same time they made every effort to expel the Jews residing in Germany. To this end they exercised a great deal of pressure upon the local emigration agencies to obtain foreign visas for these prospective emigrés. They also placed sealed railroad cars at the disposal of supervising authorities for the overland trip from Berlin to Lisbon via Paris and San Sebastian (Spain). The trip lasted about eight days and the passengers were permitted to take with



them the maximum of 100 pounds of luggage and currency amounting to about four dollars. Some Jews were also permitted to leave via the Deutsche Lufthansa which opened a Berlin-Lisbon air route by way of Marseille and Madrid. At the beginning of November, however, all overseas emigration from Germany was completely prohibited, and from then on, emigration from Nazi Europe was almost entirely limited to egress from "unoccupied" France.

It had previously been reported that of the 70,000 foreign Jews in France about 30,000 were interned in camps in the "unoccupied" territory. Recent figures, however, show that the number interned has decreased to about 12,000.\* This reduction was caused by the emigration of 4,000 in the first five months of 1942, — a not inconsiderable figure in view of the difficulties — and the removal of most of the others to labor camps in France and North Africa. Many more applications for emigration are still pending.

The number of those able to escape from Nazi Europe was further reduced by restrictions on immigration put into effect by the countries of destination. Following is a brief summary of the more important of these restrictions:

The number of immigrants to Latin America was greatly reduced by new exclusionary measures. In Cuba, until recently an important transit country, the refugee population rose from 400 to nearly 6,000 during the 12 months ending in May 1942. Further increase was cut off on April 18, 1942, when the government decided to deny admission to any more emigrants born in Axis-controlled territories. This act resulted in the cancellation of many visas previously issued. Fortunately, several hundred emigrants en route at the time when the decree was published were permitted to land, but most of them are still detained in Tiscornia, the Cuban Ellis Island. The Mexican government on April 21, 1942 issued a decree permitting immigration only of natives of the Western Hemisphere. Even the small infiltration that was possible into these two countries was completely stopped by decrees issued in the spring of 1942. Brazil continued,

\*Most of these were subsequently deported to Eastern Europe, in the mass expulsions which took place in the summer of 1942.

up to the fall of 1941, to issue diplomatic or temporary visas to applicants in "unoccupied" France, while Argentina restricted immigration to close relatives of persons already residing there for not less than two years. Ecuador is the only South American country which has comparatively liberal regulations. (For additional information the reader is referred to the section on Latin America, above).

Distressing reports continued to arrive concerning the plight of the 1,600 would-be immigrants to Palestine who had been deported by the British authorities to the Island of St. Mauritius in the Indian Ocean. Dispatches of September 18, 1941 revealed that typhoid and malaria were ravaging the internees. On January 21, 1942 it was officially stated in the British House of Commons that 54 persons had died up to September 30, half of the deaths resulting from contagious diseases. Nevertheless, the hapless refugees showed no lack of initiative in making the best of their situation. It was learned in October that workshops had been established for the manufacture of clothing, furniture and kitchen utensils, and that elementary and secondary schools, as well as evening classes had been set up, while a Yeshivah had also been opened by members of the Agudist group.

Until Pearl Harbor, Shanghai, Japan and the Philippines had assumed ever increasing importance as havens, temporary or otherwise, for refugees. Prior to the outbreak of the war with the United States, Japan had insisted on the immediate departure of those refugees who had no final destination. Most of them went to Shanghai, increasing its refugee population to 22,000. Very few new refugees reached Shanghai from Europe, while not more than a few hundred were able to leave this city for Bombay and proceed from there to South America, Australia or Palestine. Not all of these reached their destination because of detention en route.

The difficulties encountered by intending immigrants to Palestine, now more than ever the goal of those Jews seeking to escape from Nazi tyranny, have been constantly increasing. The long route from Poland and the Baltic countries through Russia and Turkey was closed with the Nazi invasion of Russia. During 1942, however, some Polish refugees in Russia reached Palestine by way of Iran. Some refugees

are still reaching Palestine from Lisbon around the Cape of Good Hope to Laurenzo Morquez (Mozambique) whence they travel either by boat through Zanzibar and Aden via the Red Sea to Port Said, or by plane from Durban (South Africa) through Cairo and Alexandria.

The only other route from Europe to Palestine, utilized mainly by Rumanian Jews, is by way of the Black Sea. This was the route used by the ill-fated *S. S. Struma*, most of whose 800 passengers, comprising men, women and children, met a tragic death in the waters close to Istanbul. After a long journey from Rumania, this ship entered Istanbul Harbor, and efforts were made to persuade the Turkish government to permit temporary refuge for the passengers pending the outcome of negotiations for the issuance to them of Palestine certificates. In spite of the captain's warning that the ship was unseaworthy and unable to withstand further strain, the Turkish authorities ordered the ship to continue on its journey. The *Struma* blew up soon after in the waters close to Istanbul. Of the original 800 on the boat, 31 had been landed at Istanbul; all but one of the remaining 769 perished.

It is amazing that despite all these obstacles, restrictions and dangers, so many European Jews persevered in their endeavors to seek refuge in overseas lands. The fact that as many as 47,000 victims of Nazi persecution succeeded in escaping since January 1941 is evidence not only of the intrepidity of the refugees themselves but also of the violence of the expulsive force to which they have been subjected. Finally, their rescue is a tribute to the persistence and sacrifice of the relatives and friends of the refugees, and of the generosity, zeal and expert skill of agencies set up and supported by the Jewish community to aid them.



SUPPLEMENTS  
TO THE  
REVIEW OF THE YEAR



## AMERICAN JEWISH BIBLIOGRAPHY

July 1941—June 1942

Books of Jewish Interest in English  
Published in the United States

Compiled by HARRY J. ALDERMAN

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GAMORAN, MRS. MAMIE (GOLDSMITH). Days and ways; the story of Jewish holidays and customs. Illus. by Bernard Segal. Cincinnati, Union of American Hebrew Congregations, 1941. xiv, 205 p. (Union graded series)

A presentation for children in the intermediate grades.

- GITTELSON, ROLAND BERTRAM. Modern Jewish problems; a textbook for high school classes and Jewish youth groups. Cincinnati, Union of American Hebrew Congregations, 1941. v, 143 numb. 1. (mimeogr.) (Union graded series)
- PEARLMUTTER, JACOB. Themes for daily study; selections from the Bible, Talmud, Midrash, and Shulchan-Aruch for study. Part I: Rosh Hashanah and Yom Kippur. New York, Bloch, 1941. v, 53 p.  
Hebrew text and English translation.
- RAPPOPORT, ISRAEL B. Reading through prayers; first steps in the reading of Hebrew in Jewish Sunday religious schools. New York, Bloch, 1942. 55 p.
- Reshith hokhmah, "The beginning of wisdom"; a little book of prayers, blessings, and hymns for Jewish children; arranged by the Curriculum Committee of the Hebrew Principals' Association of New York in collaboration with the Jewish Education Committee of New York. New York, Hebrew Pub. Co., 1941. xiii, 76 p.  
Hebrew text and English translation.
- YUNGFLEISCH, SIMON. A scientific Hebrew grammar for beginners. [New York, Bloch, 1941] xiii, 141 p.  
A descriptive grammar designed to assist seminarians in the understanding of biblical exegesis.
- ZELIGS, DOROTHY FREDA. Pupil's activity book to accompany: A child's history of the Hebrew people from nomadic times to the destruction of the second temple. New York, Bloch, 1941. x, 149 p.
- Pupil's activity book to accompany: A history of Jewish life in modern times for young people. New York, Bloch, 1941. x, 257 p.

### Biography

- AGRESTI, OLIVIA (ROSSETTI). David Lubin; a study in practical idealism. 2d ed. Berkeley, Calif., University of California Press, 1941. xiii, 372 p.  
Biography of the founder of the International Agricultural Institute in Rome.
- AMERICAN ACADEMY FOR JEWISH RESEARCH. Rashi anniversary volume. [Ed. by H. L. Ginsberg] New York, The Academy, 1941. 248 p. (Texts and studies, v. 1)  
Essays on Rabbi Solomon ben Isaac of Troyes, France, on the occasion of the 900th anniversary of his birth, by Alexander Marx, Ismar Elbogen, B. D. Weinryb, S. W. Baron, Aron Freimann, Herman Hailperin, Viktor Aptowitz, Michael Higger, and Boaz Cohen.
- ASKOWITH, DORA. Three outstanding women: Mary Fels, Rebekah Kohut, Annie Nathan Meyer. With a foreword by Fannie Hurst. New York, Bloch, 1941. 49 p.  
Brief sketches of noted American Jewesses.

BARRETT, JAMES WYMAN. *Joseph Pulitzer and his World*. New York, Vanguard, 1941. 449 p.

The career of the distinguished newspaper publisher.

BERCOVICI, KONRAD. *It's the gypsy in me*. New York, Prentice-Hall, 1941. 337 p.

Autobiography of the Rumanian-born American author.

DILLIARD, IRVING, ed. *Mr. Justice Brandeis, great American; press opinion and public appraisal*. St. Louis, Mo., Modern View Press, 1941. 128 p.

Tributes, editorials, and special articles published after the death of the Supreme Court Justice.

DRUCK, DAVID. *Yehuda Halevy, his life and works*; tr. from the Yiddish by M. Z. R. Frank. [Foreword by Pinkhos Churgin] New York, Bloch, 1941. vii, 100 p.

A biography of the Spanish-Jewish poet and philosopher of the early 12th century.

——— *Saadya Gaon, scholar, philosopher, champion of Judaism*; tr. from the Yiddish by M. Z. R. Frank. New York, Bloch, 1942. 96 p.

A sketch of the career of the great Jewish scholar of the early 10th century.

Edwin Robert Anderson Seligman, 1861–1939. Addresses delivered at the memorial meeting held on December the thirteenth, 1939, in the Low Memorial Library at Columbia University, to which are appended memorial tributes to Professor Seligman. Stamford, Conn., Overbrook Press, 1942. 101 p.

In memory of the distinguished economist and educator.

Eidenu; memorial publication in honor of Rabbi Dr. Bernard Revel, late president of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College. Issued by the students of the Rabbi Isaac Elchanan Theological Seminary. Editor-in-chief, Bernard Aaron Poupko. New York, Shulsinger Bros., 1942. 74, 138 p.

Tributes and articles in English and Hebrew.

GOODMAN, PHILIP. *Franklin Street*. New York, Knopf, 1942. 277 p.

Posthumously published reminiscences of the author's youth spent in Philadelphia a half century ago. Philip Goodman was a well-known figure in the publishing and theatrical world.

HERRMANN, LAZAR (LEO LANIA, pseud.). *Today we are brothers; the biography of a generation* [Tr. from the German by Ralph Marlowe] Boston, Houghton Mifflin, 1942. 344 p.

The life and experiences of an Austrian journalist while living and working in Germany, Austria, Italy, France, Russia, and the Balkans, before finally coming to America.

KAGAN, SOLOMON ROBERT. Leaders of medicine; biographical sketches of outstanding American and European physicians. Boston, Medico-Historical Press, 1941. 176 p.

Includes sketches of Jacob Henle, Abraham Jacobi, Jacob da Silva Solis-Cohen, Julius Cohnheim, Carl Weigert, and Paul Ehrlich.

LOWENTHAL, MARVIN. Henrietta Szold, life and letters. New York, Viking, 1942. ix, 350 p.

A full-length biographical portrait of the noted American Jewess and Zionist leader.

NEUMAN, ABRAHAM AARON. Cyrus Adler; a biographical sketch. New York, American Jewish Committee, 1942. viii, 233 p.

The life of the late American Jewish scholar and communal leader. Originally published in the AMERICAN JEWISH YEAR BOOK, v. 42, and here reprinted in its entirety with a few additions.

PHILIPSON, DAVID. My life as an American Jew; an autobiography. Cincinnati, John G. Kidd & Son, 1941. 526 p.

The memoirs of the well-known Reform rabbi from the time he entered the opening class of the Hebrew Union College in 1875 until his retirement from active rabbinical service in 1938.

[RYCHNOVSKY, ERNST, ed.] Thomas G. Masaryk and the Jews; a collection of essays. With 13 illus. and facsimiles. Tr. [from the German] by Benjamin R. Epstein. New York, B. Pollak, 1941. 283 p.

Contributions by Jan Herben, Jindrich Kohn, Friedrich Thieberger, Felix Weltsch, Josef Penizek, Oskar Donath, Ernst Rychnovsky, Jaroslav Rokycana, I. R. Polak, Hugo Bergmann, Eduard Lederer, and Max Brod.

SADOWSKY, SOLOMON. Rabban Gamaliel ben Simeon. New York, Hebrew Pub. Co., 1942. xxxiii, 90 p. (Tannaim library series, no. 3)

A study of the great sage and president of the Sanhedrin in Jerusalem.

ZAREK, OTTO. Splendor and shame; my German odyssey. Adapted from the English original by James Eastwood. Indianapolis, Bobbs-Merrill, 1941. 316 p.

Autobiography of a cultured German Jew, giving many glimpses of the artistic and literary celebrities of Europe.

### Reference and Annuals

AMERICAN ACADEMY FOR JEWISH RESEARCH. Proceedings; v. 11, 1941. New York, The Academy, 1941. xxi, 163 p.

In addition to the annual report and lists, includes: Zunz's conception of history, by Fritz Bamberger.—Some aspects of Jehudah Halevi's mysticism, by Israel Efros.—A Yerushalmi view of the authorship of the Tosefta, by Michael Higger.—Alexander the Great and the Indian Gymnosophists in Hebrew tradition, by Luitpold Wallach.—The Samuel cycle in the wall decoration of the synagogue at Dura-Europos, by Rachel Wischnitzer-Bernstein.—Halleli and Maimonides on design, chance and necessity, by H. A. Wolfson.

The American Jewish year book; v. 43, 5702: 1941-42. Ed. by Harry Schneiderman for the American Jewish Committee. Philadelphia, Jewish Publication Society, 1941. xli, 884 p.

Besides the usual reference features, the following special articles are included: Jehuda Halevi, by S. S. Cohon.—Heinrich Graetz, the historian of the Jews, by Ismar Elbogen.—Jewish fiction in English, 1900-1940; a list of selected titles, by Fanny Goldstein.

CENTRAL CONFERENCE OF AMERICAN RABBIS. Yearbook; v. 51, 1941. 52d annual convention, June 18-23, 1941, Atlantic City, N. J. Ed. by Isaac E. Marcuson. [Philadelphia, Jewish Publication Society, 1941] 405 p.

In addition to reports, proceedings, membership list, etc., includes: Religion and the world crisis, by S. S. Cohon.—American Judaism and the world crisis, by S. N. Bazell.—God and the world crisis — can we still believe in providence? by J. L. Liebman.—A code of ceremonial and ritual practice, by S. B. Freehof.—How archaeology has contributed to our knowledge of the Bible and the Jew, by Nelson Glueck.

HEBREW UNION COLLEGE. Annual; v. 16, 1941. Cincinnati, 1941. 482, 159, 11 p.

Contents: Psalm 48, by Julian Morgenstern.—Revelations of Torah after Sinai, by B. J. Bamberger.—The transmission of early rabbinic tradition, by Louis Finkelstein.—The problem of the anonymous Mishna, by Alexander Guttman.—Joseph Kara's commentary on Micah in relation to Rashi's commentary, by Henry Englander.—The gradations of benevolence, by Abraham Cronbach.—Beitraege zur Finanzgeschichte der juedischen Gemeinden in Polen, by B. D. Weinryb.—John Toland and Judaism, by Max Wiener.—Additions and corrections, by Michael Wilensky.—The philosophy and theory of music in Judaeo-Arabic literature, by Eric Werner and Isaiah Sonne.—Jewish artists before the period of emancipation, by Franz Landsberger.—Hebrew phonology, by Alexander Sperber.—On the literary study of the Mishna (in Hebrew), by Abraham Weiss.—On the history of the Kehilloth of Bologna at the beginning of the 16th century (in Hebrew), by Isaiah Sonne.—Poetic remnants of the "golden age" (in Hebrew), by Simon Bernstein.

Medical leaves; a review of the Jewish medical world and medical history; v. 4, 1942. Hershel Meyer, ed. Chicago, Medical Leaves, Inc., 1941.

A collection of twenty-five articles by Jewish physicians and scientists on a wide range of medical subjects.

The universal Jewish encyclopedia; an authoritative and popular presentation of Jews and Judaism since the earliest times; v. 5-6. Ed. by Isaac Landman; Louis Rittenberg, executive and literary editor. New York, Universal Jewish Encyclopedia, Inc., 1941-42. 2 v.

Contents: v. 5, God-Izsak. — v. 6, Jabal-Levita. To be completed in ten volumes.



## Miscellaneous

BELLIN, MRS. MILDRED (GROSBERG). The Jewish cook book, according to the Jewish dietary laws; recipes of America, Austria, Germany, Russia, France, Poland, Roumania, Hungary. [Rev. and enl. ed.] New York, Bloch, 1941. xviii, 455 p.

EFRON, DAVID. Gesture and environment; a tentative study of some of the spatio-temporal and "linguistic" aspects of the gestural behavior of Eastern Jews and Southern Italians in New York City, living under similar as well as different environmental conditions. Sketches by Stuyvesant Van Veen. New York, King's Crown Press, 1941. x, 184 p.

GOLDIN, HYMAN ELIAS. The Jewish woman and her home. Illus. by Nota Koslowsky. Brooklyn, N. Y., Jewish Culture Pub. Co., 1941. 354 p.  
A guide to traditional Jewish observances.

GREENBERG, BETTY D., and SILVERMAN, ALTHEA O. The Jewish home beautiful. New York, Women's League of the United Synagogue of America, 1941. 136 p.

Narrative and dramatic versions of pageants depicting the Jewish home beautiful, observances, holiday table settings, blessings, recipes, etc.

UNTERMAN, ISAAC. Jewish youth in America. Philadelphia, Federal Press, 1941. 156 p.

A discussion of various aspects of Jewish education and religion.

WEINGARTEN, JOSEPH A., ed. and tr. Yiddish proverbs. New York, The editor, 1941. 60 p.

A selection of characteristic proverbs translated into English.

## ANNIVERSARIES AND OTHER CELEBRATIONS

## UNITED STATES

- August 10, 1941. New York, N. Y.: Celebration of eightieth anniversary of birth of EMMA LEON (MRS. RICHARD) GOTTHEIL, Zionist leader.
- September 27, 1941. New York, N. Y.: Seventieth anniversary of birth of PAUL BAERWALD, philanthropist.
- October 19, 1941. New York, N. Y.: Celebration of fiftieth anniversary of founding of BETH ISRAEL HOSPITAL.
- November 6-9, 1941. Seattle, Wash.: Celebration of fiftieth anniversary of founding of CONGREGATION BIKUR CHOLOM.
- November 10, 1941. Brookline, Mass.: Celebration of one hundredth anniversary of founding of TEMPLE OHABEI SHOLOM.
- November 20, 1941. Detroit, Mich.: Celebration of seventy-fifth anniversary of birth of CHAIM ZHITLOVSKY, Yiddish philosopher and theoretician.
- November 21, 1941. Vicksburg, Miss.: Celebration of one hundredth anniversary of founding of TEMPLE ANSHE CHESED.
- November, 1941—February, 1942. Commemoration of one thousandth anniversary of the death of SAADIA GAON, Jewish philosopher, marked by special services at Philadelphia, Detroit, New York, and other cities.
- November, 1941. Chicago, Ill.: Celebration of seventy-fifth anniversary of establishment of the ADOLF KRAUS LODGE of B'nai B'rith.
- December 3, 1941. Milwaukee, Wis.: Celebration of fiftieth anniversary in rabbinate of SAMUEL HIRSHBERG, rabbi of Congregation Emanu-El B'ne Jeshurun.
- January 8, 1942. New York, N. Y.: Commemoration of fortieth anniversary of founding of the JEWISH NATIONAL FUND.
- February 1, 1942. Philadelphia, Pa.: Celebration of fifty years of service rendered by BERNARD L. LEVINthal, as Orthodox rabbinical leader of Philadelphia.
- \*February 5, 1941, celebration of fiftieth anniversary of founding of Agudas Achim Synagogue, San Antonio, Texas.
- February 6, 1942. New York, N. Y.: Twenty-fifth anniversary of establishment of the JEWISH TELEGRAPHIC AGENCY.
- February 24—March 1, 1942. Cincinnati, Ohio: Celebration of one hundredth anniversary of the founding of ISAAC M. WISE TEMPLE.
- March 22, 1942. Philadelphia, Pa.: Celebration of one hundredth anniversary of birth of PEREZ SMOLENSKIN, Hebrew novelist and essayist, by HEBREW CULTURAL FORUM OF PHILADELPHIA.
- March, 1942. Leavenworth, Kansas: Celebration of seventy-fifth anniversary of founding of SHOLOM LODGE of B'nai B'rith.

- April 5, 1942. Chicago, Ill.: Celebration of one hundredth anniversary of Jewish settlement in Chicago.
- April 6, 1942. Boston, Mass.: Celebration of fortieth anniversary of establishment of the JEWISH ADVOCATE, and its twenty-fifth anniversary under the editorship of ALEXANDER BRIN.
- April 18-20, 1942. New York, N. Y.: Celebration of twenty-fifth anniversary of founding of the JEWISH WELFARE BOARD.
- April, 1942. New York, N. Y.: Commemoration of one hundredth anniversary of birth of ALEXANDER KOHUT, marked by special services at the Jewish Institute of Religion, the Central Synagogue, and the Jewish Theological Seminary.
- April, 1942. Butte, Montana: Celebration of fiftieth anniversary of founding of B'NAI B'RITH LODGE.
- April, 1942. Cleveland, Ohio: Celebration of twenty-fifth anniversary of ABBA HILLEL SILVER, as rabbi of Congregation Tifereth Israel.
- May 1-3, 1942. Baltimore, Md.: Celebration of one hundredth anniversary of founding of CONGREGATION HAR SINAI, oldest Reform Congregation in U. S.
- May 8, 1942. Chicago, Ill.: Celebration of twenty-fifth anniversary of S. FELIX MENDELSON, as rabbi of Temple Beth Israel.
- May 24, 1942. New York, N. Y.: Celebration of fiftieth anniversary of founding of HEBREW FREE LOAN SOCIETY.
- May 24, 1942. New York, N. Y.: Celebration of sixtieth anniversary of birth of MORDECAI M. KAPLAN, religious leader and educator, marked by dinner in his honor.
- June 4, 1942. New York, N. Y.: Celebration of twenty-fifth anniversary of establishment of the PALESTINE JEWISH LEGION in first World War.
- June 10, 1942. New York, N. Y.: Celebration in honor of CHAIM WEIZMANN for thirty years of Zionist leadership.
- June 14, 1942. Philadelphia, Pa.: Celebration of fiftieth anniversary of founding of the AMERICAN JEWISH HISTORICAL SOCIETY.
- June, 1942. Jacksonville, Fla.: Celebration of seventy-fifth anniversary of founding of B'NAI B'RITH LODGE.

### OTHER COUNTRIES

- September, 1941. Capetown, Union of South Africa: Celebration of centenary of the GREAT SYNAGOGUE, organized as the Tikvah Israel Society.
- September, 1941. Melbourne, Australia: Celebration of centenary of the MELBOURNE HEBREW CONGREGATION.
- October 14, 1941. Santiago, Chile.: Celebration of twenty-fifth anniversary of founding of WOMEN'S INTERNATIONAL ZIONIST ORGANIZATION.
- November 4, 1941. Argentina: Celebration of fiftieth anniversary of founding of JEWISH COLONIES IN ARGENTINA, by Jewish Colonization Association.
- November 12, 1941. London, England: Celebration of centenary of JEWISH CHRONICLE, Anglo-Jewish weekly, oldest Jewish newspaper in existence.
- November [14], 1941. Witwatersrand, Union of South Africa: Fiftieth anniversary of founding of HEBREW BENEVOLENT ASSOCIATION.

- November 28, 1941. France: One hundred and fiftieth anniversary of emancipation of Jews of France.
- December 17, 1941. London, England: Seventieth anniversary of birth of LAZARUS GOLDSCHMIDT, noted Talmudist, exile from Germany.
- January 6, 1942. Jerusalem, Palestine: Celebration of fortieth anniversary of founding of JEWISH NATIONAL FUND.
- January, 1942. Toronto, Canada: Celebration of eighty-fifth anniversary of founding of HOLY BLOSSOM TEMPLE.
- February 4, 1942. London, England: Celebration of centenary of birth of GEORG BRANDES, Danish critic and author, marked by special broadcasts from London to Scandinavian countries.
- March [6], 1942. Cambridge, England: Celebration of eightieth anniversary of birth of ISRAEL TAGLICH, chief rabbi of Vienna.
- April 9, 1942. France: Seventieth anniversary of birth of LEON BLUM, former French Premier.
- April, 1942. London, England: Celebration of centenary of HOME FOR AGED JEWS.

## APPOINTMENTS, HONORS AND ELECTIONS

### UNITED STATES

- AARON, MARCUS, Pittsburgh, Pa., re-elected president of Board of Public Education, Nov. 14, 1941.
- ASHINSKY, AARON M., Pittsburgh, Pa., awarded honorary degree of Doctor of Divinity by Yeshiva College, June 18, 1942.
- BAERWALD, PAUL, New York, N. Y., philanthropist, awarded honorary degree of Doctor of Hebrew Letters, in recognition of devoted service and leadership for nearly half a century, by Hebrew Union College, Oct. 28, 1941.
- BERG, ALBERT A., New York, N. Y., doctor, library patron, elected life member of Board of Trustees of the New York Public Library, Oct. 8, 1941.
- BLOCH, ERNEST, New York, N. Y., awarded gold medal of the American Academy of Arts and Letters, first composer to be so honored, May 8, 1942.
- BLOCK, HERBERT LAWRENCE (HERBLOCK, pseud.), Cleveland, O., awarded Pulitzer Prize for 1941 for most distinguished cartoon "British Plane," May 4, 1942.
- CAYTON, NATHAN, Washington, D. C., appointed by President Roosevelt, Associate Judge of Municipal Court of Appeals; announced, June 25, 1942.
- CHIPKIN, ISRAEL S., New York, N. Y., associate director, Jewish Education Committee of N. Y., awarded honorary degree of Doctor of Hebrew Letters by Jewish Theological Seminary of America, June 7, 1942.
- COHEN, LOUIS, Bronx, N. Y., re-elected to New York City Council, Nov. 4, 1941.
- COHN, JULIUS L., Portland, Ore., appointed by Governor, Judge of District Court for Multnomah County, Dept. 4; reported, Feb. 27, 1942.
- DEUTSCH, MRS. BERNARD S., New York, N. Y., appointed by Mayor, member of Board of Higher Education, Nov. 18, 1941.

- FISCHMAN, FRED, Chicago, Ill., appointed Alderman of City Council; reported, Dec. 10, 1941.
- FREED, EMERICH, Cleveland, O., appointed Federal Judge, Sept. 12, 1941.
- FRIEDLAND, JACOB, Jersey City, N. J., re-elected to State Assembly, Nov. 4, 1941.
- GIMBEL, BERNARD E., New York, N. Y., merchant, awarded honorary degree of Doctor of Laws by Vincennes University, Ind., Jan. 14, 1942.
- GIMBEL, ELLIS A., Philadelphia, Pa., merchant, awarded honorary degree of Doctor of Laws, by Vincennes University, Ind., Jan. 14, 1942.
- GINSBURG, JEKUTHIEL, New York, N. Y., head of department of mathematics at Yeshiva College, awarded honorary degree of Doctor of Science by Columbia University, June 2, 1942.
- GOLDBERG, LOUIS, Brooklyn, N. Y., elected to New York City Council, Nov. 4, 1941.
- GOLDBERG, MEYER, New York, N. Y., elected to New York City Council, Nov. 4, 1941.
- GOLDSMITH, LESTER M., Philadelphia, Pa., engineer, awarded honorary degree of Doctor of Science by Drexel Institute, June 13, 1942.
- GOLDWATER, SIGISMUND SCHULZ, New York, N. Y., cited by N. Y. Chapter of the American Institute of Architects, "for invaluable contributions to the art of hospital planning and outstanding services to the City of New York, as Commissioner of Hospitals," March 10, 1942.
- GOTTLIEB, JOSEPH J., Dorchester, Mass., re-elected to Boston City Council, Nov. 4, 1941.
- HART, WALTER R., Brooklyn, N. Y., re-elected to New York City Council, Nov. 4, 1941.
- HECHT, SELIG, New York, N. Y., awarded the Frederic Ives Medal by the Optical Society of America, for distinguished work in the field of optics, Oct. 24, 1941.
- HILLMAN, SIDNEY, New York, N. Y., appointed by President Roosevelt to Supply Priorities and Allocations Board, Aug. 28, 1941.
- HYMAN, LIBBIE HENRIETTA, New York, N. Y., zoologist, awarded honorary degree of Doctor of Science by University of Chicago, Sept. 29, 1941.
- ISAACS, STANLEY M., New York, N. Y., elected to New York City Council, Nov. 4, 1941.
- KAHN, ALBERT, Detroit, Mich., architect, awarded honorary degree of Doctor of Fine Arts, by Syracuse University, June 8, 1942; awarded special medal for significant war contributions by American Institute of Architects, June 24, 1942.
- KLEIN, ARTHUR G., New York, N. Y., elected member of U. S. House of Representatives, at special election to fill unexpired term of M. Michael Edelstein (deceased), July 29, 1941.
- KLEIN, CHARLES, Philadelphia, Pa., named Acting Dean of Temple University Law School; reported, Sept. 19, 1941.
- KLEIN, MRS. GERTRUDE W., Bronx, N. Y., elected to New York City Council, Nov. 4, 1941.
- KLEINFELD, PHILIP M., Brooklyn, N. Y., re-elected Judge, Supreme Court, 2nd Judicial Department, Nov. 4, 1941.
- LEHMAN, HERBERT H., New York, N. Y., awarded honorary degree of Doctor of Laws by Fordham University, Sept. 17, 1941.
- LEHMAN, IRVING, New York, N. Y., awarded Theta Sigma Lambda (national honor law society) award for outstanding legal achievement, Jan. 10, 1942.

- LEONARD, LEON, Atlantic City, N. J., re-elected to State Assembly, Nov. 4, 1941.
- LEWISOHN, FREDERICK, New York, N. Y., new building at University of Tennessee named "Frederick Lewisohn Home" in his honor, April 25, 1942.
- LITTAUER, LUCIUS N., New York, N. Y., awarded National Service Award of Phi Epsilon Pi for "richest contribution to the essential Jewish life of America in 1941," Jan. 20, 1942.
- MACK, JULIAN W., New York, N. Y., Palestine settlement "Ramath Hashophet" named in his honor; reported, Nov. 3, 1941.
- MARGOLD, NATHAN ROSS, Washington, D. C., appointed by President Roosevelt, Associate Judge of Municipal Court of Appeals; announced, June 25, 1942.
- MONSKY, HENRY, Omaha, Neb., president of B'nai B'rith, awarded honorary degree of Doctor of Hebrew Letters by Dropsie College for Hebrew and Cognate Learning, Philadelphia, May 24, 1942.
- MORGENTHAU, HENRY, JR., Washington, D. C., Secretary of the Treasury, awarded honorary degree of Doctor of Laws by Amherst College, May 17, 1942.
- NATHAN, EDGAR JOSHUA, JR., New York, N. Y., elected Borough President of Manhattan, Nov. 4, 1941; awarded by Columbia University, Alumni Medal for public service, June 2, 1942.
- NEWMAN, LOUIS I., New York, N. Y., awarded honorary degree of Doctor of Divinity, by Brown University, May 18, 1942.
- NULL, SAMUEL, elected to New York State Supreme Court, First District, Nov. 4, 1941.
- ROSENBERG, MRS. ANNA, New York, N. Y., social security administrator, appointed by President Roosevelt, member of War Labor Board, Jan. 26, 1942.
- RUBENSTEIN, E. IVAN, Brooklyn, N. Y., appointed by Governor, Justice of the Supreme Court, Second Judicial District, Jan. 27, 1942.
- RUBIN, J. ROBERT, New York, N. Y., moving picture executive, awarded honorary degree of Doctor of Laws by Syracuse University, June 8, 1942.
- SACHS, PAUL J., Cambridge, Mass., professor of Fine Arts at Harvard University, awarded honorary degree of Doctor of Arts by Harvard University, June 11, 1942.
- SCHNEIDER, JOSEPH, Boston, Mass., elected president of the Law Society of Massachusetts; reported, Feb. 20, 1942.
- SEMAN, PHILIP L., Chicago, Ill., director of Jewish People's Institute, Chicago, awarded medal by Boys Clubs of America for forty years of professional service in youth guidance, May 4, 1942.
- SILBERMAN, CHARLES S., Paterson, N. J., appointed Judge, Second District Court of Paterson; reported, Dec. 25, 1941.
- STARK, LOUIS, Washington, D. C., *New York Times* reporter, awarded Pulitzer Prize for reporting on national labor events, May 4, 1942.
- STEINHARDT, LAWRENCE A., New York, N. Y., appointed by President Roosevelt, Ambassador to Turkey; nominated, Jan. 7, 1942; confirmed, Jan. 12, 1942.
- STRUNSKY, SIMEON, New York, N. Y., member of editorial staff of *New York Times*, awarded honorary degree of Doctor of Letters by Brown University, May 17, 1942.

- SULZBERGER, CYRUS L., New York, N. Y., *New York Times* foreign correspondent, awarded Overseas Press Club of America citation for outstanding coverage of news abroad in 1941, Feb. 26, 1942.
- TAYLOR, CHARLES I., Roxbury, Mass., re-elected to Boston City Council, Nov. 4, 1941.
- THOREK, MAX, Chicago, Ill., surgeon, awarded honorary degree of Doctor of Laws by Lincoln Memorial University in recognition of contributions to surgical science, June 8, 1942.
- VOGEL, EDWARD, Brooklyn, N. Y., re-elected to New York City Council, Nov. 4, 1941.
- WOLFF, HARRY K., San Francisco, Cal., elected president of Civil Service Commission of San Francisco; reported, July 11, 1941.
- WYZANSKI, CHARLES E., JR., Boston, Mass., appointed by President Roosevelt to National Mediation Board, July 30, 1941; appointed Judge of U. S. District Court in Massachusetts; reported, Nov. 28, 1941.
- ZEPIN, GEORGE, Cincinnati, Ohio, awarded honorary degree of Doctor of Divinity by Hebrew Union College, June 6, 1942.

### War Service\*

- CAPLAN, STANLEY, Elmira, N. Y., Ensign, citation by Sec. of Navy.
- CLIFFORD, ROBERT, Perth Amboy, N. J., Sgt., Order of the Purple Heart.
- COHEN, MITCHELL, Lawrence, Mass., Sgt., Order of the Purple Heart.
- CRYSTAL, SOLOMON, New York, N. Y., Pvt. 1st Class, Soldier's Medal.
- DAMSKY, ROBERT PHILIP, Swampscott, Mass., Corp., Order of Purple Heart.
- EDELMAN, HOWARD, Hackensack, N. J., Pvt., departmental commendation.
- EICHMAN, MARTIN D., Chicago, Ill., Corp., letter of commendation.
- FRIEDMAN, MORRIS M., Grand Forks, N. D., 2nd Lt., Distinguished Service Cross and Silver Star.
- FRUMKIN, GABRIEL J., Memphis, Tenn., 1st Lt., Distinguished Service Cross and Silver Star.
- GOLDSTEIN, MURRAY, Staten Island, N. Y., Pvt., Soldier's Medal.
- GOODMAN, DAVID, Brooklyn, N. Y., award by Gen. Douglas MacArthur.
- GREENSTEIN, IRVING E., Philadelphia, Pa., cited for gallant service and bravery.
- HARTMAN, JEROME, Dayton, O., Lt. Comdr., special mention.
- ISQUITH, SOLOMON S., Brooklyn, N. Y., Lt. Comdr., Navy Cross.
- JEFFERY, IRA W., Minneapolis, Minn., Ensign, letter of commendation.
- KATCHUCK, ALEXANDER, Sacramento, Cal., Pvt., Silver Star.
- KIPNIS, DAVID, Hancock Park, Cal., Capt., Silver Star.
- LEVIN, MEYER, Brooklyn, N. Y., Corp., Distinguished Service Cross.
- MARK, HENRY D., Los Angeles, Cal., 1st Lt., Distinguished Service Cross (posthumous.)
- MINTZ, JEROME, Bronx, N. Y., Pvt. 1st Class, citation and commendation.
- MOLDAFSKY, MILTON, St. Louis, Mo., Ensign, letter of commendation.
- NEWMAN, HARRY, Bronx, N. Y., Corp., Order of the Purple Heart.
- PLOTNICK, JOSEPH, Baltimore, Md., Sgt., Order of the Purple Heart.
- RABINOWITZ, MORRIS, Fort Smith, Ark., Pvt., Order of the Purple Heart.

\*Compiled by the Bureau of War Records of the Jewish Welfare Board.



- REINGOLD, SAMUEL, Tannersville, N. Y., Gunner's Mate, letter of commendation.
- ROSEMAN, LEON J., Akron, O., 1st Class Boatswain Mate, cited for bravery.
- ROSENBLUM, DANIEL D., Jersey City, N. J., Pvt. 1st Class, letter of commendation.
- SALTZMAN, STEPHEN GINNS, Wilmington, Del., 2nd Lt., Silver Star.
- SAPOZINK, MEYER, Rochester, N. Y., Pvt., citation.
- SAROFF, HARRY A., Schenectady, N. Y., Pvt. 1st Class, commendation for technical work.
- SCHLEIFER, LOUIS, Newark, N. J., Pvt. 1st Class, Silver Medal.
- SCHREIBER, HARRY, Galveston, Tex., Lt., Order of the Purple Heart.
- SHAPIRO, ROBERT M., Sgt., commendation.
- SIEGEL, SAM, Buffalo, N. Y., Pvt., special honors.
- SLOTTEN, SHELDON R., Chicago, Ill., Pvt., citation by commanding officer.
- STRAUSE, MARTIN S., Easton, Pa., 2nd Class Yeoman, special excellence pin and gunnery badge.
- WEISER, SEYMOUR, New York, N. Y., Pvt., soldier's medal.

### OTHER COUNTRIES

- ABRAHAMS, ARTHUR CECIL, London, England, created Knight Bachelor by King George VI, June 10, 1942.
- ABRAHAMS, SIR SIDNEY SOLOMON, London, England, appointed member of Privy Council; reported, Sept. 12, 1941.
- ABRAMOVICH, JOSEF, ———, U. S. S. R., awarded Order of Lenin for services in construction of war plants; reported, April 17, 1942.
- BARON, EDWARD SAMSON, London, England, created Knight Bachelor by King George VI, June 10, 1942.
- BENTWICH, NORMAN, London, England, awarded honorary degree of Doctor of Laws, by University of Aberdeen; reported, April 17, 1942.
- BERLEIN, HESSEL, Captain, ———, U. S. S. R., awarded Order of the Red Star; reported, Jan. 30, 1942.
- BERNSTEIN, SERGEI, ———, U. S. S. R., awarded Stalin Prize, for studies in mathematics; reported, April 17, 1942.
- BERNSTEIN, SYDNEY MEYER, Flight Sergeant, Capetown, Union of South Africa, awarded Distinguished Flying Medal for gallantry; reported, April 17, 1942.
- BILLIG, HANNAH, London, England, awarded George Cross for exceptional bravery during air raid; reported, July 27, 1941.
- BRIGHT, M. M., Lieutenant-Commander, ———, England, awarded Distinguished Service Cross for "wholehearted devotion to duty"; reported, July 4, 1941.
- BRODY, HEINRICH, Jerusalem, Palestine (deceased), awarded honorary degree of Doctor of Hebrew Letters, by Jewish Institute of Religion U. S. A., June 5, 1942; awarded honorary degree of Doctor of Divinity, by Hebrew Union College, U. S. A., June 6, 1942.
- BYKHOVSKY, ABRAM ISAYEVICH, ———, U. S. S. R., awarded title of Hero of Socialist Labor, the Order of Lenin, and the Gold Medal of the Hammer and Sickle; reported, June 19, 1942.

- CANTER, A. M., Captain, East Sheen, England, awarded Military Cross, in recognition of gallant and distinguished services in the Middle East; reported, May 8, 1942.
- CASHDAN, ELI, London, England, appointed Chaplain to Royal Air Force, with rank of Squadron-Leader, for service in the Middle East; reported, June 5, 1942.
- CASS, SAMUEL, Vancouver, B. C., Canada, appointed Chief Jewish Chaplain in Canadian Army, with rank of Honorary Captain, June 19, 1942.
- CASSIN, RENÉ, London, England, appointed National Commissioner of Justice and Education in the Free French National Committee, Sept. 26, 1941.
- CHAIKIN, LIDA, Penovsk District, U. S. S. R., awarded Medal of "Hero of the Soviet Union" for bravery (posthumous); reported, March 27, 1942.
- CHANUS, GOTTLIEB, Colonel, ———, U. S. S. R., awarded Order of the Red Star, June 7, 1942.
- CHRYSLER, JACOB, ———, U. S. S. R., awarded Medal of "Hero of the Soviet Union"; reported, Jan. 30, 1942.
- COHEN, SIR ROBERT WALEY, London, England, elected president of the United Synagogue; reported, June 4, 1942.
- DANZIGER, MAX, Seluwke, Southern Rhodesia, South Africa, appointed Minister of Finance in Southern Rhodesian Cabinet; announced, March 2, 1942.
- DAVID, JOSEF, Jerusalem, Palestine, appointed member of the Czechoslovak State Council in London; reported, Nov. 21, 1941.
- DRILSMA, DR. A. H., appointed Public Prosecutor to one of Dutch District Courts in Great Britain, November 3, 1941.
- EHRENBURG, ILYA, Moscow, U. S. S. R., awarded Stalin Prize for novel *The Fall of Paris*; reported, April 17, 1942.
- EIMERL, TEVIO S., ———, England, awarded Distinguished Service Cross for "skill and enterprise in action against enemy submarines"; reported, Jan. 16, 1942.
- EISEN, J., Toronto, Canada, appointed Chaplain to Royal Canadian Air Force with rank of Flight-Lieutenant; reported, June 5, 1942.
- EISENHAMMER, GEORGE MARK, Corporal, Wolmaransstad, Union of South Africa, awarded Military Medal for conspicuous courage in battle, in Libya; reported, May 1, 1942.
- ERRINGTON, HARRY, London, England, awarded George Cross, for exceptional bravery during air raid, Aug. 13, 1941.
- FERSMAN, ALEXANDER, ———, U. S. S. R., awarded Stalin Prize, for study of "useful minerals of the Kola Peninsula"; reported, April 17, 1942.
- FINKELSTEIN, S., Sergeant, ———, U. S. S. R., awarded Order of the Red Flag; reported, Jan. 30, 1942.
- FISANOVICH, ISRAEL, Captain, ———, U. S. S. R., awarded Medal of "Hero of the Soviet Union" for bravery, April 17, 1942.
- FREEMAN, SIDNEY, Corporal, Johannesburg, Union of South Africa, awarded Military Medal for gallantry; reported, April 17, 1942.
- FRISCHER, ERNST, ———, Palestine, appointed member of Czechoslovak State Council in London, Nov. 18, 1941.
- GALAR, MARK, ———, U. S. S. R., awarded Order of the Red Flag; reported, Jan. 30, 1942.

- GESANG, NATHAN, Buenos Aires, Argentina, elected president of the Zionist Federation of Argentina; reported, Oct. 31, 1941.
- GODDARD, GERALD, Corporal, Benoni, Union of South Africa, awarded Distinguished Conduct Medal for gallantry at Bardia; reported, March 6, 1942.
- GOLDIN, M. C., Moscow, U. S. S. R., awarded the title of "People's Artist" (highest honor open to members of theatrical profession) by the Presidium of the Supreme Soviet; reported, July 11, 1941.
- GOULSTON, S. J. M., Captain, ———, Australia, awarded Military Cross for gallantry in Middle East; reported, April 24, 1942.
- \*GREY, M. A., Winnipeg, Canada, elected to provincial legislature on Cooperative Commonwealth Federation ticket, April 22, 1941.
- GRIBUN, ISRAEL, Sevastopol, U. S. S. R., awarded Order of the Red Banner for heroism during defense of Sevastopol; reported, May 1942.
- GROSSFELD, LUDWIG, London, England, appointed acting Minister of Social Welfare in the Cabinet of the Polish Government-in-exile, Oct. 26, 1941.
- GUTTMAN, JULIUS, Jerusalem, Palestine, awarded honorary degree of Doctor of Letters, *in absentia*, by the Jewish Theological Seminary of America, April 20, 1942.
- HART, G. H. C., London, England, appointed Secretary-General of Ministry of Colonies of Dutch Government-in-exile, Feb. 26, 1942.
- HOROVITZ, SHALOM, Jerusalem, Palestine, elected to Board of Governors of the Hebrew University, Feb. 8, 1942.
- INSTONE, GORDON A., London, England, awarded Military Medal for "distinguished services in the field"; reported, July 25, 1941.
- JACOBovITCH, SAMUEL, London, England, awarded Military Medal for services in the Middle East; reported, July 18, 1941.
- JACOBS, D. F., Lieutenant, ———, Union of South Africa, awarded Distinguished Flying Cross, for gallantry; reported, Oct. 3, 1941.
- JESSEL, R. F., Kent, England, awarded Distinguished Service Cross for "skill and enterprise in action against enemy submarines"; reported, Jan. 16, 1942; awarded Distinguished Service Order for "coolness, skill and enterprise in the Central Mediterranean"; reported, June 5, 1942.
- JOFFE, ABRAM, ———, U. S. S. R., awarded Stalin Prize for studies in semi-conductors; reported, April 17, 1942.
- KAGAN, ———, Volokolamsk, U. S. S. R., awarded Order of Lenin (posthumous); reported, Feb. 13, 1942.
- KAGANOVITCH, M. LAZAR, ———, U. S. S. R., appointed member of the State Defense Committee, the body charged with supreme direction of the war; reported, Feb. 27, 1942.
- KATZMAN, S., ———, U. S. S. R., awarded Order of the Red Star; reported, Jan. 30, 1942.
- KISCH, FREDERICK H., Lieutenant-Colonel, London, England, promoted to Brigadier-General with forces in Middle East; reported, Jan. 23, 1942.
- KOTIN, JOSEPH YAKOVLEVICH, Leningrad, U. S. S. R., awarded title of "Hero of Socialist Labor," the Order of Lenin and the Gold Medal of the Hammer and Sickle, for designing of tanks; reported, Oct. 10, 1941.
- KRAMER, THEODORE MAYER, Staff Sergeant, ———, Union of South Africa, awarded Military Medal for heroism in Libya; reported, May 1, 1942.

- LAZARUS, A. G., Petty Officer, ———, England, awarded Distinguished Service Medal "for daring, enterprise, and devotion to duty" in successful patrols in H. M. submarines"; reported, May 8, 1942.
- LEGUM, COLIN, Johannesburg, Union of South Africa, elected member of City Council, June 10, 1942.
- LENDLER, S., ———, Palestine, awarded Military Medal for distinguished service and devotion to duty in the Middle East; reported, Sept. 12, 1941.
- LEVIN, ELIJAH, ———, U. S. S. R., awarded Order of the Red Flag; reported, Jan. 30, 1942.
- LEVINSON, I., ———, Union of South Africa, appointed Principal Chaplain to the forces, with rank of Acting Lieutenant-Colonel; reported, Jan. 30, 1942.
- LEVINTOFF, NACHUM, Kuibyshev, U. S. S. R., promoted General; reported, May 7, 1942.
- LEVY, ALBERT, Vichy, France, appointed president of the General Union of Israelites, May 7, 1942.
- LIEBERMAN, HERMAN, London, England, appointed Minister of Justice in the cabinet of the Polish Government-in-exile, Sept. 3, 1941; awarded Polish Order of White Eagle (posthumous) by President Raczkiewicz, Oct. 21, 1941.
- LITVINOFF, MAXIM, Moscow, U. S. S. R., appointed Soviet Ambassador to the United States, Nov. 6, 1941; appointed Deputy Commissar for Foreign Affairs, Nov. 11, 1941.
- LORIE, R. H., Colonel, ———, England, promoted to Major-General, Jan. 16, 1942.
- MACK, JOHN D., Liverpool, England, elected Labour Member of Parliament for Newcastle-Under-Lyme, March 11, 1942.
- MANDELSTAM, LEONID, ———, U. S. S. R., awarded Stalin Prize for studies in theory of oscillation and expansion of radio waves; reported, April 17, 1942.
- MELCER, M. L., Moscow, U. S. S. R., awarded the title of "People's Artist" (highest honor open to members of theatrical profession) by the Presidium of the Supreme Soviet; reported, July 11, 1941.
- MELZER, LIONEL, Major, Johannesburg, Union of South Africa, awarded Military Cross; reported, Jan. 30, 1942.
- MEYER, SAMUEL, Vichy, France, cited by General Huntziger for the Legion of Honor and other military awards, for his "mastery and courage" in battle during French campaign; announced, July 15, 1941.
- MORRIS, HYMAN, Leeds, England, elected Lord Mayor of Leeds; announced, Nov. 12, 1941.
- PARNOS, YAKOV, ———, U. S. S. R., awarded Stalin Prize for research in biological chemistry; reported, April 17, 1942.
- POLLAK, ELIJAH, ———, U. S. S. R., awarded Order of the Red Star; reported, Jan. 30, 1942.
- POLLITZER, SIR FRANK JOSEPH C., London, England, elected Lord Mayor of London for year beginning November 1942; announced, Sept. 30, 1941.
- POZNANSKAYA, VALERIA, ———, U. S. S. R., awarded the Stalin Prize for inventing new method of producing coke from anthracite and unsaturated coal, April 17, 1942.
- RIBKIN, ISAAH, Kuibyshev, U. S. S. R., promoted General; reported, May 7, 1942.

- ROSENTHAL, A. R., Lieutenant-Commander, ———, Australia, awarded Distinguished Service Order for "courage and resolution in operations in Mediterranean waters," Nov. 27, 1941.
- RUDA, A. M. M., Rhodesia, South Africa, awarded Military Medal for distinguished service in Italian East African campaign; reported, July 11, 1941.
- SALTZMAN, ISAAC MOISEEVITCH, Leningrad, U. S. S. R., awarded title of "Hero of Socialist Labor," Order of Lenin and the Gold Medal of the Hammer and Sickle, for designing of tanks; reported, Oct. 10, 1941.
- SCHAUDER, A., Port Elizabeth, Union of South Africa, re-elected Mayor; reported, Sept. 28, 1941.
- SCHWARTZBART, IGNACY, London, England, appointed member of National Council of Polish Government-in-exile, representing Zionists, Feb. 3, 1942.
- SHECHTMAN, JOSEPH, Captain, ———, U. S. S. R., awarded Order of the Red Flag; reported, Jan. 30, 1942.
- SILBERBAUER, H. L., Captain, ———, Union of South Africa, awarded Military Cross, for gallantry; reported, April 24, 1942.
- SLUYSER, M. T., London, England, appointed by Queen Wilhelmina, member of The Netherlands Extraordinary Advisory Council, June 14, 1942.
- SMOIRA, MOSHE, Jerusalem, Palestine, elected to Board of Governors of Hebrew University, Feb. 8, 1942.
- SOLOMON, FRANK, Johannesburg, Union of South Africa, awarded Military Cross, for bravery at Sidi Rezegh; reported, Jan. 16, 1942.
- STERN, N., ———, U. S. S. R., awarded the Order of the Red Star, for heroism; reported, Aug. 22, 1941.
- SUMRAY, HYMAN, London, England, awarded George Medal for bravery at Malta; reported, June 12, 1942.
- TAMIR, MORDECAI, Paris, France, awarded first prize for treatise on international exhibitions by the French Academy of Fine Arts; reported, Sept. 19, 1941.
- TCHERNICHOVSKY, SAUL, Jerusalem, Palestine, elected to Board of Governors of Hebrew University, Feb. 8, 1942.
- TOLEDANO, JACOB, Tel Aviv, Palestine, elected Chief Rabbi of the Sephardic Community, Nov. 12, 1941.
- TREGER, WILLIAM, Bulawayo, Southern Rhodesia, South Africa, awarded the Distinguished Flying Cross; reported, Nov. 7, 1941.
- WALLIS, JOSEPH, Johannesburg, Union of South Africa, awarded Military Medal for gallantry and devotion to duty in campaign in Middle East; reported, Aug. 15, 1941.
- WELDON, AUBREY, Southport, England, awarded Distinguished Flying Medal for "conspicuous bravery and outstanding resourcefulness"; reported, Dec. 5, 1941.
- WOLFSON, SOLOMON, London, England, awarded George Cross for exceptional bravery during air raid; reported, July 27, 1941.
- ZACHS, ELI, Lieutenant, Laingsburg, Cape Province, Union of South Africa, awarded Military Cross for services in Egypt; reported, April 3, 1942.
- ZALSBERG, L., Sergeant, London, England, awarded Distinguished Flying Medal "for gallantry and devotion to duty"; reported, Oct. 3, 1941.
- ZYGIELBAUM, S., London, England, appointed member of National Council of Polish Government-in-exile, representing Bund, Feb. 3, 1942.

## SPECIAL BEQUESTS AND GIFTS

## UNITED STATES

- ADLER, CYRUS, New York, N. Y. (d. Nov. 16, 1941), estate, more than \$10,000: bequeathed to New York Foundation, \$5,000 and remainder in three-tenths of \$35,000; American Red Cross, \$2,000; Salvation Army, Fort Smith, Ark., \$2,000 and remainder in 10% of \$35,000; Seeing Eye, \$2,000 and remainder in 15% of \$35,000; St. Benedict Catholic Colored Church and School, Ft. Smith, Ark., \$2,000 and remainder in 30% of \$35,000; Trustees of Booneville Sanatorium, Booneville, Ark., \$5,000 in trust; Guild for Jewish Blind, interest in principal of \$35,000 trust; probated, Nov. 28, 1941.
- ADLER, MORTON L., New York, N. Y. (d. Feb. 19, 1940) net estate, \$723,581: bequeathed residuary estate of \$466,723 to New York Community Trust, appraised, June 29, 1942.
- AMOLS, SAMUEL, Brooklyn, N. Y. (d. Aug. 13, 1941), estate, not more than \$3,000 real, \$50,000 personal: bequeathed to Pride of Judea Children's Home, Inc., \$10,000; to Brooklyn Hebrew Home and Hospital for the Aged, Jewish Consumptive Relief Society of Denver, Jewish Sanitarium and Hospital for Chronic Diseases, and United Jewish Appeal, \$5,000 each; and \$17,500 to nineteen others; probated, Oct. 30, 1941.
- BARUCH, BERNARD M., New York, N. Y., donates \$9,500 to American Red Cross, Jan. 20, 1942; donates \$10,000 additional, Feb. 3, 1942.
- BLOCK-SULZBERGER, JULIUS, New York, N. Y. (d. Sept. 19, 1941), estate more than \$20,000: bequeathed to Israelitische Kultusgemeinde, Zurich, Switzerland, 20,000 Swiss francs for charitable purposes; filed for probate, Oct. 8, 1941.
- BLUMENTHAL, GEORGE, New York, N. Y. (d. June 26, 1941), bequeathed home at 50 East 70th Street and its art treasures to Metropolitan Museum of Art; probated, Feb. 2, 1942.
- B'NAI B'RITH District No. 1, New York, N. Y., donates \$10,000 to erect an educational building at Camp Borden, Canada, May 17, 1942.
- BRANDEIS, LOUIS D., Washington, D. C., (d. Oct. 6, 1941) estate nearly \$3,200,000: bequeathed trust funds eventually to revert to four principal beneficiaries: one quarter to Survey Associates "for maintenance of civil liberty and promotion of workers' education in the United States"; one quarter to the University of Louisville for library and law school, and the other half equally to Palestine Endowment and Hadassah for "upbuilding of Palestine as a national home for the Jewish People"; filed for probate, Oct. 7, 1941.
- COHEN, MRS. LENA (Estate), Wilkes-Barre, Pa. (d. 1921), estate, totalling \$74,495, originally left to the town of Bromberg, Posen, Poland, awarded to Joint Distribution Committee, interest to be used for assistance to needy Jews in Poland including those from Bromberg; announced, Nov. 8, 1941.
- COHEN, WILLIAM N., New York, N. Y. (d. 1938), bequeathed \$1,208,691 to Dartmouth College (see also Vol. 40); reported, Sept. 19, 1941.



- COHN, LOUIS, Chicago, Ill. (d. Feb. 20, 1942), bequeathed estate of approximately \$18,000 to establish scholarships for deserving students, regardless of race, color or creed; probated, April 7, 1942.
- DAVIDSON, MRS. ISRAEL, New York, N. Y., donates to College of the City of New York, as memorial to husband, Israel Davidson, library of 7,500 volumes on Hebrew literature, which will be known as "The Davidson Library of Judaica"; gift announced Oct. 6, 1940;\* presented, Jan. 14, 1942.
- DE LEE, JOSEPH BOLIVAR, Chicago Ill. (d. April 2, 1942), estate estimated at \$350,000: bequeathed \$110,000 to Northwestern University: \$10,000 annuity given in 1923 and \$100,000 annuity in 1929; principal of first annuity to establish the JOSEPH BOLIVAR DE LEE ENDOWMENT FOR MEDICAL EDUCATION, for the medical school; and principal of the second annuity to establish the JOSEPH B. DE LEE FOUNDATION "for endowment of teaching and research at the medical school"; conditional fund set up for giving annual lecture and an award to the person who makes the greatest contribution to obstetrics during the year, in honor of brother, Solomon Theron De Lee; filed, April 11, 1942.
- FALK, MAURICE and LAURA, Foundation, Pittsburgh, Pa., donates \$130,000 to Brookings Institute for research studies of problems of post-war economic reconstruction, May 18, 1942.
- GRINBERG, P. IRVING, New York, N. Y., donates \$10,000 to American Red Cross, Jan. 21, 1942.
- GUGGENHEIM, SIMON, Corpus Christi, Texas, donates property valued at \$25,000 to local Y. M. C. A.; reported, Sept. 19, 1941.
- GUGGENHEIM, MRS. DANIEL, New York, N. Y., donates estate of 162 acres at Sands Point, L. I., to the Institute of the Aeronautical Sciences for establishment of a research center as a memorial to her husband, DANIEL GUGGENHEIM; announced, June 16, 1942.
- GUGGENHEIM, SIMON, New York, N. Y. (d. Nov. 2, 1941), bequeathed to the John Simon Guggenheim Memorial Foundation residuary estate, remainders in \$2,500,000 and contingent remainders in \$1,000,000; University of Colorado, \$200,000; School of Mines and Colorado Seminary, \$100,000 each; Central High School, Philadelphia, Pa., \$100,000 in trust; Federation for the Support of Jewish Philanthropic Societies, \$25,000; probated, Nov. 13, 1941.
- HARRIS, SAM. H., New York, N. Y. (d. July 3, 1941), estate more than \$10,000: bequeathed to Actors Fund of America, Jewish Theatrical Guild, Hebrew National Orphan Asylum, Orphans Home, Protestant Episcopal Church, Catholic Actors Guild, \$2,500 each; probated, July 8, 1941.
- HAYM SALOMON LODGE and AUXILIARY, B'NAI B'RITH, Boston, Mass., donates to Red Cross, equipped mobile canteen for use in New England, February, 1942.
- HESS, SAMUEL N., Brooklyn, N. Y. (d. Oct. 21, 1941), estate more than \$20,000 personal: bequeathed to Brooklyn Bureau of Charities and New York Association for the Blind, \$5,000 each; to Brooklyn Organization for Tuberculous Aid, Inc., Industrial Home for the Blind, American Red Cross, Jewish Family Welfare Society of Brooklyn, Inc., Blind Indus-

\*Omitted from Vol. 43.



- trial Workers Association of New York State, Inc., and Association for Improving the Condition of the Poor, \$2,000 each; probated, Oct. 30, 1941.
- INDEPENDENT ORDER B'RITH ABRAHAM, donates \$12,500 to Jewish Section of Interfaith Committee for Aid to the Democracies; reported, Oct. 6, 1941.
- JEWISH WAR VETERANS OF THE UNITED STATES, donates to U. S. Treasury at Washington, D. C., \$30,000 for the purchase of a pursuit plane, April 24, 1942.
- KAPLAN, MITCHELL M., Newark, N. J., donates library of over 2,000 books of Hebraica and Judaica, collection valued at \$50,000, to New York University; announced, May 12, 1942.
- LAMPART, SAMUEL C., New York, N. Y. (d. Sept. 13, 1941), bequeathed 30 percent of estate for creation of a Samuel C. and Miriam D. Lampart Foundation which will contribute annually to Hebrew University, Federation for the Support of Jewish Philanthropic Societies and Yeshivah College, \$2,000 each; to Beth Israel Hospital, \$1,000, and to Jewish Theological Seminary of America, Jewish Education Association, Home of the Daughters of Jacob and Bronx Hospital, \$500 each; probated, Oct. 25, 1941.
- LEE, MRS. ADELE LESZYNSKI, New York, N. Y. (d. July 6, 1941), net estate \$164,800: bequeathed to Federation for Support of Jewish Philanthropic Societies, \$2,500 and residue; Lebanon Hospital Association of New York, \$10,000; Home for Aged and Infirm Hebrews, \$5,000; New York Guild for Jewish Blind and New York Association for the Blind, \$2,500 each; American Red Cross, \$1,000; Seeing Eye, \$500; probated, Aug. 21, 1941; appraised, Dec. 18, 1941.
- LITTAUER, LUCIUS N., New York, N. Y., donates \$250,000 fund to New York University for establishment of a medical research fund at the College of Medicine, income to be used "for research in psychiatry, neurology and related fields . . ."; announced, Dec. 23, 1941.
- RENARD, WALLACE, St. Louis, Mo., donates \$250,000 to Washington University for establishment of a department of neuro-psychiatry; reported, Nov. 24, 1941.
- ROSENFELD, JOHN JACOB, Providence, R. I. (d. Jan. 19, 1942), bequeathed to Rhode Island Hospital, \$20,000, remainder of residue to Congregation Sons of Israel and David, for erection of a building "which will advance educational purposes" of Congregation and "serve as a lecture room, Sabbath School and similar purposes . . . to be known as the Rosenfeld Memorial . . ." as well as additional funds in trust for maintenance of building; reported, Feb. 4, 1942.
- ROSENWALD FAMILY AND FOUNDATION, New York, N. Y., donates \$50,000 to United Service Organizations for National Defense; announced, May 20, 1942.
- ROTHSCHILD, MELVIN NELSON, Chicago, Ill. (d. July 17, 1941), estate valued at \$5,000,000: bequeathed \$100,000 as follows: Jewish Charities of Chicago, \$50,000; Visiting Nurses' Association, \$12,000; United Charities of Chicago, Catholic Charities of Chicago, University of Chicago, \$10,000 each; Jewish Children's Bureau, \$7,500; probated, Jan. 15, 1942.

- SAHUD, MRS. WILLIAM H., Hot Springs, Ark., donates to College of Jewish Studies of the Board of Jewish Education of Chicago, a library of 4,500 volumes of Hebraica and Judaica in memory of her father, RABBI ABRAHAM B. RHINE; reported, April 24, 1942.
- SCHOENFELD, DAVID, New York, N. Y. (d. Oct. 15, 1941), estate more than \$10,000: bequeathed to Federation for the Support of Jewish Philanthropic Societies, Mount Sinai Hospital, Beth Israel Hospital, Montefiore Home for Chronic Diseases, Home for Aged and Infirm Hebrews of New York, and Hebrew Technical Institute, \$5,000 each; Society for Ethical Culture and Hudson Guild, \$2,000 each; probated, Oct. 21, 1941.
- SPEYER, JAMES JOSEPH, New York, N. Y. (d. Oct. 31, 1941), estate valued at more than \$2,000,000: bequeathed to Museum of the City of New York, New York Home at 87th Street and Fifth Avenue; to New York Women's League for Animals, \$25,000; to Mount Sinai Hospital and the Federation for the Support of Jewish Philanthropic Societies, \$10,000 each; to New York Association for Jewish Children and Ossining Hospital Association, \$5,000 each; probated, Nov. 6, 1941.
- SWIG, MR. AND MRS. BENJAMIN H., friends of, Brookline, Mass., donate ambulance truck to United China Relief, Inc., in honor of their twenty-fifth wedding anniversary; reported, Jan. 2, 1942.
- VEIT, SIDNEY B., New York, N. Y. (d. June 6, 1940), net estate \$207,972: bequeathed to Tuberculosis Preventorium for Children, Hebrew Technical Institute, Society for Prevention of Cruelty to Children and Society for Ethical Culture in the City of New York, \$5,000 each; to Federation for the Support of Jewish Philanthropic Societies, Educational Alliance, National Academy of Design, American Library in Paris, Inc., American Hospital of Paris, Inc., \$1,000 each; appraised, Sept. 4, 1941.
- WALLACH, NATHAN W., Washington, D. C., donates to Library of Congress, collection of John Esten Cooke, Virginia novelist and biographer of Stonewall Jackson, consisting of manuscripts, scrapbooks, diaries and inscribed copies; July 23, 1941.
- WARBURG, MRS. FELIX M., AND FAMILY, New York, N. Y., donates to Vassar College, collection of 167 prints and 11 sculptures, from collection of late Felix M. Warburg, in his memory, Feb. 10, 1942; donates three paintings and three drawings to Metropolitan Museum of Art in memory of Felix M. Warburg; reported, June 13, 1942.
- WERTHEIMER, PIERRE, New York, N. Y. (French citizen), donates \$25,000 to American Red Cross, Dec. 15, 1941.

## OTHER COUNTRIES

- ADLER, HISHAY (JESSE), Tel Aviv, Palestine, donates library of 8,000 books to the City of Tel Aviv, on his 70th birthday; reported, Jan. 2, 1942.
- BARON, BERNHARD (Trust), London, England, donates £43,025 as follows: £16,360 to 103 principal London hospitals, £10,290 to 124 hospitals outside London, £4,875 to 50 orphanages, cripple institutions and blind associations, and approximately £10,500 to 60 Jewish charities; reported, Dec. 5, 1941.

- BERNSTEIN, MR. AND MRS. M., Port Elizabeth, Union of South Africa, donates £5,000 for building of a Communal Hall, and £1,500 for the Provincial Hospital, in celebration of fiftieth wedding anniversary; reported, Jan. 23, 1942.
- BIRO-BIDJAN, JEWS OF, U. S. S. R., donate 1,000,000 rubles (\$200,000) to government for tanks and bombers; reported, June 1, 1942.
- BRONFMAN, SAMUEL, Montreal, Canada, donates \$100,000 to McGill University toward reorganization of its School of Commerce; reported, Nov. 26, 1941.
- GREEN, SOL, Melbourne, Australia, donates blankets to amount of £5,000 for the poor and victims of bombs in London; reported, July 11, 1941.
- HASKEL, MICHAEL, Johannesburg, Union of South Africa (d. Feb. 3, 1942), estate approximately £30,000: bequeathed to the Habonim of South Africa, £500; to Stephen S. Wise, New York, for distribution among Jewish charities there, £1,000; to Chief Rabbi Kook, Palestine, for distribution among Palestinian charities and educational institutions, £1,000; for distribution among Jewish charities of Vilna, £2,000; one-tenth residue for establishment of school in Palestine for promotion of aviation . . . men and women to be trained as pilots and mechanics; one-tenth residue to be used for combating anti-Semitism, and one-tenth divided among Jewish organizations and charities in Palestine, these to include Jewish National Fund and Keren Hayesod; three-tenths residue to the World Union of Zionist Revisionists; reported, Feb. 13, 1942.
- MOSSÉRI, DENISE, Cairo, Egypt, donates £31,795 in State Bonds to the administration of the Royal Estates, in memory of her father, ELIE MOSSÉRI; annual revenue to provide twelve scholarships for students at the Egyptian Faculties of Agriculture or Engineering, and thence to European Universities for specialization; deed reserves four scholarships each for Moslem and Jewish students and four to discretion of the authorities; reported, Aug. 22, 1941.
- PEVSNER, MICHAEL, Capetown, Union of South Africa (d. Oct. 17, 1941), bequeathed £15,000 for distribution among Jewish and non-Jewish charities, including £1,000 for the Hebrew University, Jerusalem, Oct. 24, 1941.
- RALSTEIN, JOHN, Filabusi, Southern Rhodesia, establishes education fund of £5,000 in memory of nephew, late CLARENCE JOHN RALSTEIN, Bulawayo; interest of fund to assist students of mining department of the Bulawayo Technical School to continue education at a university or higher technical college; reported, Sept. 19, 1941.
- RUTENBERG, PINCHAS, Jerusalem, Palestine (d. Jan. 3, 1942), bequeathed all personal property, estimated at \$650,000, for setting up of a Rutenberg Endowment Fund "for inculcation in our youth of the spirit of unity and brotherhood — the spirit of Israel"; proceeds of the estate to be transferred annually to the fund; filed, Jan. 5, 1942.
- TANNENBAUM, S., Mexico City, Mexico, donates archaeological collection of over 15,000 exhibits to the Mexican Government; reported, Feb. 13, 1942.
- TORIEL, VICTOR, Alexandria, Egypt, opens a rest home for officers of the three services (non-sectarian), in memory of his wife; reported, Feb. 13, 1942.

## NECROLOGY

## UNITED STATES

- ACKERMAN, JOSEPH N., judge; b. Austria, Aug. 8, 1889; came to U. S., 1895; member, Ohio Senate, 1925-33; judge, Municipal Court, 1933-39; Cleveland, O., May 20, 1942.
- ADLERMAN, ISRAEL J. P., judge; b. Philadelphia, Pa., Feb. 11, 1879; asst. district attorney, New York, 1919-33; justice, Bronx City Court, since 1933; New York, N. Y., Sept. 3, 1941.
- ALLMAN, HERBERT DAVID, manufacturer, communal worker; b. Philadelphia, Pa., Jan. 30, 1863; pres., National Farm School, 1926-37; Atlantic City, N. J., Jan. 13, 1942.
- ASCHER, LEO, composer of operettas; b. Vienna, Austria, Oct. 17, 1880; came to U. S., 1938; New York, N. Y., Feb. 25, 1942.
- ASH, ABRAHAM GERSHON, rabbi, Shomre Habrith Synagogue, Reading; b. Slutsk, Russia; came to U. S., 1922; aged 59; Reading, Pa., March 18, 1942.
- BAYAR, HERMAN G., rabbi, Congregation Anshei Leibowitz, Fairfield, Conn., June 4, 1942.
- BLAU, WILLIAM, lawyer, judge; b. Hungary, Oct. 9, 1869; came to U. S., 1886; appointed magistrate, New York, 1917; municipal court justice, 1919-26; New York, N. Y., Oct. 8, 1941.
- BRANDEIS, LOUIS DEMBITZ, retired Associate Justice of U. S. Supreme Court, Zionist leader; b. Louisville, Ky., Nov. 13, 1856; educated at University of Louisville, Annen Realschule (Dresden, Germany) and Harvard University Law School; practiced law in Boston, Mass., 1879-1916; appointed by President Woodrow Wilson to Supreme Court bench (first Jew to hold that office), Jan. 28, 1916; served from June 5, 1916, until retirement on Feb. 13, 1939; was one of greatest liberal justices in history of Court; actively interested in Jewish affairs since about 1910 and closely associated with Zionist movement until his death; chm., Provisional Committee for General Zionist Affairs, 1914-18; hon. pres., Zionist Organization of America, 1918-21; withdrew from active leadership, 1921; Washington, D. C., Oct. 5, 1941.
- BRAUN, MAURICE, landscape artist; b. Nagy Bittse, Hungary, Oct. 1, 1877; came to U. S., 1881; founder and dir., San Diego Academy of Fine Arts, 1911-18; awarded medals for art exhibitions; San Diego, Cal., Nov. 7, 1941.
- BUCKIN, LEON, rabbi; b. Russia, 1874; came to U. S., 1904; rabbi and cantor, Congregation Ahavath Joseph; Paterson, N. J., December 6, 1941.
- BURGER, ADOLPH, rabbi, Temple Rodeph Sholom, Tampa; b. Kozma, Czechoslovakia, Sept. 21, 1887; came to U. S., 1907; formerly rabbi in Philadelphia, Pa., Des Moines, Ia., Waukegan, Ill.; pres., Zionist organization of Tampa district; vice-pres., Florida Rabbinical Association; chm., Tampa Library Board; Tampa, Fla., Jan. 18, 1942.
- CARVALHO, SOLOMON SOLIS, newspaperman; b. Baltimore, Md., Jan. 16, 1856; former general manager, William Randolph Hearst's newspaper system; former publisher, *New York American*; advisory counsel to newspaper publishers since 1917; Plainfield, N. J., April 12, 1942.

- COHEN, MAX, lawyer; b. New York, N. Y., June 11, 1853; a founder of the *American Hebrew*, the Y. M. H. A. in New York City and Yonkers, and the Jewish Theological Seminary of America; Assistant Corporation Counsel of Yonkers, 1910-18; New York, N. Y., Nov. 10, 1941.
- COHN, LEOPOLD, chief physician for Kaiser Wilhelm during first World War; awarded the Iron Cross for World War service; came to U. S., 1941; aged 77; Cincinnati, O., Jan. 11, 1942.
- CUTLER, SOLOMON, welfare worker; b. Russia, March 17, 1890; came to U. S., 1913; dir., budget department, Federation for the Support of Jewish Philanthropic Societies, since 1923; New York, N. Y., July 22, 1941.
- DE LEE, JOSEPH BOLIVAR, nationally famous obstetrician; b. Cold Springs, N. Y., Oct. 28, 1869; professor of obstetrics at Northwestern University Medical School for 32 years; also at University of Chicago, since 1929; founder of Chicago Lying-in Hospital and Chicago Maternity Center; author of standard works on obstetrics; produced many medical educational films; developed operative procedures in field now universally used; Chicago, Ill., April 2, 1942.
- DEMASK, EMIL, lawyer; b. Vienna, Austria, 1880; came to U. S., 1938; exec. sec., Alexander Kohut Memorial Foundation; special asst. research employee in the Jewish Division of the New York Public Library; Brooklyn, N. Y., Oct. 3, 1941.
- EPSTEIN, ABRAHAM, sociologist, nationally famous advocate of social security; b. Lubau, Russia, April 20, 1892; came to U. S., 1910; dir. of research for Pennsylvania Commission on Old Age Pension, 1918; organizer of Workers Education Bureau of America, 1920; American representative of the social insurance committee of the International Labor Office of the League of Nations, 1934-37; organizer and exec. sec., American Association for Social Security; lecturer on social insurance at New York University and Brooklyn College; consulting economist for U. S. Social Security Board; author of *Insecurity — A Challenge to America*; New York, N. Y., May 2, 1942.
- ERNST, MYRON C., judge; b. New York, N. Y., 1879; member New Jersey Assembly, 1904-05; appointed Assistant Corporation Counsel, 1920; judge, Second District Court, 1925-30; served in city and county law departments; Jersey City, N. J., Dec. 19, 1941.
- FEUERMANN, EMANUEL, world famous cellist; b. Kolomea, Galicia, Nov. 22, 1902; came to U. S., 1938; New York, N. Y., May 25, 1942.
- FIELDS, LEW (LEWIS MAURICE), comedian, theatrical manager; b. New York, N. Y., Jan. 1, 1867; member of famous theatrical team of Weber and Fields; Los Angeles, Cal., July 20, 1941.
- FISCHER, ARTHUR, German-language journalist; b. Germany, March 31, 1882; writer and speaker for Central-Verein deutscher Staatsbuerger juedischen Glaubens for 25 years; came to U. S., 1933; Miami, Fla., Oct. 31, 1941.
- FISHER, FRED, composer, publisher; b. Cologne, Germany, Sept. 30, 1876; came to U. S., 1892; composer of many popular songs; New York, N. Y. (suicide), Jan. 14, 1942.
- FRANK, HERMAN W., clothier, civic worker; b. Portland, Ore., July 4, 1860; former pres., Board of Education; a director of Chamber of Commerce and other civic agencies; Los Angeles, Cal., Aug. 21, 1941.

- FRIEDENBERG, ALBERT MARX, lawyer, author; b. New York, N. Y., Jan. 9, 1881; corresponding sec., American Jewish Historical Society; author of monographs on American Jewish history; New York, N. Y.; at Miami Beach, Fla., April 23, 1942.
- FUNK, RUDOLPH A., rabbi, Beth Hamedrash Hagodol Synagogue; Cincinnati, O., June 5, 1942.
- GARLAND, LEON, artist; b. Bobruisk, White Russia, 1897; came to U. S., 1917; Chicago, Ill., Nov. 27, 1941.
- GECHTOFF, LEONID, artist; b. Russia, 1883; came to U. S., 1921; painted portrait of President Franklin D. Roosevelt; work included at White House and Edward Bok art collections; Philadelphia, Pa., July 26, 1941.
- GEST, MORRIS, theatrical producer; b. Cosudary, Russia, Jan. 17, 1881; came to U. S., 1893; New York, N. Y., May 16, 1942.
- GITIN, SAMUEL, rabbi, Congregation Anshe Emeth, Buffalo; b. Smolensk, Russia; aged 70; Buffalo, N. Y., Feb. 28, 1942.
- GOLDBERG, ABRAHAM, national Zionist leader and publicist; b. Yarmolinzi, Russia, Feb. 23, 1883; came to U. S., 1901; member, national exec. com., Zionist Organization of America; formerly editor of *Hatoren* and *Dos Yiddishe-Folk*; member and former vice-pres., World Zionist Actions Committee; member, admin. com., Jewish National Fund; member, exec. com., Jewish Agency for Palestine; a founder of Poale Zion, 1903, and of Order of Sons of Zion, 1911; an organizer and former vice-pres., American Jewish Congress; New York, N. Y., June 5, 1942.
- GOLDEN, ISIDORE MICHAEL, judge; b. Germany, May 2, 1878; came to U. S., 1884; justice of peace, 1904-10; chief deputy district attorney, 1918-32; Superior Court judge, since 1934; pres., Pacific Coast Region, Zionist Organization of America; national vice-pres., B'nai B'rith; San Francisco, Cal., July 8, 1941.
- GOLDSTEIN, MAX AARON, nationally famous otolaryngologist; b. St. Louis, Mo., April 19, 1870; professor of otology at St. Louis University Medical School, 1900-12; founder and editor of *The Laryngoscope*, 1896, and *Oralism and Auralism*, 1922; awarded Gold Medal of the American Laryngological, Rhinological and Otological Society for outstanding work with the deaf and for his book on problems of the deaf; received St. Louis Award "as the most outstanding citizen of the Year," 1933; founder, 1914, and director, 1914-34, of the Central Institute for the Deaf, St. Louis; St. Louis, Mo., July 27, 1941.
- GORDON, ALEXANDER, rabbi; aged 91; DuBois, Pa., July 19, 1941.
- GOTTLIEB, ALBERT S., architect, designer of synagogues and temples; b. Portchester, N. Y., July 8, 1870; Harrington, Del.; reported, Jan. 23, 1942.
- GOULD, NATHAN JACOBS, Anglo-Jewish editor and publisher; b. Pittsburgh, Pa., June 11, 1890; founded Anglo-Jewish periodicals in Detroit, Kansas City and Indianapolis; former editor, *Detroit Jewish Chronicle*; editor and pres., *Wisconsin Jewish Chronicle*; a director of Milwaukee Jewish Welfare Fund and other communal agencies; Milwaukee, Wis., Oct. 26, 1941.
- GREEN, AARON S., ophthalmologist, inventor of instruments for eye surgery; b. Riga, Latvia, 1880; San Francisco, Cal.; at White Sulphur Springs, W. Va., Sept. 9, 1941.



- GREENFIELD, ABRAHAM LINCOLN, professor of dentistry, expert on dental X-rays; b. New York, N. Y., Feb. 15, 1898; professor and head of the Department of Radiography at New York University, College of Dentistry; international authority on the interpretation of dental X-rays; New York, N. Y.; at Far Rockaway, L. I., July 25, 1941.
- GROD, ISAAC, rabbi; b. Riteve, Lithuania; aged 78; Cincinnati, O., Aug. 19, 1942.
- GROSSMAN, MOSES HENRY, lawyer; b. New York, N. Y., Feb. 18, 1873; founder and a director of American Arbitration Association and of Thomas Jefferson Memorial Foundation; New York, N. Y., June 6, 1942.
- GUGGENHEIM, SIMON, industrialist, philanthropist; b. Philadelphia, Pa., Dec. 30, 1867; pres., American Smelting and Refining Co.; U. S. Senator from Colorado, 1906-12; established in memory of his son, John Simon Guggenheim Foundation, which provides fellowships to scholars, scientists and artists engaged in study to "advance human achievement," 1925; New York, N. Y., Nov. 2, 1941.
- HARRIS, CHARLES H., manufacturer, civic worker, philanthropist; b. New York, N. Y.; aged 65; Norwalk, Conn., May 28, 1942.
- HARRIS, SAM H., theatrical producer; b. Feb. 3, 1872; produced many outstanding theatrical successes, including three Pulitzer Prize winners; built Music Box Theatre, New York, 1921; New York, N. Y., July 3, 1941.
- HERTZ, ALFRED, conductor, composer and authority on Wagnerian music; b. Frankfort a. M., Germany, July 15, 1872; came to U. S., 1902; conductor of German operas at Metropolitan Opera House, 1902-15; former dir., San Francisco Symphony Orchestra; awarded Order for Art and Science of Saxony; Order of Merit for Art of Rumania, and honorary citizenship of San Francisco; San Francisco, Cal., April 17, 1942.
- HINDEN, SOLOMON M., rabbi, Adath Israel Congregation; aged 73; Schenectady, N. Y.; Nov. 21, 1941.
- HIRSCH, ISAAC SETH, radiologist; b. New York, N. Y., Dec. 3, 1880; professor of radiology at New York University College of Medicine, since 1933; X-ray consultant to New York State Compensation Commission; assembled nurses and physicians to establish first Zionist medical unit for Palestine; New York, N. Y., March 24, 1942.
- HIRSCHLAND, GEORG SIMON, German banker, communal leader; b. Essen, Germany; came to U. S., 1938; a founder of the Reichsvereinigung der Juden in Deutschland; member, graduate faculty of government at New York University; aged 56; Scarsdale, N. Y., March 14, 1942.
- HOLLAND, SIMON, rabbi; b. Minsk, Russia, Dec. 17, 1865; came to U. S., 1896; founder of Zera Israel synagogue; Denver, Colo., Jan. 26, 1942.
- HURWITZ, BENJAMIN, rabbi, Hebrew Synagogue, Wichita; b. Lithuania, Jan. 7, 1877; came to U. S., 1904; formerly rabbi in St. Louis, Mo., and Springfield, Ill.; Wichita, Kans., Oct. 19, 1941.
- IOLA, HYMAN A., rabbi, Temple Emanu El, Tucson, civic and communal worker; b. Rochester, N. Y., 1896; formerly rabbi in Wheeling, W. Va., Cincinnati, O., Tulsa, Okla.; Tucson, Ariz., Oct. 19, 1941.
- ISAACS, NATHAN, jurist, author, communal leader; b. Cincinnati, O., July 10, 1886; professor of Business Law at the Graduate School of Business Administration of Harvard University since 1924; served as captain in the U. S. Army military intelligence division during World War; trustee, Hebrew



- Teachers College, Boston; American delegate at the first World Jewish Congress in Geneva; dir., American Arbitration Association; formerly pres., Association for Jewish Culture and Education and Menorah Educational Conference; trustee, Associated Jewish Philanthropies, Boston; Cambridge, Mass., Dec. 18, 1941.
- ISRAEL, EDWARD L., exec. dir., Union of American Hebrew Congregations, formerly rabbi, Har Sinai Congregation, Baltimore, Md.; national civic and communal leader; b. Cincinnati, O., Aug. 30, 1896; noted labor mediator; arbitration chairman of men's clothing industry in Baltimore; leader in interfaith and social justice movements; member, 1939 White House Conference on Children in a Democracy; member, national executive boards of the National Public Housing Conference, National Housing Commission, National Religion and Labor Foundation; pres., Synagogue Council of America; chm., Commission on Social Justice of Central Conference of American Rabbis; member, exec. com., World Jewish Congress, Zionist Organization of America; Pres., Baltimore branch of American Jewish Congress, 1934-41; Cincinnati, O., Oct. 19, 1941.
- JACOBS, JOSEPH, consulting civil engineer; b. Leavenworth, Kans., major of engineers in U. S. Army during World War; investigated and made designs for irrigation, power, water supply and bridge projects, including the Puerto Rico reclamation storage and dam; served municipalities, state governments and railroads; aged 72; Seattle, Wash., March 16, 1942.
- JAFFE, CHARLES, chess master; b. Russia, 1876; came to U. S., 1898; wrote articles on chess for Jewish periodicals; Sea Gate, Brooklyn, N. Y., July 12, 1941.
- JOACHIM, HENRY, internist, author; b. Brooklyn, N. Y., April 16, 1883; pres., Kings County Medical Society, 1936; appointed to State Industrial Council by Governor Herbert H. Lehman, 1937; New York, N. Y., Aug. 18, 1941.
- JOLLOS, VICTOR, noted German scientist, visiting professor of zoology and genetics, University of Wisconsin, 1934-37; formerly on faculties of Universities of Berlin, Munich and Cairo; came to U. S., 1934; aged 53; Madison, Wis., July 5, 1941.
- KAHN, GUS, songwriter; b. Germany, Nov. 6, 1886; came to U. S., 1890; Beverly Hills, Cal., Oct. 8, 1941.
- KANDEL, ABRAHAM, communal worker; treas. and former vice-pres., American Federation for Polish Jews; aged 53; Brooklyn, N. Y., Nov. 21, 1941.
- KAPLAN, BERNARD MICHAEL, rabbi, author, lecturer; b. Linkovo, Lithuania, July 15, 1874; came to U. S., 1890; rabbi, McGill College Ave. Synagogue, Montreal, 1898-1902; appointed hon. Jewish chaplain of Dominion of Canada, 1898; formerly rabbi in California, New York, Connecticut; editor of *Emanu El*, San Francisco, 1906-15; New York, N. Y., Nov. 23, 1941.
- KOHLER, EDGAR J., attorney; b. Chicago, Ill., March 28, 1875; Assistant Corporation Counsel of New York City, 1918-30; trustee and sec., Jewish Board of Guardians; New York, N. Y., Oct. 10, 1941.
- KOPPLEMANN, MRS. JESSIE, civic and communal worker; leader in local charitable activities; aged 87; Hartford, Conn., Feb. 1, 1942.
- KOSOFSKY, VLADIMIR, founder of the Polish Socialist Bund; came to U. S., 1941; aged 65; New York, N. Y., Oct. 19, 1941.

- KRAMER, SHESTEL, rabbi, Talmudic scholar; b. Russia, came to U. S., 1930; dean, Cleveland Talmudical College; Cleveland, O., Jan. 20, 1942.
- KRISS, MAX, agricultural chemist; b. Ostropol, Russia, May 2, 1889; came to U. S., 1910; member of faculty of Pennsylvania State College; authority on animal nutrition; State College, Pa., Nov. 16, 1941.
- LAMPORT, SAMUEL CHARLES, cotton merchant, philanthropist, communal leader; b. Marienpol, Poland, April 4, 1880; came to U. S. as an infant; representative of U. S. at Geneva Conference Economique International; delegate of Brown University and City College, New York, to dedication of Hebrew University, Jerusalem, 1924; during World War, served as censor of foreign newspapers under George Creel, of the Office of Public Information; adviser to the Office of Price Administration; a director of Palestine Economic Corporation, Jewish Education Committee, American Jewish Committee, Jewish Publication Society, and other agencies; New Rochelle, N. Y., Sept. 13, 1941.
- LANDAU, LOUIS (A. Wohliner, pseud.), Yiddish writer and journalist; b. Starokonstantinoff, Russia, Nov. 10, 1877; came to U. S., 1902; editor, *Yiddisher Kemfer*, 1906; co-editor, *Yiddish-English Encyclopedic Dictionary*, 1910-14; co-editor, *Jewish Worker's Almanac* since 1926; former editor, *Amerikaner*; New York, N. Y., April 19, 1942.
- LANDSHOFF, LUDWIG, conductor, editor, musicologist; conductor of Bach Society, Munich, Germany, 1917-28; director of Radio-Berlin, 1929-33; came to U. S., June 2, 1941; New York, N. Y., Sept. 20, 1941.
- LAST, MATIAS, realtor, communal worker; b. Austria; former dir., Yeshiva College, New York; founder of Jersey City Jewish Community Center; established three Hebrew schools in Jersey City; aged 64; Jersey City, N. J., July 19, 1941.
- LAUTERBACH, JACOB ZALLEL, professor emeritus of rabbinics at Hebrew Union College; b. Monasterzyska, Galicia, Jan. 6, 1873; educated at Universities of Berlin and Goettingen and at Rabbiner Seminar, Berlin; came to U. S., 1903; formerly rabbi in Peoria, Ill., Rochester, N. Y. and Huntsville, Ala.; became professor of Talmud at Hebrew Union College, 1911; editor, *Jewish Encyclopaedia*, 1903-05; author of *An Introduction to the Talmud*, *The Pharisees and Their Teachings*, *Mekilta de Rabbi Ishmael*, and other works; Cincinnati, O., March 21, 1942.
- LEIBOWITZ, DAVID, rabbi, Talmudic scholar; former professor at Mesiftah Torah Vodaath Seminary, Brooklyn; founder and dean, Rabbinical Seminary of America, Brooklyn; aged 54; Brooklyn, N. Y., Dec. 5, 1941.
- LEV, ELIEZER, editor, author; b. Brest-Litovsk; came to U. S., 1912; night editor of Jewish Telegraphic Agency; aged 46; New York, N. Y., Oct. 3, 1941.
- LEVI, NATHANIEL HAWTHORNE, merchant, civic and communal worker; b. Philadelphia Pa.; a founder and former dir., Brooklyn Federation of Jewish Charities; a founder and former pres., Hebrew Education Society; vice-pres., New York Training School for Girls; trustee, Brooklyn Public Library; charter member, Brooklyn Chamber of Commerce, leader in other civic activities; aged 81; New York, N. Y., March 21, 1942.
- LEVINE, ISRAEL A., rabbi, Ozone Park, N. Y.; b. Bialystok, Russia; Zionist worker; aged 36; Brooklyn, N. Y., July 25, 1941.

LEVY, MAX, judge; b. New York, N. Y., Aug. 22, 1870; member of State General Assembly, 1912-18; elected twice to State Senate of R. I.; judge, First District Court, Newport, 1922-35; Newport, R. I., Nov. 19, 1941.

LIEBERMAN, JOSEPH, former rabbi, Beth Joseph Congregation, Denver, Colo.; b. Hungary, April 7, 1856; came to U. S., 1891; Los Angeles, Cal., April 15, 1942.

LOWENSTEIN, SOLOMON, nationally famous social worker and communal leader; exec. vice-pres., Federation for the Support of Jewish Philanthropic Societies; b. Philadelphia, Pa., March 3, 1877; head worker of Jewish Settlement in Cincinnati, 1900-01; superintendent of United Jewish Charities in Cincinnati, 1901-03; came to New York as asst. manager of United Hebrew Charities, 1904; superintendent, Hebrew Orphan Asylum, 1905-20; during World War, deputy commissioner, American Red Cross Commission to Palestine; represented J. D. C. there, 1918-19; became director of Federation, 1920; pres., National Conference of Jewish Social Work, 1922; pres., New York State Conference of Social Work, 1923; named by Governor Alfred E. Smith, chm., exec. com., Welfare Council Coordinating Committee to assist in raising \$6,000,000 for the Emergency Employment Committee, 1930; member, exec. com., American Jewish Committee; a director, Joint Distribution Committee and National Refugee Service; member, adm. com., Jewish Agency for Palestine; New York, N. Y., Jan. 20, 1942.

LOWY, ALEXANDER, chemist; b. New York, N. Y., March 31, 1899; international authority in the field of organic chemistry; professor at University of Pittsburgh since 1918; author of widely used textbooks; authority on protective chemicals; devised methods for safeguarding of banks and vaults; contributed to study of dyestuffs; Pittsburgh, Pa., Dec. 25, 1941.

MALLINSON, HERBERT, civic and communal leader; philanthropist; b. Tyler, Tex., April 24, 1894; former pres., Dallas Jewish Federation for Social Service; member, Board of Directors and Chairman of Southwest Region, Joint Distribution Committee; member, Board of Directors and Texas State Chairman, National Refugee Service; dir., Council of Jewish Federations and Welfare Funds and Dallas Community Chest; Dallas, Tex., Oct. 9, 1941.

MANDEL, EDWARD, lawyer, retired Associate Superintendent of Schools of New York City; b. New York, N. Y., May 18, 1869; Forest Hills, L. I., May 25, 1942.

MANIEVICH, ABRAHAM, Russian landscape painter; b. Msislav, Russia; member of faculty of Ukraine Academy of Art in Kiev, 1917-18; came to U. S., 1921; aged 61; New York, N. Y., June 30, 1942.

MANISCHEWITZ, JACOB URIAH, matzoth baker, philanthropist; b. Memel, Lithuania, July 6, 1885; Ocean Port, N. J., March 26, 1942.

MANKIEWICZ, FRANK, educator; b. Berlin, Germany, Nov. 30, 1872; came to U. S., 1892; reporter and editorial writer for German-language newspapers in New York, 1893-1905; professor of education at College of the City of N. Y. since 1931; New York, N. Y.; at Beverly Hills, Cal., Dec. 2, 1941.

- MANSON, PHILLIP, shipping expert; b. New York, N. Y., 1877; adviser to Presidents Woodrow Wilson and Warren G. Harding on shipping matters; sent to China by Secretary of State, William J. Bryan to negotiate commercial treaty, 1916; established Pacific and Eastern Steamship Co.; Rochester, N. Y., Oct. 6, 1941.
- MENDELSON, JACOB BEN ZION, rabbi, Congregation Beth Hamedrosh Hagodol, Newark, N. J.; b. Kreitzburg, Latvia, Oct. 12, 1875; served as rabbi in England; came to U. S., 1915; former vice-pres., Assembly of Orthodox Rabbis of United States and Canada; Newark, N. J., Aug. 5, 1941.
- MICHAELIS, EMANUEL, dentist; former dentist to royal family of Germany; former pres., Federation Dentaire Internationale; came to U. S., 1936; pres., American Dental Society of Europe; aged 80; Omaha, Neb., July 13, 1941.
- MITNICK, ISADORE, rabbi and cantor, Congregation Orach Chaim; aged 70; New York, N. Y., Dec. 31, 1941.
- MORRIS, IRA NELSON, diplomat, author; b. Chicago, Ill., March 8, 1875; Minister to Sweden, 1914-23; decorated by many foreign governments; founder of International Radio Forum, 1932; author of *With the Trade Winds* and *From An American Legation*; Chicago, Ill., Jan. 15, 1942.
- MOSCHCOWITZ, PAUL, portrait painter, teacher; b. Giralt, Hungary, March 4, 1876; came to U. S., 1881; instructor at Pratt Institute, 1905-39; awarded Tiffany Gold Medal for drawing, 1894, Saltus Prize, 1897, Silver Medal at St. Louis Exposition, 1904; New York, N. Y., Jan. 4, 1942.
- NATENBERG, SIEG, communal worker; b. Chodetz, Poland, March 18, 1874; came to U. S., 1898; dir., Jewish Educational Alliance, Chicago; vice-pres., Chicago branch of HIAS; dir., Hebrew Theological College; Chicago, Ill., Dec. 15, 1941.
- NEWMAN, JACOB, educator, scholar; b. Zagar, Lithuania, 1898; studied and taught in Palestine for 18 years; came to U. S., 1920; taught at Hebrew schools in Cleveland and Philadelphia; head of departments of Jewish history and Talmud at Hebrew Teachers College, Boston, since 1921; Boston, Mass., July 11, 1941.
- PARZEN, MOSES, rabbi, New York, N. Y., Dec. 8, 1941.
- PEIXOTTO, JESSICA BLANCHE, sociologist, educator, author; b. New York, N. Y., Oct. 9, 1864; professor of social economics at University of California, 1905-35; prof. emeritus since 1935; chief of child conservation section of the Council for National Defense, 1917-18; member, State Board of Charities and Corrections, 1912-32; San Francisco, Cal., Oct. 19, 1941.
- PERSKIE, JACOB H., portrait painter and photographer; b. Minsk, Russia, July 1866; came to U. S., 1878; did photograph-etching of President Franklin D. Roosevelt, used in 1932 and 1936 election campaigns; made portraits of many notables; Atlantic City, N. J.; at Baltimore, Md., July 28, 1941.
- PEWSNER, BELLA, Zionist; active in Jewish National Fund and the Hadasah; aged 63; New York, N. Y.; reported, Aug. 21, 1941.
- PINNER, FELIX, economist, formerly financial editor of *Berliner Tageblatt*; came to U. S., 1937; aged 62; Rego Park, Queens, N. Y. (suicide), May 3, 1942.
- PLOTKIN, A. LOUIS, rabbi, Adath Jeshurun Congregation of Brooklyn, Talmudist; b. Russia; came to U. S., 1891; authority on Hebrew grammar; aged 79; Brooklyn, N. Y., June 10, 1942.

- PORTNEY, JAN KUSZEL, Jewish labor leader, founder and pres., Jewish Socialist Party (Bund) of Poland; editor of Socialist publications, *Arbeiter Stimme* and *Bund*; author of article on trade union question under pen name, Josef; came to U. S., 1940; head of American representation of the Bund; aged 69; New York, N. Y., Sept. 27, 1941.
- RESNICK, ABRAHAM, rabbi, Congregation Chevra-Mavak-sha-Zadek; aged 76; Rochester, N. Y., May 5, 1942.
- RHINE, ABRAHAM BENEDICT, rabbi, Congregation House of Israel, Hot Springs, Ark.; b. Shavli, Lithuania, Sept. 6, 1877; came to U. S., 1889; dir., National Jewish Hospital in Denver, Col.; a founder and exec. sec., Leo N. Levi Memorial Hospital; translated Hermann Graetz's *Popular History of the Jews* from the German; author, *Leon Gordon* and *Tales From the Midrash*; member, board of governors of Hebrew Union College; pres., Hot Springs Board of Education, 1931-33; pres., Arkansas State Association of School Boards; Hot Springs, Ark.; at Chicago, Ill., Aug. 8, 1941.
- ROSENBLUM, BEN ZION L., rabbi, Kingsbridge Heights Jewish Center, Bronx, N. Y.; aged 42; New York, N. Y., Oct. 27, 1941.
- SACHS, MANUEL S., lawyer; b. New Haven, Conn., Feb. 27, 1902; pres., New Haven Zionist district, 1926-30; delegate to World Jewish Conference in Geneva, Switzerland, 1932; New Haven, Conn.; at Woodsville, N. H., July 12, 1941.
- SCHANFARBER, TOBIAS, rabbi emeritus of Kehilath Anshe Mayriv, Chicago, national leader in Reform rabbinate; b. Cleveland, O., Dec. 20, 1862; formerly rabbi in Toledo, O., Fort Wayne, Ind., Baltimore, Md., Mobile, Ala.; editorial writer for *Baltimore Sun*; co-editor, *Chicago Reform Advocate*; editor, *Chicago Israelite* and *Chicago Sentinel*; Chicago, Ill.; at Miami, Fla., March 4, 1942.
- SCHERTZINGER, VICTOR L., motion picture director, composer; b. Pennsylvania; pioneer in making musical films; aged 52; Hollywood, Cal., Oct. 26, 1941.
- SCHIFF, BENJAMIN JOSHUA, banker, civic and communal worker; b. Marienopol, Lithuania, March 1, 1861; came to U. S., 1863; Chicago, Ill., March 24, 1942.
- SCHOENHEIMER, RUDOLF, biochemist, pathologist; b. Berlin, Germany, May 10, 1898; formerly head of Department of Pathological Chemistry at Freiburg Univ.; came to U. S., 1933; associate professor of biological chemistry at Columbia University; famous for pioneer experiments into nature of transformation of food into body tissue; (suicide) Yonkers, N. Y., Sept. 11, 1941.
- SCHORR, ANSHEL, Yiddish playwright, theatrical manager; b. Zlotczow, Poland, Oct. 25, 1871; came to U. S., 1900; wrote nearly 50 plays and many librettos; New York, N. Y., May 31, 1942.
- SHAFFER, MORRIS, rabbi; b. Lithuania; came to U. S., 1892; aged 71; New York, N. Y., Feb. 20, 1942.
- SHALLEK, MAX L., lawyer, communal worker; b. New York, N. Y.; pres., Central Synagogue; member, Greater New York exec. com., Union of American Hebrew Congregations; New York, N. Y., Nov. 28, 1941.
- SHELVIN, BERNARD, Yiddish journalist; b. Minsk, Russia, June 4, 1883; came to U. S., 1908; music editor and member of editorial staff, *Jewish*



- Morning Journal*, New York; member, admin. com., Zionist Organization of America; member of board of HIAS; authority on Jewish liturgical music; New York, N. Y., Nov. 28, 1941.
- SILVERSTEIN, SAMUEL, rabbi; aged 86; Chicago, Ill., May 20, 1942.
- SIMON, DAVID, rabbi, People of Truth Congregation; aged 63; Trenton, N. J., Jan. 5, 1942.
- SISSMAN, PETER, lawyer; b. Horodishtch, Russia, May 1, 1868; came to U. S., 1886; law partner of Clarence Darrow; pioneer and leader in Jewish trade union movement in Chicago; Chicago, Ill., Oct. 2, 1941.
- SOLOVEITCHIK, SIMCHAH, rabbi, nationally famous Talmudic scholar; b. Brest-Litovsk, 1881; came to U. S., 1924; formerly chief rabbi of Mogilev, Russia; rabbi of Brisker Synagogue, New York, and Tifereth Israel Synagogue, Brooklyn; Brooklyn, N. Y., Nov. 16, 1941.
- SPALTER, RALPH, rabbi; aged 70; Detroit, Mich.; at Ann Arbor, Mich., April 26, 1942.
- SPEYER, JAMES, banker, philanthropist; b. New York, N. Y., July 22, 1861; brought up in Germany; member of famous European family dating back to 14th century; endowed Theodore Roosevelt Chair of American History and Institutions at the University of Berlin, Germany, in cooperation with Columbia University, 1905; a founder of Provident Loan Society, University Settlement Society, first settlement house in U. S.; Amerika Institut in Berlin, to assist American students in Germany and German students in the United States, 1910; and Museum of the City of New York; awarded annual gold medal of One Hundred Year Association for being instrumental in the establishment of five institutions in New York City devoted to educational and philanthropic work, 1938; New York, N. Y., Oct. 31, 1941.
- STAGEL, JACOB, judge, Municipal Court; civic leader; b. Cleveland; aged 55; Cleveland, O., Sept. 11, 1941.
- STERN, JULIUS, physician; b. Silesia, Germany; came to U. S., 1938; member, Board of the Berlin Jewish Community for 30 years, president for 10 years; leader in HIAS-ICA; aged 88; New York, N. Y., Nov. 10, 1941.
- STONE, MRS. HANNAH MAYER, physician; b. New York, N. Y., medical dir., Margaret Sanger Research Bureau; pioneer in movement for legal birth control; aged 48; New York, N. Y., July 10, 1941.
- STRAUSS, SIEGMUND, inventor; b. Znaim, Czechoslovakia; lived in Vienna; came to U. S., 1940; inventor of many scientific instruments of value in radio and in medicine; aged 67; New York, N. Y., March 29, 1942.
- STROOCK, SOLOMON M., lawyer, national communal leader; b. New York, N. Y., Sept. 22, 1873; specialized in constitutional law; chm., committee on character and fitness of First Department of Appellate Division of Supreme Court of New York since 1931; an organizer of Citizen's Committee for the Control of Crime in New York City; given medal for excellence by Columbia University, 1931; pres., Federation for the Support of Jewish Philanthropic Societies, 1926-29; chm., Board of Directors of Jewish Theological Seminary; chm., exec. com., American Jewish Committee since 1934, elected pres., 1941; author of *Switzerland and American Jews*; New York, N. Y.; at White Sulphur Springs, W. Va., Sept. 11, 1941.
- TALMEY, MAX, ophthalmologist; b. Taurogen, Russia, Aug. 23, 1869; came to U. S., 1895; gained national fame in field for cataract removals; authority on Esperanto and other "international" languages; popularizer of relativity theory; New York, N. Y., Nov. 6, 1941.

- TARSHISH, PEREZ, educator, scholar; b. Lithuania; teacher and principal of Hebrew schools in Baltimore; former pres., Mizrachi; lecturer on Talmud, Bible and Jewish education; aged 72; Baltimore, Md., Oct. 18, 1941.
- TAXON, MORRIS NATHAN, rabbi, Baron Hirsch Congregation of Memphis; formerly rabbi in Columbus, O., Chicago, Ill., Omaha, Neb., Dallas, Tex.; former pres., Texas Zionists; aged 50; Memphis, Tenn., Feb. 24, 1942.
- TIETZER, AARON, rabbi, Baltimore, Md., Dec. 19, 1941.
- ULLMAN, SOL, lawyer; b. New York, N. Y.; member, New York State Assembly, 1919-23; author of Home Rule Amendment; asst. attorney general, assigned to State Department of Education, 1925-39; counsel to Medical Grievance Committee of State of New York; aged 48; New York, N. Y., July 6, 1941.
- WEBER, JOSEPH M., comedian, theatrical manager; b. New York, N. Y., Aug. 11, 1867; member of famous theatrical team of Weber and Fields; Los Angeles, Cal., May 10, 1942.
- WEISS, SOMA, physician; b. Besterce, Hungary; physician-in-chief of Peter Bent Brigham Hospital; Hersey professor of the theory and practice of physic at Harvard Medical School; aged 43; Cambridge, Mass., Jan. 31, 1942.
- WOLFF, JULIUS, ophthalmologist; b. New York, N. Y., Dec. 3, 1869; former head of department of ophthalmology at Mount Sinai Hospital; New York, N. Y., Jan. 26, 1942.
- ZEMPLINSKY, ALEXANDER VON, composer, conductor; b. Vienna, Austria; friend of Johannes Brahms and Gustav Mahler; composer of six operas, three symphonies, chamber music, many songs and an oratorio; came to U. S., 1938; aged 69; Larchmont, N. Y., March 16, 1942.

### War Service\*

- AFFRIME, MILTON B., Philadelphia, Pa., Corp., at Las Vegas, Nev.
- ALFRED, ISADORE, Brooklyn, N. Y., 2nd Lt., in Far Eastern Theatre.
- AMRON, ARTHUR A., Rockaway Park, N. Y., 2nd Lt., at Fort Mills, Philippine Islands.
- BACHARACH, LESTER, JR., Great Neck, L. I., Pvt., at Walter Reed General Hospital, Washington, D. C.
- BINDERMAN, SIDNEY LEWIS, Brooklyn, N. Y., Doctor, in Java Seas.
- BLUTMAN, ELLIOT, Bronx, N. Y., Pvt., at California.
- BOKSENBAUM, BERTHOLD, New York, N. Y., Pvt., at Fitzsimmons General Hospital, Denver, Colo.
- BROD, FRED, Philadelphia, Pa., Pvt. 1st Class, motor accident.
- BRONSTEIN, BEN RICHARD, Manchester, N. H., Lt. Jr. Grade, aboard U.S.S. Jacob Jones, Atlantic Area.
- BROWN, IRA, Chicago, Ill., Major, at Camp Grant, Rockford, Ill.
- BROWN, MARTIN, Brooklyn, N. Y., Pvt. 1st Class, in Philippine Islands.
- CHERNEK, JOHN, Cincinnati, O., 3rd Class Radioman, in Hawaii.
- COHEN, JOSEPH, Atlanta, Ga., Pvt., at Keesler Field, Miss.
- COHN, HARRY, Hazelton, Pa., Pvt. 1st Class, in South Pacific Area, airplane crash.
- FAGAN, LOUIS, Philadelphia, Pa., Pvt., near Pendelton, Ore.
- FEINBERG, MURRAY, New York, N. Y., Pvt., at Fort Jackson, S. C.

\*Compiled by the Bureau of War Records of the Jewish Welfare Board.



- FELDMAN, JACK H., Philadelphia, Pa., Pvt., in Hawaii.
- FIELDS, BERNARD, Cleveland, O., 3rd Class Radioman, in Hawaii.
- FINEMAN, HARRY, Wilmington, Del., Corp., in Philippine Islands.
- FISCHER, HOWARD PHILIP, New York, N. Y., Lt., in Far Eastern battles.
- FRANKLIN, MONROE DAVID, New York, N. Y., Lt., in Philippine Islands.
- FRIEDMAN, SAMUEL, Schenectady, N. Y., Pvt., at Ford Ord, Cal.
- FURMAN, BURTON J., New York, N. Y., 3rd Class Storekeeper, aboard Aircraft Carrier Lexington.
- GHETZLER, BENJAMIN, San Antonio, Tex., Lt., in Atlantic Ocean near Iceland.
- GHOLSEN, SIDNEY NORMAN, Huntington, W. Va., 1st Lt., at Fort Meade, Md.
- GIMBEL, LOUIS S. JR., Asbury Park, N. J., Lt. Col., airplane crash, near Houlton, Me.
- GINSBURG, MAYER A., Carthage, N. C., Pvt., at Gorgas Hospital, Canal Zone.
- GOLDSTICK, ISADORE, Springfield, Mass., Corp., in Australia.
- GORELICK, HARRY, Detroit, Mich., Capt., at Camp Grant, Rockford, Ill.
- GOULD, ARTHUR, Jamaica, N. Y., Pvt., at Pearl Harbor, Hawaii.
- GREENBERG, JULIUS V., Brookline, Mass., Flight Officer, over Norway.
- GUTTMAN, JOSEPH, Union City, N. J., Pvt., in Hawaii.
- HARRIS, SIDNEY, Paterson, N. J., Sgt., on Bataan, Philippine Islands.
- HERBACH, GILBERT M., Philadelphia, Pa., Capt., in Maine Forest.
- HERMAN, IRVING, Brooklyn, N. Y., Yeoman, in Atlantic Ocean, near Iceland.
- HILLMAN, IRVING BERNARD, Baltimore, Md., Lt., at Lake Well, near Orlanda, Fla.
- ISKIWTCH, DARRELL E., St. Louis, Mo., Pvt., at Clark Field, Manila, Philippine Islands.
- JACKSON, ALVIN, Kansas City, Mo., Corp., near Globe, Ariz.
- JEFFERY, IRA W., Minneapolis, Minn., Ensign, at Pearl Harbor, Hawaii.
- JOHNSON, PAUL MORRIS, Waterbury, Conn., Pvt., at Fort Shafter, Honolulu, Hawaii.
- KAHN, ROLAND, New York, N. Y., Aviation Cadet U. S. N. R., near Jacksonville, Fla. Naval Air Station.
- KARP, MORTON I., Brooklyn, N. Y., Pvt., in Philippine Islands.
- KEILSON, HERBERT, Laurelton, N. Y., Sgt., in Pacific.
- KIRSCHMAN, PAUL, New York, N. Y., Pvt., on Silver Meteor-Streamliner at Kittrel, N. C.
- KLEIN, HENRY J., Chicago, Ill., Pilot, in Western Pacific.
- KLONIN, HORACE ROY, Wilkes-Barre, Pa., 2nd Class Seaman, in Atlantic Area.
- KOEHLER, WILLIAM, Bresneau, Germany, Pvt., at Lawson General Hospital, Atlanta, Ga.
- KRAM, LEONARD, Bronx, N. Y., Apprentice Seaman, aboard S. S. R. P. Resor, Atlantic Area.
- KRIEGER, JEROME E., Brooklyn, N. Y., Pvt., in Hawaii.
- KRIS, JAMES, Minneapolis, Minn., Lt., at Bolling Field, Washington, D. C.
- LEBANOFF, LOUIS J., New York, N. Y., Tech. Sgt., in the Pacific.
- LEOPOLD, ROBERT LAWRENCE, Louisville, Ky., Ensign, aboard U. S. S. Arizona, Hawaii.
- LEVINE, HARRY, Bridgeport, Conn., Flight Sgt., European War Theatre.
- LEVINE, SHERMAN, Chicago, Ill., Pvt. 1st Class, at Hickam Field, Hawaii.
- LEWIS, THEODORE J., Philadelphia, Pa., Corp., at Pearl Harbor, Hawaii.

- LICHTER, ISADORE J., Milwaukee, Wis., Pvt., at Jefferson Barracks, Mo.  
 MARK, HENRY D., Los Angeles, Cal., 1st Lt., in Philippine Islands.  
 MESSENGER, KENNETH M., Bridgeport, Conn., Corp., in Philippine Islands.  
 MILLER, BILLY, Milwaukee, Wis., Pvt., at Camp Gordon, Ga.  
 PIERCE, SIDNEY, Taylor, Tex., 3rd Class Radioman, at Pearl Harbor, Hawaii.  
 POSTMAN, HYMAN, Brooklyn, N. Y., 2nd Class Aviation Mechanic Mate, in Overseas War Area.  
 RATTNER, SIDNEY M., Chicago, Ill., Pvt., in Philippine Islands.  
 REITER, CHARLES, New York, N. Y., Lt. Jr. Grade, aboard U. S. S. Truxton, off Newfoundland.  
 ROSENBLATT, MURRAY, New York, N. Y., 1st Class Seaman, aboard U. S. S. Pollux.  
 ROSENSTEIN, HAROLD, New York, N. Y., Apprentice Seaman, en route to N. Y. from Washington.  
 ROSENTHAL, ALFRED AARON, Brooklyn, N. Y., on board ship at Pearl Harbor, Hawaii.  
 ROTH, SIDNEY, Bronx, N. Y., Pvt., accident.  
 SCHLEIFSTEIN, ERNEST, Charleston, S. C., Pvt., at Camp Jackson, S. C.  
 SCHLIEFER, LOUIS, Newark, N. J., Pvt. 1st Class, at Pearl Harbor, Hawaii.  
 SCHWARTZ, CARL, Highland Park, N. J., Corp., at Manila, Philippine Islands.  
 SCHWARTZBERG, MORRIS, Brooklyn, N. Y., 2nd Class Seaman, at Navy Yard, Portsmouth, Va.  
 SEID, DANIEL, Los Angeles, Calif., Ensign, in Marshall Islands.  
 SHAPIRO, MARVIN, Chicago, Ill., Pvt., in Salt Lake City, Utah.  
 SHARP, JOSEPH, Philadelphia, Pa., Pvt., in Alaska.  
 SHERMAN, NATHAN, Harrisburg, Pa., 2nd Class Seaman, at sea.  
 SHERRIS, ELIOT I., Buffalo, N. Y., at sea.  
 SHULTZ, MAURICE LEONARD, Pleasantville, N. J., 1st Lt., at Station Hospital, San Juan, Puerto Rico.  
 SILVERMAN, DAVID LOUIS, Little Rock, Ark., 2nd Lt., in Australian War Zone, airplane crash.  
 SMIRIN, MURRAY, Brooklyn, N. Y., Pvt., at Walter Reed General Hospital, Washington, D. C.  
 SNIDER, ROBERT NATHAN, El Paso, Texas, 2nd Lt., at Benedict Field, St. Croix, Virgin Islands.  
 STEIGMAN, JOEL, Brooklyn, N. Y., Pvt. 1st Class, at Fort Bliss, Tex.  
 STEINBERGER, BERNARD, Wilkes-Barre, Pa., Pvt. 1st Class, in Iceland.  
 STERN, CHARLES M. JR., Albany, N. Y., Ensign, at Pearl Harbor, Hawaii.  
 STRASSMAN, HERMAN, Rochester, N. Y., Pvt., at Letterman Hospital, San Francisco, Cal.  
 STRAUS, DAVID H. JR., Houston, Tex., 2nd Class Storekeeper, aboard U. S. S. Lexington, Pacific Area.  
 STRAUSS, NATHAN, St. Louis, Mo., Pvt., in Philippine Islands.  
 TAUB, MARTIN, Newark, N. J., 2nd Lt., at Quonset Point, R. I.  
 TILLIS, ISRAEL, Bronx, N. Y., Pvt., near Lakehurst, N. J.  
 WEISMAN, HERMAN, Philadelphia, Pa., at Fort Jackson, S. C., on maneuver.  
 WINAWER, MURRAY, Bronx, N. Y., Pvt., near Teaneck Armory, W. Englewood, N. J.  
 ZIMMERMAN, ABRAHAM D., Hartford, Conn., Corp., in Philippine Islands.  
 ZINN, IRVING, New York, N. Y., Pvt., at Fort Sill, Okla.

## OTHER COUNTRIES

- ADLER, NAHUM ISAAC, pioneer Zionist worker; b. Russia, 1874; came to Palestine, 1886; active in colonization movements; later settled in England; Southport, England; reported, June 1942.
- ALBALA, DAVID, doctor, communal leader, diplomat; b. Belgrade, Yugoslavia, 1886; Serbian delegate at Versailles Peace negotiations; lieutenant-colonel in Yugoslav army; pres., Jewish Community of Belgrade; vice-pres., Council of Jewish Communities of Yugoslavia; pres., Jewish National Fund; in U. S. since 1939 as special delegate to the Yugoslav legation in Washington; Washington, D. C., April 4, 1942.
- BEHAM, ARIEH, physician; founded Pasteur Institute in Jerusalem, 1913; pioneer in fighting hydrophobia in Palestine; chm., Hebrew Language Dissemination Society; aged 64; Tel Aviv, Palestine; reported, Aug. 29, 1941.
- BENJAMIN, AARON, banker, communal worker; Bombay, India, Aug. 29, 1941.
- BENJAMIN, MARK, scientist; b. London, England, 1909; specialized in wireless research; London, England (accident); reported, Sept. 5, 1941.
- BERENDSOHN, WALTER, professor, German-Jewish scholar; authority on modern Scandinavian literature; Denmark (suicide); reported, July 27, 1941.
- BERENSON, LEON, Polish-Jewish lawyer, communal worker; formerly first secretary in Polish legation in Washington and Polish Chargé d'Affaires in Soviet Russia; aged 59; Warsaw, Poland; reported, July 27, 1941.
- BETTELHEIM, SAMUEL, communal leader, pioneer Zionist; b. Pressburg, Hungary, 1873; lived in U. S. from 1915-17 and 1922-27; while in U. S., organized Agudath Israel and Federation of Hungarian Jews in America; Budapest, Hungary; reported, June 12, 1942.
- BLOCH, JEAN-CHARLES, surgeon; Paris, France (suicide); reported, March 29, 1942.
- BLOOM, SAM SIMON, Zionist; b. Philadelphia, Pa.; came to Palestine, 1926; founded dental factory in Palestine; aged 82; Tel Aviv, Palestine, Sept. 10, 1941.
- BRODSKI, JULIUS DRYFUS, philanthropist, hon. pres., Union of Swiss Jewish Communities; non-Zionist member, Council of Jewish Agency for Palestine; pres., Keren Hayesod; aged 82; Basle, Switzerland; reported, March 27, 1942.
- BRODY, CHAIM, historian, former Chief Rabbi of Prague; head of Schocken Institute for Research in Hebrew Poetry; aged 74; Jerusalem, Palestine, May 7, 1942.
- CASSIRER, BRUNO, art collector and publisher; b. Breslau, Germany, 1872; founder of Cassirer Art Gallery in Berlin; first popularized French impressionists in Germany; publisher of art magazine *Kunst und Kuenstler*; came to England, 1938; aged 69; Oxford, England, Oct. 26, 1941.
- CATTAUI PASHA, JOSEPH ASLAN, Egyptian Jewish leader and parliamentarian; engineer, attached to Ministry of Public Works; former Deputy and member of old Legislative Assembly; Minister of Finance in 1924, of Communications in 1925; member of Senate, 1927-39; pres., Cairo Jewish Community since 1924; aged 81; Cairo, Egypt, May 12, 1942.

- COHEN, PINCHAS, vice-pres., World Agudath Israel; head of Department of Biology at Beth Sefer Reali; aged 76; Jerusalem, Palestine; reported, July 11, 1941.
- COLEMAN, ABRAHAM B., minister, musician; b. Alexandria, Russia, 1875; came to England, 1903; Liverpool, England, June 10, 1942.
- DANILEWICZ, HERSCHEL (Herschele, pseud.), poet; aged 60; Warsaw, Poland; reported, Sept. 5, 1941.
- D'AVIGDOR, BERNICE, welfare worker; b. 1884; a founder of Inter-aid Committee for Children from Germany, 1936; London, England; reported, Sept. 19, 1941.
- DEUTSCH, OSCAR, theatre operator, Zionist worker, philanthropist; b. Birmingham, England, 1893; controlled Odeon Circuit of 300 theatres; Manchester, England, Dec. 5, 1941.
- EPPLER, ALEXANDER, sec.-gen., Jewish Community of Budapest; aged 52; Budapest, Hungary; reported, May 22, 1942.
- FELDMAN, ARTHUR AARON, Talmudist, rabbi, Anshe Sholom Synagogue, Hamilton, Canada; b. Galanta, Czechoslovakia, Jan. 19, 1888; came to U. S., 1923; to Hamilton, 1926; member, Public Relations Committee of the Canadian Jewish Congress; author of articles on psychoanalysis; Hamilton, Canada, July 6, 1941.
- FINK, THEODORE, author, lawyer, publicist; b. Guernsey, England, July 3, 1855; member of Australian Assembly, 1894-1904; member of the executive of the Australian Federal League which helped to found the Australian Commonwealth; his services to education received Parliament recognition; chm., Australian section of Empire Press Union since 1929; chm., bd. of dir., *The Melbourne Herald* for more than 25 years; Melbourne, Australia, April 26, 1942.
- FLORENTIN, DAVID, Greek communal leader; a founder of Tel Aviv; member, World Executive of Sephardic Jews; aged 68; Tel Aviv, Palestine, July 29, 1941.
- FRANKFURTER, SALOMON, scholar; b. Pressburg, Bratislava, Nov. 9, 1856; former dir., library of Vienna University; received title of Imperial Court Counselor under Austrian monarchy; served as adviser to Ministries of Culture and Education under Austrian democracy; decorated with Austrian Order of Merit; Vienna, Austria, Sept. 24, 1941.
- GARRY, GERSHON, surgeon; came to Palestine from U. S. with first Hadassah unit; formerly chief surgeon of Hadassah Hospital; aged 52; Jerusalem, Palestine, Jan. 15, 1942.
- GEROTHWOHL, MAURICE A., professor; an authority on international affairs; formerly diplomatic correspondent of *Daily Telegraph* and *Jewish Chronicle*; London, England; reported, Nov. 21, 1941.
- GOLDMANN, ARTHUR, historian, formerly departmental head of Austrian State Archives; Vienna, Austria; reported, April 3, 1942.
- GOODMAN, ISAAC MEYER, civic and communal leader; b. Liverpool, England, Dec. 16, 1871; came to South Africa, 1895; honored for services during the Boer War; mayor of Springs, Transvaal, 1914; treas., S. A. Jewish Board of Deputies; founder and editor of *Ivri Onouchi*, a weekly review of Jewish affairs; authority on S. A. Jewish history; Capetown, Union of South Africa, Feb. 20, 1942.

- GORDON, JOSHUA, head of Security Department of Jewish Agency for Palestine; b. Kovno, Lithuania; came to U. S., 1914; co-founder of American section of the Jewish Legion; remained in Palestine after first World War; head of Immigration Department of Jewish Agency, 1920-26; aged 54; Jerusalem, Palestine, Oct. 16, 1941.
- GOTTESDIENER, AVRAHAM (OVADIAH), Zionist leader, author; b. Kiruv, West Galicia; sec., Mizrahi Organization of Galicia; an organizer of the Mizrahi Youth Organization; taught at Rabbinical College in Warsaw; came to Palestine, 1934; member, exec. com., Hapoel Hamizrachi; Jerusalem, Palestine, June 18, 1941.
- HALFF, SYLVIAN, French Jewish leader; gen. sec., Alliance Israélite Universelle; honored for bravery in first World War; Vichy, France, Sept. 28, 1941.
- HARRIS, MOSS, communal worker; member, Council of the League of British Jews; pres., the Jewish Home of Rest; vice-pres. and treas., Home for Aged Jews, Wandsworth; aged 83; London, England, July 11, 1941.
- HASKEL, MICHAEL, communal worker, philanthropist, Zionist Revisionist leader; b. Vilna, Lithuania; came to South Africa, 1907; hon. pres., New Zionist Organization of S. A.; received Coronation Medal from King George V of England; aged 65; Johannesburg, Union of South Africa, (accident) Feb. 3, 1942.
- HILFERDING, RUDOLF, German finance minister in 1923 and 1928; Social Democratic leader of Reichstag; aged 64; Occupied France (suicide); reported, Sept. 15, 1941.
- HIRSCH, M., rabbi; chm., Council of Dutch Rabbis; pres., Agudath Israel in The Netherlands; Zwolle, The Netherlands; reported, Oct. 24, 1941.
- HIRSCH, OTTO, pres., Reichsvertretung der Juden in Deutschland; aged 55; Berlin, Germany; reported, July 8, 1941.
- HOCHBERG, SAUL, pioneer Jewish newspaper publisher in Czarist Russia; publisher of *Unzer Leben* in Warsaw, 1907, and later in Odessa; left Russia for Rumania after Revolution and later emigrated to Palestine; aged 72; Jerusalem, Palestine; reported, April 22, 1942.
- JABOTINSKY, ALEXANDER, physician, communal worker; b. Russia; came to Buenos Aires, Argentina, 1897; helped establish and develop Jewish hospitals in Buenos Aires; aged 61; Buenos Aires, Argentina, Dec. 15, 1941.
- JACKSON, LEON, communal and educational worker; chm., Glasgow Hebrew Education College; exec. member, Jewish Education Board and Jewish Representative Council; aged 58; Glasgow, Scotland; reported, Aug. 15, 1941.
- JOACHELMAN, DAVID, communal worker; b. Postavy, near Vilna, Lithuania; came to England, 1913; delegate to many Zionist Congresses; closely associated with Israel Zangwill in Jewish Territorial Organization; later became head of its Emigration Department and editor of official organ of ITO, *Wohin*; during first World War, helped to organize Jewish War Victims Fund; founder and chm., Federation of Jewish Relief Organizations of Great Britain and of Polish Jewish Refugee Fund; aged 73; Reading, England, July 9, 1941.
- JUSTMAN, MOSHE-BUNIM (JUSHON, pseud.), Yiddish journalist, former editor of *Hajnt*, Yiddish daily in Warsaw; came to Palestine, 1939; aged 53; Tel Aviv, Palestine; reported, March 27, 1942.

- KAHN, B. A., Dutch Zionist leader; dir., Keren Hayesod in The Netherlands, (in Nazi concentration camp); reported, July 25, 1941.
- KESSELMAN, ROBERT DAVID, Zionist; b. Odessa, Russia; came to U. S. 1900; controller of the Zionist Organization of America; went to Palestine, 1920; director of Kfar Yeladim, the children's village; aged 61; Jerusalem, Palestine, Feb. 25, 1942.
- KLEIN, ROBERT, former Social-Democratic member of the Prague Parliament; Czech trade union leader; sec.-gen., Czechoslovak Union for Civil Servants; founder of Sanopz, sanatorium for workers at Prague; aged 55; Buchenwald (concentration camp), Germany; reported, Aug. 28, 1941.
- KODER, SAMUEL SABATTI, communal leader, philanthropist; b. Cochin, South India, 1869; councillor and chm., British Cochin Municipality; chm., Mattancherry Municipality; honored by governments of Madras and Cochin; Fellow, Royal Society of Arts, London; Cochin, South India, April 23, 1941.
- KOHN, PINCHAS, rabbi; former rabbi of Ansbach, Germany; came to England, 1938; from there to Palestine; a founder and first pres., World Agudath Israel and vice-pres. of its world executive; Jerusalem, Palestine; reported, July 3, 1941.
- KORITZINSKY, Dr. E. W., former head of Trondheim Hospital; Trondheim, Norway; reported, May 22, 1942.
- KRASNY, EMIL, Austrian communal worker and Zionist leader; aged 65; London, England; reported, Jan. 8, 1942.
- KRUPENIA, YANKEL, physician, communal worker; prominent Poale Zionist leader of Great Britain; former chm., ORT-OZE; active in work of Yiddish Scientific Institute; member, Exec. Council, English Zionist Federation; aged 52; London, England, April 12, 1942.
- KULISHER, ALEXANDER, authority on constitutional law; member, executive of Zionist Revisionist Organization; emigrated from Russia to Paris, 1920; aged 52; Noe (concentration camp), France, Feb. 13, 1942.
- LASKI, NATHAN, civic and communal leader; b. Middlesborough, 1863; appointed Justice of the Peace, 1906; elected to the Management Committee of the City Magistrates, 1916; past pres., Jewish Board of Guardians; Manchester, England, Oct. 21, 1941.
- LEVEN GEORGES, communal leader; acting pres., Alliance Israélite Universelle; aged 73; Vichy, France; reported, July 15, 1941.
- LEVI-CIVITA, TULLIO, distinguished Italian mathematician and physicist; b. Padua, Italy, 1873; Professor of Rational Mechanics at University of Rome since 1919; member, Pontifical Academy of Science in Rome; Vatican City, Italy, Jan. 1, 1942.
- LEWIN, LOUIS, rabbi, bibliographer; formerly rabbi of Kempen and Kattowitz, Poland; author of works on Polish-Jewish history; aged 73; Bnei Brak, Palestine; reported, Feb. 20, 1942.
- LIEBERMAN, HERMAN, lawyer, parliamentarian, Polish socialist leader; b. Przemysl, Austrian Poland; former member, Austrian Parliament; after the first World War, was a member of Polish Parliament, until 1932; vice-pres., National Council and Minister of Justice in Polish Government-in-exile, 1941; aged 71; London, England, Oct. 21, 1941.
- LIGHTSTONE, HERBERT, physician; b. Montreal, Canada, Oct. 27, 1878; came to England, 1910; served with American Red Cross in Spanish-American War; was honored for services in Boer and World Wars; acting



- dir.-gen., Medical Services in the British Ministry of Pensions, London; London, England; reported, Feb. 20, 1942.
- MANUS, ROSA, feminist leader; organized International Woman's Congress in Turkey; once decorated as "outstanding citizen of Holland" by Queen Wilhelmina; aged 60; (in German prison camp), The Netherlands, May 29, 1942.
- MARKS, PERCY JOSEPH, civic and communal leader of New South Wales, author and bibliophile; a founder of Australian Jewish Historical Society; pres., Union of Sydney Zionists; aged 73; Sydney, New South Wales, June 23, 1941.
- MEYERSTEIN, SIR EDWARD, stockbroker, philanthropist; b. Oct. 17, 1863; High Sheriff of Kent; Kent, England, Feb. 2, 1942.
- MOREIN, WOLF, minister of the North London Synagogue; b. Gateshead-on-Tyne, 1908; Chaplain to the Forces; London, England, Sept. 18, 1941.
- OELBAUM, MOSES, orthodox Jewish leader and philanthropist; founder of Yeshivah Torath Chaim and other orthodox institutions; aged 70; Toronto, Canada, Dec. 6, 1942.
- OKUN, ISRAEL, Yiddish journalist; b. Russia, Oct. 1, 1877; member of staff of Vilna Yiddish publications; came to Buenos Aires, Argentina, 1924; founded and edited Yiddish bi-weekly newspaper *The Call*; came to Canada, 1926; represented the *Jewish Daily Forward* (New York) in Toronto; a national director of Workmen's Circle; Toronto, Canada, Oct. 22, 1941.
- PEREIRA-MENDOZA, JOSEPH, minister; b. London, 1892; Manchester, England; reported, July 11, 1941.
- PEVSNER, MICHAEL, tobacco planter and manufacturer, communal worker, philanthropist; b. Russia, 1876; came to South Africa, 1897; Capetown, Union of South Africa; reported, Dec. 26, 1941.
- PLASCHKES, LEOPOLD, Austrian Zionist leader, former vice-pres., Vienna Jewish Community Board; former representative in Vienna Municipal Council; aged 58; Tel Aviv, Palestine, May 5, 1942.
- RACHMILEVICIUS, NACHMAN, Lithuanian consul-general in Palestine; a founder of Lithuanian Republic; member, first Lithuanian National Council and of first independent Lithuanian Cabinet; aged 64; Jerusalem, Palestine, Jan. 27, 1942.
- RAGINSKY, ABRAHAM, communal worker, Zionist leader; member, National Council of Canadian Zionist Organization; treas., Federation of Polish Jews; Montreal, Canada, Jan. 4, 1942.
- ROMANO, MARCO, former pres., Zionist Organization of Bulgaria; aged 69; Tel Aviv, Palestine; reported, May 1, 1942.
- ROSENBERG, MOISES, communal leader, editor and publisher of *Der Weg*, only daily Jewish newspaper in Mexico; founder of Verdad Publishers; aged 38; Mexico City, Mexico, March 16, 1942.
- ROSENSTEIN, PHILIP, former pres., Zionist Organization of Rumania; pres., World Conference of Jewish State Party, Geneva, Switzerland, 1939; aged 60; Tel Aviv, Palestine, Feb. 3, 1942.



ROTHSCHILD, LIONEL NATHAN DE, banker, philanthropist, civic and communal leader, member of Parliament, 1910-23; treas., Jewish Board of Guardians; pres., United Synagogue; aged 60; London, England, Jan. 28, 1942.

RUBINSTEIN, JULIAN, physician; asst. gen. sec., toz, Jewish health society in Poland; aged 40; Warsaw, (in concentration camp) Poland; reported, Aug. 25, 1941.

RUTENBERG, PINCHAS, engineer, industrialist, communal leader; b. Romny, Russia, Feb. 5, 1879; came to U. S., 1914; helped to organize first American Jewish Congress; asst. commander-in-chief for civil affairs in the Keresky Government, Russia; came to Palestine, 1919; founder and managing dir., Palestine Electric Corporation, which developed electric power from River Jordan; pres., Vaad Leumi, Jewish National Council of Palestine, 1929-30; member, Jewish Agency for Palestine; Jerusalem, Palestine, Jan. 3, 1942.

RYKWERT, SZYMON, Polish engineer, philanthropist; negotiated for loan to modernize Polish State Railways; decorated with Order of Golden Cross of Poland for his public services; worked with the American Joint Distribution Committee; treas., Association of Polish-Jewish Citizens in Great Britain; aged 48; Oxford, England; reported, Jan. 23, 1942.

SALMON, SIR ISIDORE, caterer, public worker; member, London County Council; knighted in 1933; Conservative Member of Parliament since 1924; hon. adviser on catering to the British army; aged 65; London, England, Sept. 16, 1941.

SAMUEL, MARCUS, Member of Parliament for Putney; b. 1873; author of works on economics and politics; London, England, March 3, 1942.

SCHORR, MOSES, Polish communal leader, scholar, Chief Rabbi of Warsaw since 1922; b. Przemyśl, Poland, 1874; prof. of Semitic Languages and of History of the Ancient East at University of Warsaw; member, Polish Academy of Science; member, Polish Senate since 1935; pres., B'nai B'rith and Keren Hayesod in Poland; (in prison camp), U. S. S. R., July 8, 1941.

SCHRIEBER, HENRYK, socialist leader, former member, Cracow Municipal Council, Siberia, U. S. S. R., June 27, 1942.

SELIGSOHN, JULIUS L., lawyer, communal leader; pres., Hilfsverein der deutschen Juden; former vice-pres., Reichsvereinigung der Juden in Deutschland; aged 55; (in concentration camp) Germany; reported, April 29, 1942.

SOLOMON, S. M., rabbi; chaplain in armed forces; aged 83; Melbourne, Australia; reported, June 30, 1941.

SPEYER, HERBERT, jurist, Professor of Jurisprudence at University of Brussels; vice-pres., Council of Jewish Agency for Palestine; formerly member of Senate; member, Belgian Colonial Council; pres., Juridical Commission of the Belgian Government-in-exile; aged 72; London, England, March 16, 1942.

STRAUSS, HERMANN, physician; b. Heilbronn-on-Neckar, Germany, April 28, 1868; head of Jewish Hospital in Berlin, prof. at University of Berlin; prolific writer on medical subjects; decorated with Iron Cross during first World War; Berlin, Germany (suicide); reported, March 23, 1942.

- STRAUSS, M. PAUL, ex-Senator for Seine district; former pres., Association of French Republican Journalists; Hendaye, France; reported, April 17, 1942.
- TOLKOWSKY, M. MAURICE, diamond merchant, communal worker; formerly pres., Antwerp Jewish Community; aged 76; Tel Aviv, Palestine; reported, June 19, 1942.
- TUCK, GUSTAVE, communal leader, philanthropist; pres., Jewish Historical Society, 1929-34; benefactor of Mocatta Library; aged 85; London, England, Jan. 9, 1942.
- UDWIN, MORRIS, engineer, communal worker; former member, exec. council of South African Zionist Federation; Capetown, Union of South Africa, April 9, 1942.
- USSISHKIN, MENAHEM MENDEL, world Zionist leader; b. Dubrowna, Russia, Aug. 15, 1863; founder of Chovevei Zion, a student Zionist society in Russia; head of preliminary Parliament of Jews of Ukraine, 1917; represented the Zionist movement at Peace Conference in Paris, 1919; came to Palestine, 1920; appointed chief of Zionist Commission in Palestine; world pres., Jewish National Fund; pres., Zionist General Council; exec. chm., Hebrew University; Jerusalem, Palestine, Oct. 2, 1941.
- VISSER, LODEWIJK ERNST, jurist, communal leader; b. Amersfoort, The Netherlands; pres., High Court of Justice, 1939-40; pres., Hague Jewish Community; aged 71; Amsterdam, The Netherlands, Feb. 24, 1942. (Erroneously reported in Vol. 43).
- WALDSTEIN, EMIL, former editor, *Zidovske Spravy*, Czech Zionist organ; headed delegation of Czechoslovak Jews at Peace Conference, 1918; aged 57; Prague, Czechoslovakia; reported, June 12, 1942.
- WARSZAWIAH, MEIER, rabbi; former sec., Rabbinical Association of Poland; author of works on Judaism; aged 68; Warsaw, Poland; reported, July 16, 1941.
- WEINBERG, ISAAC, professor, authority on Semitic and Hamitic languages; internationally known as expert on Abyssinian and Amharic languages; taught at Warsaw Free University; member, Oriental Commission of Polish Academy; aged 63; Warsaw, Poland; reported, Sept. 3, 1941.
- WEINRONK, BERNARD, South African communal and Zionist worker; came to South Africa, 1903; settled in Palestine, 1934; aged 71; Jerusalem, Palestine, Feb. 1, 1942.
- WEISBERGER, ANDREAS (BIBICO, pseud.), violinist; b. Volo, Greece; as child prodigy was awarded the Great Medal for Art and Science by late Sultan Abdul Hamid; member, Palestine Symphony Orchestra; aged 42; Tel Aviv, Palestine; reported, Jan. 1, 1942.
- WOLFSON, SOLOMON, communal and Zionist worker; vice-pres., Mizrahi Organization of Great Britain; Justice of the Peace for City of Glasgow; aged 72; Glasgow, Scotland, Dec. 5, 1941.
- YELLIN, DAVID, educator, scholar, pioneer Hebraist; b. Jerusalem, Palestine, March 19, 1864; professor of Hebrew poetry of the Spanish Period at the Hebrew University; taught at Laemel School, Jerusalem, for many years, later becoming director; principal of Hebrew Teachers' College; pres., Vaad Halashon (Board of Languages); first pres., Vaad Leumi, Jewish National Council, 1920-29; formerly vice-mayor of Jerusalem;

founder and former pres., Palestine branch of B'nai B'rith; member, Jewish Committee at Peace Conference in Paris; author of biography of Maimonides; co-author of Hebrew dictionary; Jerusalem, Palestine, Dec. 12, 1941.

ZIRELSON, JUDAH LOEB, chief rabbi of Bessarabia, Rumania; former member, Rumanian parliament; leading member, World Agudath Israel; aged 82; Kishinev, Rumania, July 6, 1941.

ZMIGRDER-KONOPKA, ZDISLAW, former member, Polish Senate; leader of Jewish War Veterans in Poland; Poland (murdered); reported, Nov. 7, 1941.

ZWEIG, STEFAN, world-famous author; b. Vienna, Austria, Nov. 28, 1881; came to Brazil, 1940; Petropolis, Brazil (suicide), Feb. 23, 1942.



## DIRECTORIES AND LISTS



## JEWISH NATIONAL ORGANIZATIONS IN THE UNITED STATES\*

**Academic Committee for the Hebrew University** (Apr. 1941). Pres.: Salo W. Baron; Sec.-Treas.: A. Arthur Schiller, 1140 Amsterdam Ave., N. Y. C. Members: 200.

**PURPOSE:** To disseminate information regarding activities of the Hebrew University and to promote cooperation between that University and academic circles of this country.

**Adult Jewish Studies**, *see* National Academy for

**Agricultural Corporation**, *see* American Jewish Joint

**Agudas Israel of America, Inc.** (1921). Pres.: Eliezer Silver; Exec. Dir.: Benjamin W. Hendles, 673 Broadway, N. Y. C. Members: 29,450.

**PURPOSE:** To act as an international religious organization for the assistance and maintenance of the spiritual life of the Orthodox Jew the world over.

**PUBLICATION:** *Jewish Voice*.

**Agudath Israel Youth Council of America** (1922). Pres.: Michael G. Tress; Exec. Sec.: Gershon Kranzler, 616 Bedford Ave., Brooklyn, N. Y. Members: 4,000.

**PURPOSE:** To unite Jewish youth in the spirit of the Torah and in that spirit to solve the problems that confront Jewry in Eretz Yisroel and in the Diaspora.

**PUBLICATION:** *Orthodox Youth*.

**Aleph Zadik Aleph (B'nai B'rith Youth Organization)** (1924). Pres.: Philip M. Klutznick; Exec. Dir.: Julius Bisno; Asst. Exec. Dir.: Ben Barkin, 1003 K St., N. W., Washington, D. C. Chapters: 450 in 240 communities. Members: 12,600; 11,700 alumni.

**PURPOSE:** Recreational and leisure-time program providing for mental, moral, and physical development of Jewish adolescents between the ages of 14 and 21.

**PUBLICATIONS:** *The Shofer*; *A. Z. A. Guide*; *A. Z. A. Leader*.

**Aleph Zadik Aleph National Committee on Scouting** (1931). Natl. Chm.: Lawrence Rodson; Coordinating Sec.: Edward Schifreen, c/o. Boy Scouts of America, 2 Park Ave., N. Y. C. Districts: 7.

Merged with B'nai B'rith National Committee on Scouting, July 1942.

**PURPOSE:** To interest Jewish boys in the program of the Boy Scouts of America and the Canadian Boy Scout Association and to cooperate with

\*This directory includes organizations in existence for at least one year before July 1, 1942. The information given herein is furnished by the organizations themselves. The editor assumes no responsibility for the accuracy of the data presented. Nor does inclusion in this list imply approval of the organizations by the editor or the publisher.



troops under Jewish sponsorship, as part of the Community Service activity of A. Z. A.

PUBLICATIONS: *The Shofer*; *A. Z. A. Guide*.

**Alexander Kohut Memorial Foundation** (1915). Pres.: Alexander Marx; Treas.: Mrs. Rebekah Kohut, 1165 Park Ave., N. Y. C.; Sec.: Shalom Spiegel. Branch Societies: 5. Founded by George Alexander Kohut. PURPOSE: The furtherance of original research in the field of Jewish studies.

**Alliance Israelite Universelle of America Central Committee** (1940). Chm.: Samuel Edelman; Sec.: Frank E. Hahn, Jr., 1418 Packard Bldg., Philadelphia, Pa. Branches: 2. PURPOSE: Aid in education and amelioration of conditions of Jews in Oriental countries and Eastern Europe.

**Alpha Epsilon Phi Women's Fraternity** (1909). Dean: Reba B. Cohen; Scribe and Exec. Sec.: Louise Wolbrette Wolf, 2116 Octavia, New Orleans, La. Members: 5,371. PURPOSE: To foster close friendship between members, and to stimulate their intellectual, social and spiritual life. PUBLICATION: *Columns of Alpha Epsilon Phi*.

**Alpha Epsilon Pi Fraternity** (1913). Supreme Master: David Goldwasser; Exec. Sec.: Irving Levin, 21 E. 40th St., N. Y. C. Chapters: 25. Pledge Chapters: 1. Alumni Clubs: 18. Members: 4,000. PURPOSE: An intercollegiate Greek-letter fraternity, maintaining an educational and social service and promoting vigorous participation in university, college and communal affairs. PUBLICATIONS: Exoteric, *Alpha Epsilon Pi Quarterly*; Esoteric, *The Confidential Bulletin*.

**Alpha Eta Phi** (1922). Grand Master: Jules Lipitz; Grand Rec. Scribe: Max L. Broder, 277 Broadway, N. Y. C. PURPOSE: Fraternal. PUBLICATION: *The Mosque*.

**Alpha Mu Sigma Fraternity** (1914). Grand Prior: Murray Stuart; Grand Scribe: Julius Chudow, 58 Stagg St., Brooklyn, N. Y.; Office: 31 E. 7th St., N. Y. C. Chapters: 24. Members: 1,300. PURPOSE: To foster and perpetuate the fraternal spirit among its personnel, to cultivate and promote an ideal social relationship among them, to voluntarily give aid to fraters in distress and to perpetuate the ideals which gave origin to its existence. PUBLICATION: *The Shield*.

**Alpha Omega Fraternity** (1907; inc., 1909). Supreme Chancellor: Meyer Eggnatz; Supreme Chancellor-Elect: S. Albert Sigel; Scribe: Wm. Rich, 575 Belleville Ave., Belleville, N. J. Chapters: 33. Alumni Clubs: 20. Members: 5,000. Absorbed the Alpha Zeta Gamma Fraternity, 1932. PURPOSE: To promote the highest ethical standards of the dental profession, further the causes of Judaism and to promote Fraternalism. PUBLICATION: *The Alpha Omegan*.

**Alpha Zeta Omega\*** (1919). Directorum: Roy I. Scott; Signare: M. J. Harris, 13342 Lorain Ave., Cleveland, O. Members: 950.

**PURPOSE:** To promote good will and friendship among Jewish pharmacists and the profession of pharmacy.

**PUBLICATION:** *Azoan*.

**Alumni Association of the Jewish Institute of Religion** (1926). Pres.: Ahron Opher; Sec.: Edward E. Klein, 40 W. 68th St., N. Y. C.

**PURPOSE:** To advance the interests of the Institute, to maintain the spirit of fellowship and loyalty among the graduates and the communities which they serve, and to stimulate scholarship among the students and the men in the field.

**Alumni of the Graduate School for Jewish Social Work** (1926). Chm. Exec. Comm: Philip Houtz, 19 W. 44th St., N. Y. C. Members: 200.

**American Academy for Jewish Research** (1920; inc. 1929). Pres.: Salo W. Baron; Cor. Sec.: Solomon Gandz, 3080 Broadway, N. Y. C. Members: 205; Honorary Members: 2; Fellows: 24.

**PURPOSE:** The furtherance of Jewish learning through promotion of scholarly activities, such as presentation of learned papers, the issuance of publications, the establishment of research fellowships, etc.

**PUBLICATION:** *Proceedings of the American Academy for Jewish Research*.

**American Alumni of Hebrew University** (1938). Pres.: Meyer Greenberg; Sec.: Meier Engel, 10 E. 40th St., N. Y. C. Members: 70.

**PURPOSE:** To cooperate with the American Friends of the Hebrew University in bringing importance of Hebrew University to American Jewry.

**American Association for Jewish Education** (1939). Pres.: Mark Eisner; Exec. Sec.: Samuel Grand, 1776 Broadway, N. Y. C.

**PURPOSE:** To advance the cause of Jewish education in the United States through cooperative efforts.

**PUBLICATION:** *Jewish Education News Letter*.

**American Beth Jacob Committee, Inc.** (1928). Chm.: Leo Jung; Exec. Dir.: Meier Schenkolewski, 131 W. 86th St., N. Y. C.

**PURPOSE:** To aid the Beth Jacob Schools in Europe and Palestine, which provide vocational, religious, and academic training for Jewish girls.

**American Committee of Ose** (1940). Chm.: A. J. Rongy; Sec.: L. Wulman, 24 W. 40th St., N. Y. C. Affiliated with Toz, Jewish Health Protection Society in Poland.

**PURPOSE:** To promote health, hygiene and sanitation among Jews, and care of children.

**PUBLICATION:** *American Ose Review*.

**American Committee for Relief and Resettlement of Yemenite Jews** (1939). Chm.: Abraham Goldberg; Exec. Sec.: David Schneeberg, 225 Lafayette St., N. Y. C. Members: 500. In cooperation with

\* No reply received.

United Yemenite Community of Palestine and Federation of Yemenite Jews in America.

PURPOSE: To raise funds for relief of Jews in Yemen and Aden, and resettlement of Jewish Yemenite refugees in Palestine.

**American Committee of the Universal Yeshivah of Jerusalem (1924).**

Pres.: B. L. Levinthal; Sec.: S. Cohen-Margolis, 38 Park Row, N. Y. C.

PURPOSE: To secure contributions for the Universal Yeshivah of Jerusalem (Yeshivah Merkazith Olamith) and to advance its purpose in America.

**American Council of Jewish Fraternal Organizations (1934).** Acting

Pres.: Louis Fabricant; Sec.: George O. Arkin, 270 Broadway, N. Y. C.

Constituent Members: 5.

PURPOSE: Discussion of the problems mutually concerning the fraternal organizations and of their attitude in all matters affecting Jewry, as a clearing house of thought and opinion and as a basis of unified and co-ordinated action.

**American Economic Committee for Palestine (1932).** Pres.: Edward A.

Norman, 80 Broad St., N. Y. C. Members: 200.

PURPOSE: Development of methods of revealing and utilizing the opportunities and the human and material resources available in Palestine and the Diaspora for the building of the Jewish Homeland in Palestine.

**American Emergency Committee for Zionist Affairs (1939).** Chm.:

Stephen S. Wise; Chm. Office Comm. (Exec. Body): Louis E. Levinthal, 41 E. 42nd St., N. Y. C. Affiliates: 7. Members: 29.

PURPOSE: To further the Zionist cause in America, and in particular to coordinate Zionist public relations in America.

**American Federation for Lithuanian Jews, Inc. (1937).** Pres.: Elias Fife;

Sec.: Frank Epstein, 1133 Broadway, N. Y. C. Organizations: 35. Members: 4,000.

**American Federation for Polish Jews (1908).** Pres.: Benjamin Winter;

Dir.: M. Blumenstock, 225 W. 34th St., N. Y. C. Members: 65,000.

Affiliated with the World Federation of Polish Jews. Absorbs American Committee Appeal for the Jews in Poland.

PURPOSE: To unite all *landsmannschaften* in the United States bearing the names of their respective home-towns in Poland for the purpose of creating one body of American Jews of Polish extraction; to guard and promote the interests of the Jews in Poland and help them morally and financially; to promote social and cultural activities among their affiliated organizations and extend medical assistance to members.

PUBLICATION: *Polish Jews*.

**American Friends of a Jewish Palestine (1939).** Chm. Natl. Exec. Bd.:

William G. Stanton; Sec.: Gabriel Wechsler, 511 E. 8th St., Brooklyn, N. Y.; Office: 1 E. 44th St., N. Y. C. Societies: 15. Members: 1,000.

PURPOSE: To assist Jewish refugees and other needy Jews desiring to immigrate to the territory comprised within the Palestine Mandate of 1922; adequate defense for Palestine.

PUBLICATION: *The Answer*.

**American Friends of Polish Jews** (Apr. 1941). Pres.: George M. Geigin; Sec.: Leo M. Glassman, 103 E. 86th St., N. Y. C.; Office: 22 E. 17th St., N. Y. C. Branches: 2. Members: 500.

PURPOSE: To render service to Jews of Poland and its refugees; to carry on political negotiations with Polish Government; to establish information bureau about Polish Jews; to organize united committee of Americans, Jews and non-Jews, from Poland in interest of a post-war, democratic Poland.

PUBLICATION: *Bulletins*.

**American Friends of the Hebrew University, Inc.** (1925). Pres.: A. S. W. Rosenbach; Dir.: Samuel B. Finkel, 10 E. 40th St., N. Y. C.

PURPOSE: To receive and maintain funds to aid in the support and development of Hebrew University and to disseminate information concerning that University and its activities.

PUBLICATION: *News Bulletin on the Hebrew University*.

**American Fund for Palestinian Institutions** (Inc. as American Palestine Fund, 1939). Pres.: Edward A. Norman; Exec. Sec.: Mrs. Jeanette Schiffer, 60 Beaver St., N. Y. C.

PURPOSE: Formed as a single appeal to replace the increasing number of separate appeals coming each year from Palestine institutions not included in other nation-wide appeals.

**American Hebrew Congregations**, *see* Union of

**American Jewish Committee** (1906). Pres.: Maurice Wertheim; Gen. Sec.: Morris D. Waldman; Asst. Sec.: Harry Schneiderman, 386 Fourth Ave., N. Y. C. Members: Corporate, 327.

PURPOSE: "... To prevent the infraction of the civil and religious rights of Jews in any part of the world..." (For full statement *see* p. 452)

PUBLICATION: *Contemporary Jewish Record*.

**American Jewish Congress** (Constituted, 1917; re-constituted, 1922; re-org., 1938). Pres.: Stephen S. Wise; Adm. Sec.: Lillie Shultz, 330 W. 42nd St., N. Y. C.

PURPOSE: To protect the equal rights of the Jews in America and elsewhere, which rights include complete freedom to pursue as a group and not solely as individuals, the historic aims and aspirations of our people; to secure and safeguard the civil, political, economic and religious rights of Jews; to further the development of the Jewish Homeland.

PUBLICATION: *The Congress Weekly*.

**American Jewish Congress**, *see also* Women's Division of

**American Jewish Dentists' Committee, Inc.** (1936). Chm.: S. L. Kregarman; Sec.: Earl Sherman, 2112 Broadway; Office: 730 Fifth Ave. (Suite 2002), N. Y. C. Members: 500.

PURPOSE: Establishment and maintenance of dental department in the Hebrew University in Palestine.

**American Jewish Historical Society** (1892). Pres.: Abraham S. W. Rosenbach; Cor. Sec.: Alexander Marx; Librarian: Isidore S. Meyer, 3080 Broadway, N. Y. C. Members: 400.

Has issued thirty-six volumes of publications and an index to publications 1-20. Maintains a collection of books, manuscripts, and historical objects in its rooms in the building of the Jewish Theological Seminary, Jacob H. Schiff Memorial Library, N. E. Cor. Broadway and 122nd St., N. Y. C.

PUBLICATION: *Publications of the American Jewish Historical Society.*

**American Jewish Joint Agricultural Corporation (1924).** Pres.: Joseph A. Rosen; Sec.: Robert Pilpel, 100 E. 42nd St., N. Y. C.

PURPOSE: To assist Jews to engage in agricultural pursuits and to render other constructive aid to Jews in countries of refuge, by financing and supervising projects conducted by separate organizations.

ACTIVITIES: Formerly operating agency in Russia of the American Jewish Joint Distribution Committee, Inc., and of the American Society for Jewish Farm Settlements in Russia, Inc. At present financing and superintending the Dominican Republic Settlement Association project in the Dominican Republic, and participating in financing of settlement projects on Island of Mindanao, Philippines, and in Bolivia.

**American Jewish Joint Distribution Committee, Inc. (1914).** Chm.: Edward M. M. Warburg; Exec. Vice-Chm.: Joseph C. Hyman; Sec.: Moses A. Leavitt, 100 E. 42nd St., N. Y. C.

PURPOSE: Distribution of funds for the rehabilitation and assistance of Jews overseas. War relief; economic aid and rehabilitation; emigration, general and emergency refugee aid, etc., directly and in cooperation with affiliated and associated organizations.

PUBLICATION: *J. D. C. Digest.*

**American Jewish Joint Distribution Committee, see also** Junior Division of

**American Jewish Physicians Committee (1921).** Pres.: Nathan Ratnoff; Sec.: Israel S. Wechsler, 70 E. 83rd St.; Office: Stuyvesant Park East, N. Y. C. Members: about 700.

PURPOSE: To build and maintain medical college and hospital in connection with the Hebrew University in Palestine.

**American Jewish Press Club (1940).** Pres.: Daniel L. Schorr; Cor. Sec.: Louis Rittenberg, 100 E. 42nd St., N. Y. C. Members: 75.

PURPOSE: To bring together in a national body persons employed in editorial capacities in Anglo-Jewish publications and news services, and in public relations departments of Jewish organizations and related fields; to raise standards in the Anglo-Jewish press and facilitate the exchange of ideas and information among persons associated with the profession.

**American Jewish Youth (1939).** Natl. Dir.: Jacob Eisenberg; Natl. Pres.: Leo Lavin; Sec.: Norma Safran, 276 Fifth Ave., N. Y. C. Societies: 43. Members: 5,000.

PURPOSE: To maintain true allegiance to United States of America; to combat dangers to our American institutions; to uphold the fair name of the Jew; to encourage the doctrine of universal liberty, equal rights and full justice to all men; and to combat the powers of bigotry and racial intolerance.

PUBLICATION: *American Jewish Youth.*

**American Ort Federation** (1922). Natl. Pres.: George Backer; Exec. Dir.: Philip Block, 212 Fifth Ave., N. Y. C.

**PURPOSE:** Promotion of technical trades and agriculture among the Jews in Europe through trade schools, farm schools, workshops and farm settlements.

**PUBLICATIONS:** *American Ort Journal*; *Ort Economic Review*.

**American Ort**, *see also* Junior American Ort; Women's American Ort

**American Palestine Jewish Legion**, *see* Hagdud Haivri League, Inc.

**American Pro-Falasha Committee, Inc.** (1922; inc. 1923). Chm.: Hyman J. Reit; Cor. Sec.: Joseph Zeitlin; Exec. Dir.: Jacques Faitlovitch, 3080 Broadway, N. Y. C.

**PURPOSE:** To carry on educational work among Falashas; to establish normal schools for the education of teachers; to organize schools and synagogues in Falasha communities; to publish educational literature, including the translation of the Bible in their language, and to promote research into the history and literature of the Falashas.

**American Red Mogen David for Palestine, Inc.** (1940). Pres.: Harry Grayer; Sec.: Herman Zvi Quittman, 220 Fifth Ave., N. Y. C. Members: 2,000.

**PURPOSE:** First aid work in Palestine for Palestinians regardless of race, creed or color.

**American Representatives of the Jewish Agency for Palestine** (1932): Co-Chm.: Stephen S. Wise; Chm. of Adm. Com.: Morris Rothenberg, 41 E. 42nd St., N. Y. C. Members: 115.

**PURPOSE:** To further purposes of the Jewish Agency for Palestine.

**American Society for the Advancement of the Hebrew Institute of Technology in Haifa, Palestine, Inc.** (1940). Pres.: Lazarus White; Exec. Dir.: Judah Wattenberg, 55 W. 42nd St., N. Y. C. Chapters: 10. Members: 879.

**PURPOSE:** To promote technological and industrial research and training in Palestine by securing support for Hebrew Institute of Technology in Haifa; to create in the Hebrew Institute adequate training and research facilities for students and scientists from countries of persecution; to promote the exchange of members, teachers, research workers and scientific information between the Hebrew Institute and technological institutions in the United States.

**PUBLICATION:** *Technion*.

**American Zionist Youth Commissions** (1940). Chm.: Herman L. Weisman; Exec. Dir.: Shlomo Bardin, 381 Fourth Ave., N. Y. C. Members: 150 local Commissions.

**PURPOSE:** To give moral, financial and educational direction to the four Zionist youth groups: Avukah, Masada, Junior Hadassah, and Young Judaea.

**Anti-Defamation League of B'nai B'rith** (1913). Chm.: Sigmund Livingston; Natl. Dir.: Richard E. Gutstadt, 130 N. Wells St., Chicago, Ill.

**PURPOSE:** To eliminate defamation of Jews and to counteract un-Ameri-



can and anti-democratic propaganda; to encourage and advance good will and proper understanding between American groups, with a broad educational program; to preserve and translate into greater effectiveness the ideals of American democracy.

PUBLICATIONS: *A. D. L. Review*; *A. D. L. News Letter*.

**Assembly of Hebrew Orthodox Rabbis of America and Canada (1920).**

Presidium: S. T. Golubowsky, M. Margulies, B. S. Trainin; Fin. Sec.:

Alexander Levine, 242 E. Broadway, N. Y. C. Members: 140.

PURPOSE: To investigate *Kashruth*; educate Jewish children in Judaism and Hebrew; support poor rabbis in Europe; extend aid to unfortunate poor in Palestine.

**Association of Jewish Refugees and Immigrants from Poland (1940).**

Chm. of Exec.: Jacob Apenszlak; Sec.: Ch. Finkelstein, 216 W. 100th St., N. Y. C. Members: 500.

PURPOSE: Assistance to, and support of, Jewish refugees from Poland.

**Avukah, American Student Zionist Federation (1925).** Exec. Sec.: Alfred

J. Kahn, 111 Fifth Ave., N. Y. C. Chapters: 65. Members: 2,000.

PURPOSE: Work for improvement of the situation of Jews on three fronts: defense of Jewish liberties and cooperation against fascism; to develop effective Jewish communal institutions; to support Zionism.

PUBLICATION: *Avukah Student Action*.

**Baron De Hirsch Fund (1891).** Pres.: George W. Naumburg; Managing

Dir.: George Bookstaver, 386 Fourth Ave., N. Y. C. Endowed by Baron and Baroness de Hirsch in sum of \$3,800,000.

PURPOSE: Americanization and assimilation of Jewish immigrants; their instruction in trades and agriculture and promotion of agriculture among them.

ACTIVITIES: Aid to agriculture through the Jewish Agricultural Society, N. Y. C.; immigration aid port work through subsidized societies; the town of Woodbine, N. J., which was founded by it in 1891.

**Beta Sigma Rho (1910).** Grand Chancellor: David Warshaw; Grand

Recorder: Emanuel Goodman, 304 E. 42d St., N. Y. C.; Office: c/o

D. S. Galton, 21 E. 40th St., N. Y. C. Chapters: 8. Members: 1,500.

PURPOSE: Greek letter college fraternity for Jewish students.

PUBLICATION: *Alumni News*.

**Beth Din of America, Inc. (1940).** Pres.: Max Felshin; Sec.: Jacob S.

Cohen, 75 W. 49th St., N. Y. C. Members: 76.

PURPOSE: Foster, strengthen and safeguard traditional Judaism; act as authority in questions affecting and involving Jewish laws and customs.

**Beth Jacob Committee, see American**

**Beth Jacob World Organization.** Pres.: Jacob Rosenheim; Exec. Dir.:

Meier Schenkolewski, 817 West End Ave., N. Y. C. Members: About 16,000 children in schools in New York, Baltimore, Cincinnati and Chicago.

PURPOSE: Maintenance of religious schools for education of Jewish girls



**B'nai B'rith** (1843). Pres.: Henry Monsky; Sec.: Maurice Bisgyer, 1003 K St., N. W., Washington, D. C. Members: 151,000, including affiliates: 97,000 in men's lodges; 41,000 in women's auxiliaries; 12,000 in A. Z. A., Junior Order. Lodges: 661 (630 in North America, 31 in Europe, South America, Asia and Africa). Districts: 12 (7 in the United States and Canada).

**PURPOSE:** Furtherance of a program of youth welfare, community betterment, civic welfare, adult education, defense of Jewish rights, benevolence, war service and Americanism.

**PUBLICATIONS:** *The National Jewish Monthly*; *B'nai B'rith News*.

**B'nai B'rith** *see also* Aleph Zadik Aleph; Anti-Defamation League of Women's Supreme Council of

**B'nai B'rith Americanism Commission** (1921). Chm.: Sidney G. Kusworm; Sec.: Maurice Bisgyer, 1003 K St., N. W., Washington, D. C.

**PUBLICATION:** *B'nai B'rith Americanism Manual*.

**B'nai B'rith Hillel Foundation Commission** (1924). Natl. Dir.: Abram L. Sachar, 605 E. Green St., Champaign, Ill. Foundations: 28. Counselorships: 46.

B'nai B'rith maintains Foundations at: Brooklyn College, Cornell University, Florida College for Women, Hunter College, Indiana University, Northwestern University, Ohio State University, Pennsylvania State College, Queen's University (Canada), Texas A & M College, University of Alabama, University of California, University of California (L. A.), University of Chicago, University of Connecticut, University of Florida, University of Georgia, University of Illinois, University of Iowa, University of Maryland, University of Michigan, University of Minnesota, University of North Carolina, University of Texas, University of Virginia, University of Washington, University of Wisconsin, University of West Virginia.

**PUBLICATIONS:** *Clearing House*; *Hillel Clip Sheet*; *Hillel Brochure*.

**B'nai B'rith National Committee on Scouting** (1940). Natl. Chm.: Isadore Rees; Coordinating Sec.: Edward Schifreen, c/o Boy Scouts of America, 2 Park Ave., N. Y. C. Districts: 7.

Merged with Aleph Zadik Aleph National Committee on Scouting, July 1942.

**PURPOSE:** To foster the sponsorship of Boy Scout troops by B'nai B'rith lodges and to include scouting as a part of the Americanism program of B'nai B'rith.

**PUBLICATION:** *B'nai B'rith Scouting Manual*.

**B'nai B'rith Vocational Service Bureau** (1938). Chm. Natl. Adm. Com.: Alfred M. Benesch, Cleveland, O.; Natl. Dir.: Max F. Baer, 1003 K St. N. W., Washington, D. C.

**PURPOSE:** Conduct program of group vocational guidance for Jewish youth of America, by distributing printed matter to groups and individuals throughout the country, sponsoring conferences of groups interested in the field, and advising organizations on methods of establishing and improving group vocational guidance projects.

**PUBLICATION:** *The Career News*.

**B'rith Abraham**, *see* Independent Order of B'rith Abraham

**Brith Sholom** (1905). Grand Master: Alex F. Stanton; Grand Sec.: Louis I. Gilgor, 506 Pine St., Philadelphia, Pa. Lodges: 124. Members: 14,623

PUBLICATION: *The Brithsholomite*.

**B'rith Trumpeldor of America** (1929). Netziv: Aaron Hanin; Sec.: Jack Tauber, 1123 Broadway, N. Y. C. Branches: 85. Members: 4,500 Circles.

PURPOSE: To instruct the Jewish youth in the principles of State Zionism and train them to become pioneers and future citizens of the Jewish State in Palestine and inculcate basic principles of democracy and loyal American citizenship. Activities are of an educational and athletic nature.

PUBLICATION: *Hadar*.

**Calendar Reform**, *see* League for Safeguarding the Fixity of the Sabbath Against Possible Encroachment by

**Cantors and Ministers League**, *see* National

**Cantors Association of America, Inc.**, *see* Jewish Ministers

**Center Workers**, *see* National Association of Jewish

**Central Conference of American Rabbis** (1889). Pres.: James G. Heller; Rec. Sec.: Isaac E. Marcuson, 204 Buford Place, Macon, Ga. Members: 475.

Has issued fifty-two volumes of its *Year Book*; as well as the *Union Prayer Book*; the *Union Hymnal*; the *Union Haggadah*; *Prayers for Private Devotion*; *Army Ritual for Soldiers of the Jewish Faith* (1916); and various other publications.

PUBLICATION: *Yearbook*.

**Chaplains in Penal Institutions**, *see* National Council of Jewish

**Commission on Education of the Union of Orthodox Jewish Congregations of America** (1936; re-org. 1940). Chm.: Leo Jung; Exec. Dir.: Leo Hilsenrad, 305 Broadway, N. Y. C.

PURPOSE: To disseminate the ideal of and create the necessary conditions for traditional Jewish education — a well-rounded and complete education, rooted in Torah and Torah-true Jewish living.

**Committee to Re-Unite Families** (Jan. 1941). Chm.: Isaac Rubenstein; Sec.: Aaron Pechenick, 1133 Broadway (Room 1006), N. Y. C. Members: 250.

PURPOSE: Reunite Americans with their families in Soviet Russia.

**Conference Committee of National Jewish Women's Organizations** (1929). Chm.: Mrs. Benjamin Spitzer; Sec.-Treas.: Mrs. Nathan B. Perlman, 1860 Broadway, N. Y. C. Member organizations: 9.

PURPOSE: Promote inter-organizational understanding and good will among cooperating national Jewish women's organizations; help bring into being local Federations of Jewish women's organizations, and to act as a forum group for constituent groups within the Conference.

**Conference on Jewish Relations, Inc.** (1933; inc. 1936). Pres.: Salo W. Baron; Sec. Bd. of Dir.: Harry N. Rosenfield, 1841 Broadway, N. Y. C. Members: 800.

**PURPOSE:** For a better understanding of the position of the Jews in the modern world.

**PUBLICATION:** *Jewish Social Studies*.

**Council of Jewish Federations and Welfare Funds** (1932). Pres.: Sidney Hollander; Exec. Dir.: H. L. Lurie; Assoc. Dir.: G. W. Rabinoff, 165 W. 46th St., N. Y. C. Member Agencies: 222 in 186 cities.

**PURPOSE:** A cooperative organization of local federations, welfare funds and Jewish community councils in the United States and Canada. Concerns itself with the problems involved in organizing Jewish community resources to serve Jewish group needs locally, regionally, nationally and overseas; fosters local leadership in communal projects; encourages lay participation in organized welfare programs and for developing standards, principles and activities in social and communal welfare work.

**PUBLICATION:** *Notes and News*.

**Council of Jewish Women**, *see* National

**Council of Organizations for Palestine** (1924). Pres.: Herman Hoffman; Sec.: Samuel Goldstein; Exec. Vice-Pres.: Leo Wolfson, 41 E. 42nd St., N. Y. C.

**PURPOSE:** To help the United Palestine Appeal in its fund-raising efforts for Keren Hayesod and Keren Kayemeth; to assist the Zionist Organization of America and propagate the Zionist ideal among fraternal and social leagues, clubs and societies.

**Delta Phi Epsilon Sorority** (1917). Super-Regina: Mrs. Edith Barash Segal; Alumnae Sec.: Mrs. Cecilia Shopiro, 55 W. 42nd St., N. Y. C. Chapters: 16 Undergraduate; 12 Alumnae (3 Canadian Undergraduate). Regions: 16. Members: 2,000.

**PUBLICATION:** *Delta Phi Epsilon Triangle*.

**Dentists Committee**, *see* American Jewish

**Denver**, *see* National Home for Jewish Children at

**Denver**, *see* National Jewish Hospital at

**Denver, Colo.**, *see* Ex-Patients Tubercular Home of

**Dominican Republic Settlement Association, Inc.** (1939). Pres.: Leon Falk, Jr.; Exec. Sec.: Mrs. Rebecca Hourwich Reyher, 165 Broadway, N. Y. C.

**PURPOSE:** Aiding Jewish and non-Jewish refugees to settle and become self-supporting and useful residents and contributors to the life and progress of the Republic; equip themselves for citizenship and secure for themselves and descendants full freedom of religion and equality of opportunity and of civil, economic and other rights.

**Dropsie College Alumni Association** (1924). Pres.: Louis Kaplan; Sec.-Treas.: Joseph Reider, Broad and York Sts., Philadelphia, Pa. Members: 52.

**PURPOSE:** To advance the interests of the Dropsie College and further spirit of friendship among its graduates.

**PUBLICATION:** *Newsletter*.

**Dropsie College for Hebrew and Cognate Learning** (1905; inc. 1907). Pres.: Abraham A. Neuman; Sec.: Lessing J. Rosenwald, Broad and York Sts., Philadelphia, Pa.

**LIBRARY:** Volumes and pamphlets, about 48,600.

**PUBLICATION:** *Jewish Quarterly Review*.

**Education**, *see* American Association for Jewish

**Education**, *see* National Council for Jewish

**Emergency Committee for Zionist Affairs**, *see* American

**Ex-Patients' Tubercular Home of Denver, Colo.** (1908; inc. 1914). Pres.: Fred Meyers; Sec.: A. M. Blumberg, 8000 E. Montview Blvd., Denver, Colo. Auxiliaries: 2. Members: 35,000.

**PURPOSE:** To care for, house, and rehabilitate patients who have been discharged from a tubercular hospital or sanatorium, who are in need of further treatment.

**Falasha Committee**, *see* American Pro-

**Farm School**, *see* National

**Federated Council of Palestine Institutions** (1940). Chm.: Aaron Teitelbaum; Hon. Sec.: Abraham Horowitz, 38 Park Row, N. Y. C.

**PURPOSE:** Raise funds from federations and welfare funds, congregations and individuals in America for support of 133 independent religious educational and welfare institutions in Palestine which receive no support from the various fund-raising agencies of the Zionist Organization.

**Federation of Hungarian Jews in America** (1914). Pres.: Samuel Buchler; Sec.: Pincus Friedman, 377 Broadway, N. Y. C. Societies: 96. Members: 36,000.

**PURPOSE:** To promote the political, educational, social and religious interests of the Hungarian Jews here and in Hungary.

**Federation of Orthodox Rabbis of America, Inc.** (1926). Administration Committee: L. Gartenhaus, B. S. Trainin; Exec. Sec.: Aaron Dym, 15a W. 73rd St., N. Y. C.; Office: 252 E. Broadway, N. Y. C.

**PURPOSE:** To promote Judaism in America and to help the *Agunoth* in Europe.

**Federation of Palestine Jews** (1929). Pres.: Isidore Benjamin; Exec. Sec.: Isaac Sharlin, 512 Broadway, N. Y. C. Branches: 19. Members: 1,500.

**PURPOSE:** To extend assistance to Palestinian Jews in America and Canada, and to promote the upbuilding of Palestine.

**PUBLICATION:** *Year Book*.

**Federations and Welfare Funds**, *see* Council of Jewish

**Fraternal Organizations**, *see* American Council of Jewish

**Free Sons of Israel** (1849). Grand Master: Hermann Stern; Grand Sec.: Max Ogust, 257 W. 93rd St., N. Y. C. Districts: 2. Lodges: 65. Members: 10,054.

PUBLICATION: *The Free Son*.

**Freiland League for Territorial Settlement** (Jan. 1941). Pres.: Jacob Levin; Sec.: M. Mendelsberg, 3451 Giles Place, N. Y. C.; Office: 41 Union Square, N. Y. C. Branches: 8. Members: 1,700.

PURPOSE: Creation of movement for purpose of acquiring territory suitable for large-scale Jewish colonization.

PUBLICATION: *Oifen Shvel*.

**Galician Jews of America**, *see* United

**General Jewish Council** (1938). Chm.: Edgar J. Kaufmann; Exec. Sec.: I. M. Minkoff, 295 Madison Ave., N. Y. C.

PURPOSE: To coordinate the activities of the American Jewish Committee, B'nai B'rith, and the Jewish Labor Committee, that bear specifically on the safeguarding of the equal rights of Jews.

**German Jewish Children's Aid, Inc.** (1934). Chm.: Alan M. Stroock; Exec. Dir.: Albert Abrahamson, 139 Centre St., N. Y. C.

PURPOSE: A project of the National Refugee Service, Inc. Admission, reception, and allocation to care, of local child welfare agencies of Jewish refugee children whose parents or guardians abroad apply through recognized social agencies abroad. Eligible children must be below 16 years of age on admission and may enter with the consent of the United States authorities as quota immigrants.

**Graduate School for Jewish Social Work**, *see* Alumni of

**Habanoth** (1937). Pres.: Mrs. Isidor Freedman; Exec. Dir.: Mrs. Abraham Burstein, 46 W. 83rd St., N. Y. C.; Office: 305 Broadway, N. Y. C. Members: High school girls in orthodox synagogues. Affiliated with Women's Branch of Union of Orthodox Jewish Congregations.

PURPOSE: To inculcate in the Jewish high school girl a love and knowledge of her racial heritage and an understanding of observances.

PUBLICATIONS: *Leaders Broadcast*; *Hachodesh*.

**Habonim — Labor Zionist Youth** (1920). Exec. Sec.: David Breslau, 275 Seventh Ave., N. Y. C. Branches: 160. Members: 3,000. Youth Section of Poale Zion-Zeire Zion, Jewish National Workers' Alliance and Pioneer Women's Organization.

PURPOSE: To strengthen bonds between American Jewry and Eretz Israel; actively support rebuilding of Jewish National Home; train young Jews to become Chalutzim in Eretz Israel, and as members of Histadrut Haovdim, to create a cooperative Jewish Commonwealth.

PUBLICATIONS: *Haboneh*; *News and Views*; *Menahel*.

**Hadassah, The Women's Zionist Organization of America** (1912). Pres.: Mrs. David de Sola Pool; Sec.: Juliet N. Benjamin, 1819 Broadway, N. Y. C.

**PURPOSE:** In America: to foster Zionist ideals through Jewish education, and support war effort in every possible way. In Palestine: to conduct medical activities in Palestine on a non-sectarian basis; hospitals, dispensaries, x-ray and radiology institutes, Straus Health Center, infant welfare stations, pre-natal and post-natal care, pre-school care, school hygiene and public health work, medical service in rural districts, medical social service in Jerusalem. Maintenance of Rothschild-Hadassah University Hospital and Henrietta Szold School of Nursing on Mt. Scopus.  
**PUBLICATION:** *Hadassah Newsletter*.

**Hadassah, Junior**, *see* Junior Hadassah

**Hagdud Haivri League, Inc.** (American Palestine Jewish Legion) (1920). Natl. Commander: Elias Ginsburg; Rec. Sec.: J. Seidman, c/o Samuel Marche, 1450 Broadway, N. Y. C. Members: 2,000.

**PURPOSE:** To foster American ideals and principles; to work for Jewish homeland in Palestine and for securing equal rights for Jews in other lands; to defend Jewish honor, integrity and interests; to assist needy comrades; to gather and preserve records of the Jewish Legion for Palestine.

**Hapoel Hamizrachi of America** (1923). Pres.: Simon Federbusch; Exec. Sec.: Leonard Rosenfeld, 220 Fifth Ave., N. Y. C.

**PURPOSE:** To propagate and stimulate interest in the Jewish National Ideal, which aims at the development and restoration of Eretz Israel as the National Homeland for the Jewish people in the spirit of Jewish traditions on the basis of Torah v'Avodah, Torah and Labor; to observe and disseminate the practices and principles of traditional Judaism; to foster interest in, and support of, Poel Hamizrachi.

**PUBLICATIONS:** *Jewish Horizon; The Review; Tekoa; Kadimah; Sabbath Voice; Haboneh*.

**Hashomer Hadati of North America** (1934). *Hanhaga Elyona:* Yaakov Muskin, Aharon Baskin, Tsvi Reich, Meir Golombek, 516 Bedford Ave., Brooklyn, N. Y. Members: 1,500. Affiliated with World Movement of Torah v'Avodah and Hakibbutz Hadati in Eretz Israel.

**PURPOSE:** To rally boys and girls below age of 23 to the banner of Torah and Labor; to educate them to become devoted and loyal to the Torah, people, land and language; to aspire to a free, productive, cooperative, national religious life in Eretz Israel.

**PUBLICATIONS:** *Hamigdal; He-Atid; Bamachaneh*.

**Hashomer Hatzair** (1925). Secretariat: Moshe Furmansky, Elana Margolis, Shlomoh Perla, Joshua Schwartz, 305 Broadway, N. Y. C. Branches: 26; 2 agricultural collectives in Palestine. Members: 30,000.

**PURPOSE:** To educate Jewish youth along the principles of scouting, Hebrew, *Jugend-Kultur*, and *Chalutz Zionism* so that it will realize the idea of Zionism in the concrete act of *Chalutzit* in Eretz Yisrael *Kibbutzim*.

**PUBLICATIONS:** *Youth and Nation; Hamenahel; Niv Haboger*.



**Hebrew Institute of Technology in Haifa, Palestine, Inc.,** *see* American Society for

**Hebrew Sheltering and Immigrant Aid Society of America** (1885; reorg. 1901). Pres.: Abraham Herman; Exec. Dir.: Isaac L. Asofsky, 425 Lafayette St., N. Y. C.

**PURPOSE:** To facilitate the lawful entry of Jewish immigrants in the United States; to provide them with temporary assistance; to prevent them from becoming public charges; discourage their settling in congested cities; prevent ineligibles from immigrating; foster American ideals, and instil knowledge of American history and institutions, and to make better known advantages of desirable immigration and, in conjunction with ICA (operating under the name HICEM), maintain offices in European countries for purpose of advising Jewish emigrants concerning conditions in lands of immigration and prepare them for life in new countries; and, in the lands of immigration other than United States, to meet them upon arrival, shelter and enable them to become self-supporting therein.

**Hebrew Theological College** (1922). Pres.: Saul Silber; Exec. Dir.: Samuel S. Siegel, 3448 Douglas Blvd., Chicago, Ill. Branch Auxiliaries: 12.

**PURPOSE:** An institution devoted to higher Jewish learning for the promotion and perpetuation of traditional Judaism in America giving its students the opportunity to become well prepared rabbis, teachers, and leaders of American Israel.

**ADMINISTRATION:** THEOLOGICAL COLLEGE: Chaim I. Korb, Reish Mesivtah; Jacob H. Greenberg, Dean; Emery Glancz, Registrar; J. Greenberg, Librarian. YESHIVAH ETZ CHAIM DEPARTMENTS (Preparatory). TEACHERS INSTITUTE: Nahum N. Glatzer, Registrar.

**STUDENT PUBLICATION:** *Hamayon*.

**Hebrew Union College** (1875). Chm. Bd. of Governors: Ralph W. Mack; Sec.: Benj. Mielziner, Cincinnati, O.

**ADMINISTRATION:** Julian Morgenstern, Pres.; Maxwell Lyons, Registrar and Business Manager.

**LIBRARY:** Printed volumes, about 100,000; manuscripts, over 2,500. Librarian: Walter E. Rothman.

**PUBLICATIONS:** *Hebrew Union College Annual*; *Hebrew Union College Monthly*.

**Hebrew Union College Alumni** (1884). Pres.: Harry S. Margolis; Sec.: Henry Tavel, Hebrew Union College, Cincinnati, O. Members: 292.

**PURPOSE:** To promote the welfare of Judaism, of the Hebrew Union College and of its graduates.

**PUBLICATION:** *H. U. C. Alumni Bulletin*.

**Hebrew University,** *see* Academic Committee for; American Alumni of; American Friends of

**Hechalutz** (1932). Central Committee (Mercaz): Pres.: Nathan Guttman; Exec. Sec.: Avraham Schenker. Exec. Com. Natl. Board for Hechalutz: Chm.: Edward A. Norman; Exec. Vice-Chm.: Isaac Imber, 1140 Broadway, N. Y. C. Groups: 5. Members: 750.



**PURPOSE:** Vocational training and guidance to members of Hechalutz and affiliated youth groups; to organize and train Jewish youth for work in Palestine; to encourage the occupational redistribution of Jewish youth in this country.

**PUBLICATION:** *Hechalutz Bulletin*.

**Hillel Foundation Commission**, *see* B'nai B'rith

**Histadruth Hanoar Haivri**, *see* Irgun Tarbut.

**Histadruth Ha Rabboneoth** (July 1941). Pres.: Mrs. Herman Rosen; Sec.: Mrs. Emanuel L. Lifschitz, 170 W. 81 St., N. Y. C.; Office: 601 Brightwater Court, Brooklyn, N. Y. Members: 45.

**PURPOSE:** To pool common experiences of Rabbis' wives in terms of relationships and participation in community's religious, educational and social programs; to discover avenues and opportunities for service and influence in the synagogue and community.

**PUBLICATION:** *Bulletin*.

**Histadruth Ivrieth, Inc.** (1916; re-org. 1922). Pres.: Israel Efros; Sec.: A. Spicehandler, 111 Fifth Ave., N. Y. C. Members: 4,360.

**PURPOSE:** Dissemination of Hebrew language and Hebrew culture in America; post graduate courses for Hebrew teachers; speakers supplied by lecture bureau; publication of periodicals, books, and literature in English for adults and youth.

**PUBLICATIONS:** *Hadoar*; *Hadoar Lanoar*; *Sefer Hashanah*; *Ogen Hebrew Library*.

**Hungarian Jews in America**, *see* Federation of

**Icor Association** (1924). Pres.: Ch. Kuntz; Sec.: Abraham Jenofsky, 1 Union Square West, N. Y. C. Societies: 110. Members: 12,000.

**PURPOSE:** Information on the economic, cultural, and social life of Jews the world over.

**PUBLICATION:** *Nailebn*.

**Independent Order B'rith Abraham** (1887). Grand Master: Herman Hoffman; Grand Sec.: Max L. Hollander, 37-7th St., N. Y. C. Lodges: 440. Members: 58,000.

**PUBLICATION:** *B'rith Abraham*.

**Institute of Jewish Affairs** (Feb. 1941). Chm. Bd. of Trustees: Horace M. Kallen; Dir.: Jacob Robinson, 330 W. 42d St., N. Y. C.

**PURPOSE:** To analyze fundamental aspects of Jewish life since first World War in order to establish facts of the present situation and formulate bases on which rights and freedom for Jews may be secured in a general post-war reconstruction.

**PUBLICATION:** *Jewish Affairs*.

**Intercollegiate Menorah Association** (1913). Chancellor: Henry Hurwitz; Pres.: Theodore H. Gordon; Cor. Sec.: Frances Grossel, 63 Fifth Ave., N. Y. C. Societies: 51.

**PURPOSE:** Study and advancement of Jewish culture and ideals in colleges and universities of the United States and Canada.

**Iota Alpha Pi Sorority** (1903). Dean: Mrs. Martha S. Sagon; Cor. Sec.: Anita Butensky, 2114 Albermarle Rd., Brooklyn, N. Y.; Office: 118 Riverside Drive, N. Y. C. Chapters in United States and Canada: 12. Members: 1,000.

**PURPOSE:** To establish and maintain a society for women who are members of colleges and universities, and to maintain a scholarship fund for needy students at a college or university.

**PUBLICATION:** *Bi-Annual*.

**Iota Theta Law Fraternity** (1918). Pres.: Cecil A. Citron; Sec.: Martin Cohen, 45 John St., N. Y. C. Chapters: 6. Members: 850.

**PURPOSE:** Fraternal and social.

**PUBLICATION:** *Iota Thetian*.

**Irgun Tarbut** (1936). Praesidium: Moshe Davis, Shlomo Shulsinger, Chaim Abramowitz; Sec.: Rivka Wolman, 111 Fifth Ave., N. Y. C. Branches: 10. Members: 500. Formerly Histadruth Hanoar Haivri.

**PURPOSE:** To foster and disseminate Hebrew culture and literature among American Jewish youth.

**ACTIVITIES:** Ivri Hatzair (10 Branches, ages 11-16), Hebrew Student Federation, Hebrew Book Guild, Hebrew Camp Massad, Committee for the Advancement of Hebrew Art.

**Jewish Academy of Arts and Sciences** (1926; inc. 1927). Pres.: Morris Raphael Cohen; Exec. Sec.: Abraham Burstein, 46 W. 83rd St., N. Y. C. Members: 75.

**PURPOSE:** Encouragement of Jewish achievement in scholarship and the arts; publication of writings of value; conferring of honorary fellowships upon older men of great note; presentation of annual Academy medal for achievements in the arts or sciences.

**Jewish Agency for Palestine**, *see* American Representatives of

**Jewish Agricultural Society, Inc.** (1900). Pres.: Francis F. Rosenbaum; Managing Dir.: Gabriel Davidson, 386 Fourth Ave., N. Y. C.

**PURPOSE:** Encouragement of farming among Jews in the United States.

**PUBLICATION:** *The Jewish Farmer*.

**Jewish Arbitration Tribunal** (1920). Founder and Exec. Dir.: Samuel Buchler; Pres.: Benedict H. Braunstein; Exec. Sec.: Rae Rosen, 377 Broadway, N. Y. C. Branches: 9.

**PURPOSE:** To settle, arbitrate and conciliate differences between Jews, societies, lodges, synagogues and fraternities, without resort to civil courts.

**Jewish Aviation League** (Feb. 1941). Sec.: Jack Tauber; Exec. Dir.: Aaron Z. Propes, 1123 Broadway, N. Y. C. Members: 460.

**PURPOSE:** To teach Jewish youth to fly.

**Jewish Book Week**, *see* National Committee for

**Jewish Braille Institute of America, Inc.** (1931). Pres.: Samuel R. Wachtell; Exec. Dir.: Leopold Dubov, 1825 Harrison Ave., N. Y. C. Members: 3,500.

**PURPOSE:** Promotion of the cultural and religious welfare of the Jewish

blind of America. Beside publication and free distribution of monthly magazine (*Jewish Braille Review*), the Institute maintains a free national circulating library of braille books of Jewish interest.

PUBLICATION: *Jewish Braille Review*.

**Jewish Chautauqua Society** (1893; inc. 1899). Chm. Bd. of Dir.: Arthur Strauss; Exec. Sec.: Arthur L. Reinhart, Merchants Bldg., Cincinnati, Ohio. Sponsored by National Federation of Temple Brotherhoods.

PURPOSE: To send lecturers to colleges and universities who disseminate information on Jewish lore and culture; to dispel prejudice through education.

**Jewish Conciliation Board of America, Inc.** (1930). Pres.: Israel Goldstein; Exec. Sec.: Louis Richman, 225 Broadway, N. Y. C. Members: 150.

PURPOSE: Adjustment of Jewish cases.

**Jewish Consumptive and Expatriates Relief Association of California** (1912; inc. 1913). Pres.: P. Karl; Exec. Dir.: Samuel H. Golter, 208 W. 8th St., Los Angeles, Cal. Auxiliary Societies: 80. Members: 85,000. Sanatorium at Duarte, Cal., and Expatriates Home at Belvedere, Cal.

PURPOSE: To maintain a sanatorium of 250 beds for treatment of pulmonary tuberculosis.

PUBLICATION: *News Letter*.

**Jewish Consumptive Relief Society Auxiliaries**, see National Council of

**Jewish Consumptives' Relief Society of Denver** (1904). Pres.: Philip Hillkowitz; Sec.: Lewis I. Miller, 266 Metropolitan Bldg., Denver, Colo. Contributors: 100,000. Capacity, sanatorium: 300 beds. Auxiliary Societies: 33.

PUBLICATIONS: *J. C. R. S. Bulletin*; *J. C. N. L. (by patients)*.

**Jewish Historical Society**, see American

**Jewish Information Bureau** (1932). Chm. Bd. of Dir.: Bernard G. Richards, 103 Park Ave., N. Y. C. Members: 350.

PURPOSE: To serve as clearing house of information; to answer inquiries and supply data on all phases of Jewish life and thought. The service is free to the public, Jewish and non-Jewish, and is supported by voluntary contributions.

**Jewish Institute of Religion** (1922; chartered 1923). Pres.: Stephen S. Wise; Chm. Bd. of Trustees: Julian W. Mack; Sec.: Gertrude Adelstein; Dean: Henry Slonimsky, 40 W. 68th St., N. Y. C.

PURPOSE: A school of training for the Jewish ministry, research and community service. Graduate School and Department of Advanced Studies.

LIBRARY: Approximately 45,000 printed volumes and 200 Hebrew manuscripts. Librarian: Shalom Spiegel.

SUMMER INSTITUTE: Org. 1938 by Alumni Association. Dir.: Ahron Opher; Sec.: Edw. E. Klein.

PUBLICATION: *Catalogue*.

**Jewish Institute of Religion**, *see also* Alumni Association of

**Jewish Labor Committee** (1934). Chm.: Adolph Held; Exec. Sec.: Jacob Pat, 175 E. Broadway, N. Y. C.

MEMBERS: National and local units of the Workmen's Circle, International Ladies' Garment Workers Union, Amalgamated Clothing Workers of America, United Hatters, Cap and Millinery Workers International Union, United Hebrew Trades, Forward Association, Jewish Socialist Verband, Jewish Section of the Socialist Party, and Jewish Workers Party-Left Poale Zion.

PURPOSE: To fight Fascism and Nazism; to help the opposition movement in all Fascist countries; to aid Jewish labor institutions overseas; to prevent the spread of Fascist propaganda in America; to aid labor victims and refugees overseas and Jewish labor relief; to represent organized Jewish labor in all Jewish problems.

**Jewish Ministers Cantors Association of America, Inc.\*** (1896). Pres.: Jacob Schwartz; Rec. Sec.: M. Saravaisky, National Theatre Bldg., 111 E. Houston St., N. Y. C. Branches: 3. Members: 400.

**Jewish National Fund of America** (1910). Pres.: Israel Goldstein; Exec. Dir.: Mendel N. Fisher, 41 E. 42nd St., N. Y. C.

PURPOSE: To redeem soil of Palestine as inalienable property of the Jewish people.

PUBLICATION: *J. N. F. Bulletin*.

**Jewish National Workers' Alliance of America** (1912). Pres.: David Pinski; Sec.: Louis Segal, 45 E. 17th St., N. Y. C. Branches: 285. Members: 18,700.

PURPOSE: Fraternal, social, beneficial and educational order.

PUBLICATIONS: *Alliance Voice*; *Yiddishe Derziung*.

**Jewish Occupational Council** (1939). Pres.: Morris R. Cohen; Sec.-Exec. Dir.: Eli E. Cohen, 1841 Broadway, N. Y. C. Members: 12 national organizations; 28 local agencies in 20 cities.

PURPOSE: A non-profit agency devoted to research, clearance, advisory and coordinative activities for all national and local Jewish organizations engaged in vocational guidance, placement, training or occupational research or combatting employment discrimination in war industries.

PUBLICATION: *Jewish Occupational Bulletin*.

**Jewish People's Committee for United Action Against Fascism and Anti-Semitism** (1936). Act. Pres.: Max Perlow; Natl. Sec.: Bernard J. Harkavy, 1133 Broadway, N. Y. C. Branches: 44, representing 300,000 members of affiliated organizations and individual members.

PURPOSE: To unite the Jewish people in a struggle against Fascism and anti-Semitism; to defend Jewish civil rights and Jewish culture in all countries of the world; to assist the Jewish people wherever they are being persecuted; to join with the progressive forces of all nations in defense of democracy.

\* Information received by telephone.

**Jewish Publication Society of America** (1888). Pres.: J. Solis-Cohen, Jr.; Exec. Dir.: Maurice Jacobs, 225 S. 15th St., Philadelphia, Pa.

**PURPOSE:** Formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific and religious works, giving instruction in the principles of the Jewish religion, which are to be distributed among the members of the corporation, and to such other persons and institutions as may use the same in the promotion of benevolent educational work. (For Report, see p. 501).

**PUBLICATION:** *American Jewish Year Book*.

**Jewish Sabbath Alliance of America, Inc.** (1905). Pres.: Bernard Drachman; Exec. Sec.: Wm. Rosenberg, 302 E. 14th St., N. Y. C.

**PURPOSE:** To promote the observance of the Seventh Day Sabbath; to secure employment for Seventh Day observers; to protect and defend the Seventh Day observing storekeepers against the strict Sunday laws, always working to secure proper exemption under such laws.

**Jewish Scientific Institute**, *see* Yiddish Scientific Institute

**Jewish State Zionists of America (Jewish State Party)** (1933). Pres.: Philip I. Schick; Sec.: I. Raichel, 220 Lawrence Place, Paterson, N. J.; Office: 55 W. 42nd St., N. Y. C. Branches: 28. Members: 1,000.

**PURPOSE:** To recreate the Jewish State (self-governing Jewish Commonwealth) within the historic boundaries of Palestine; to effect a radical change in the occupational pursuits of the Jewish people; to maintain harmonious collaboration and equilibrium between the various economic forces of Palestinian Jewry.

**Jewish Telegraphic Agency, Inc.** (1917; re-org. 1935). Pres.: George Backer; Sec.: Jacob Landau, 101 Park Ave., N. Y. C.; Office: 106 E. 41st St., N. Y. C.

**PURPOSE:** A news agency, devoted to the collection and dissemination of authoritative Jewish news all over the world and to the development of a sound, intelligent understanding of Jewish events.

**PUBLICATION:** *News Bulletins*.

**Jewish Theatrical Guild of America, Inc.\*** (1924). Pres.: Eddie Cantor; Exec. Sec.: Dave Ferguson, 1564 Broadway, N. Y. C. Members: 2,000.

**PURPOSE:** Perpetuating Judaism in the theatre; aid sick and unfortunate; a non-sectarian theatrical charity.

**Jewish Theological Seminary of America** (1886; re-org. 1902). Pres.: Louis Finkelstein, Broadway at 122nd St., N. Y. C.

**ADMINISTRATION:** RABBINICAL SCHOOL: Louis Finkelstein, Pres. TEACHERS INSTITUTE AND SEMINARY COLLEGE OF JEWISH STUDIES: Mordecai M. Kaplan, Dean; Samuel Dinin, Registrar. ISRAEL FRIEDLAENDER CLASSES OF THE SEMINARY COLLEGE OF JEWISH STUDIES: Mordecai M. Kaplan, Dean; Israel S. Chipkin, Registrar. WOMEN'S INSTITUTE OF JEWISH STUDIES: Israel S. Chipkin, Dir.

**LIBRARY** (Inc. 1924): Printed volumes, 121,028; manuscripts, 7,800. Librarian: Alexander Marx. In charge of Museum: Paul Romanoff.

**PUBLICATION:** *Register*.

\*No reply received.

**Jewish University Club** (1923; re-org. 1934). Pres.: Emanuel D. Rottenberg; Cor. Sec.: Rhoda Schacht, 24 E. 99th St., N. Y. C.; Office: 131 W. 86th St., N. Y. C. Chapters: 3. Members: 500.

**PURPOSE:** To unite the orthodox Jewish university youth of America; to promote their understanding and observance of Hebrew religion, and to provide them with a program of adequate Jewish cultural and social activities.

**PUBLICATION:** *Bulletin*.

**Jewish Valor Legion** (1921). Commander: Sydney G. Gumpertz; Adjutant: Nat. P. Ruditsky, 3341 Reservoir Oval, N. Y. C. Members: 638.

**PURPOSE:** Comprises Jews in armed services of United States decorated for gallantry in action. Compilation of records of Jewish soldiers in American army in wars of the Republic.

**Jewish War Veterans of the United States** (1896; inc. 1920). Natl. Commander: Benjamin Kaufman; Natl. Sec.: E. M. Fredman, 276 Fifth Ave., N. Y. C. Posts: 242. Members: 80,000.

**PURPOSE:** To maintain allegiance to the United States of America; to uphold the fair name of the Jew; to foster comradeship; to aid needy comrades and their families; to preserve the records of patriotic service of Jews; to honor the memory and shield from neglect the graves of our heroic dead.

**PUBLICATION:** *The Jewish Veteran*.

**Jewish War Veterans of the United States**, *see also* Sons of

**Jewish Welfare Board** (1917). Pres.: Frank L. Weil; Exec. Dir.: Louis Kraft, 220 Fifth Ave., N. Y. C. Affiliated national organizations: 34. Regional organizations: 7. Constituent Societies: 328. Member organization of U. S. O. (United Service Organizations, Inc.)

**PURPOSE:** To promote the social welfare of soldiers, sailors and marines in the army and navy of the United States; to promote the religious, intellectual, physical and social well-being and development of Jews, especially young men and women, and to that end to stimulate the organization in the United States of Jewish Centers and other kindred societies.

**JEWISH CENTER WORK:** Organization of Jewish Community Centers; field service to communities in relation to Jewish Center work; programs for youth groups; surveys of cultural resources of Jewish communities; analyses and evaluations of Jewish Community Center facilities, activities and administration; conduct of membership and other campaigns for local Centers; informal Jewish education; leadership training; architectural bureau; service to community organizations; aid in establishing and supervising country and home camps; vocational guidance; preparation of program bulletins and other program aids; cultural activities for refugees.

**ARMY AND NAVY DIVISION:** Chm.: Walter Rothschild; Dir.: Benjamin Rabinowitz.

*Religious Activities:* Recruiting and endorsing of rabbis to serve as Chaplains in Army and Navy; preparation and distribution of prayer



books, bibles and other devotional literature; aid to chaplains—special funds, religious materials; religious services for men in uniform.

*Field Service:* Operation of USO Clubs and services; recreation, social activity, home hospitality, hospital visiting, service to soldiers on maneuvers and on guard duty; personal service to men and families. Approximately 200 paid workers and 300 local committees in continental United States, Hawaii, Puerto Rico, Trinidad, Alaska, Canal Zone, Bermuda, etc.

*War Records:* Bureau of War Records compiles currently information regarding participation of Jews in the War — honors, citations, casualties. Makes studies of communities to ascertain extent of Jewish participation in armed forces. Work supervised by Technical Committee, Dr. Louis I. Dublin, Chm.

*Public Relations:* Under supervision of committee composed of American Jewish Committee, Anti-Defamation League of B'nai B'rith, American Jewish Congress, Jewish Labor Committee, Jewish War Veterans. Milton Weill, Chairman. Publicizes participation of Jews in war effort, through radio, news releases and other media. Issues regularly *Jews in Uniform*, *Honor Roll*, and special bulletins and pamphlets.

**WOMEN'S DIVISION:** Consists of National Council of Jewish Women, National Federation of Temple Sisterhoods, Women's Branch of Orthodox Jewish Congregations of America, Women's Division of American Jewish Congress, Women's League of United Synagogue of America. Supervises Department of Work with Women and Girls (part of USO), War Efforts Services Committee, Speakers Bureau. Sponsors projects through affiliated national organizations. Publishes *Women's Division Bulletin*. Mrs. Alfred R. Bachrach, Chm.

**LECTURE AND CONCERT BUREAU:** Non-profit booking bureau that arranges forums, lectures and concerts for Jewish cultural, religious and communal organizations throughout country. Edwin Wolf, II, Chm.

**PUBLICATIONS:** *Jewish Center* (Quarterly); *JWB Sentinel* (Monthly); *Program Aids* (Bi-Monthly).

**Joint Distribution Committee, see American Jewish**

**Junior American Ort (1935).** Vice-Pres.: S. Lawrence Atkins; Exec. Sec.: Mrs. Bertha W. Rutzick, 212 Fifth Ave., N. Y. C. Branches: 10. Members: 1,450.

**PURPOSE:** To disseminate knowledge of ORT philosophy and program; to raise funds for the benefit of ORT in Europe; to interest young men and women in the problems of modern Jewish life with particular emphasis on economic trends.

**PUBLICATION:** *Junior Ort Digest*.

**Junior Division of the American Jewish Joint Distribution Committee (1933).** Natl. Chm.: Lloyd G. Whitebrook, 100 E. 42nd St., N. Y. C.

**PURPOSE:** Organized as integral part of the American Jewish Joint Distribution Committee; stimulates activity and interest of young men and women in the problems of overseas relief and rehabilitation.



**Junior Hadassah (The Young Women's Zionist Organization of America)** (1920). Pres.: Sylvia Brody; Exec. Sec.: Alice Bernstein Jacobson, 1819 Broadway, N. Y. C. Members: 20,000.

**PURPOSE:** To aid in the upbuilding of a Jewish National Home in Palestine and to propagate Zionist ideals in America.

**PUBLICATIONS:** *Newsletter* (with Senior Hadassah); *News Bulletin*.

**Kappa Nu Fraternity** (1911). Pres.: Garson Meyer; Sec.: Benjamin Naumoff, 505 State St., Schenectady, N. Y. Chapters: 14. Alumni Assn's.: 12. Members: 2,600.

**PURPOSE:** A Greek-letter brotherhood for college men of Jewish consciousness.

**PUBLICATION:** *Kappa Nu Review*.

**Keren Hatarbut**, *see* Palestine Hebrew Culture Fund, Inc.

**Keren Hayesod**, *see* Palestine Foundation Fund

**Keren Kayemeth**, *see* Jewish National Fund of America

**Lambda Alpha Phi**, *see* National Legal Fraternity

**Lambda Gamma Phi Fraternity** (1921). Grand Chancellor: Selig Altschul, 141 W. Jackson St.; Office: 701 N. Michigan Ave., Chicago, Ill. Chapters: 11. Members: 600.

**PURPOSE:** Law and commerce fraternity.

**PUBLICATION:** *Lambda Gamma Phi Magazine*.

**Lambda Omicron Gamma National Osteopathic Fraternity** (1924; chartered 1929). Grand Pres.: W. L. Tanenbaum; Grand Sec.: A. N. Levin, 1000 S. 60th St., Philadelphia, Pa. Chapters: Undergraduate, 4; alumni, 6. Members: 325.

**PURPOSE:** To unite Jewish students and osteopathic physicians for the purpose of maintaining the highest standards of the osteopathic profession and to promote friendship and fraternalism among its members.

**PUBLICATION:** *National Log Book*.

**La Med Literary Foundation for the Advancement of Hebrew and Yiddish Literature**, *see* Louis

**League for Labor Palestine** (1933). Pres.: Herman Seidel; Treas.: Ralph Wechsler, 1140 Broadway, N. Y. C. Chapters: 75. Members: 4,000. Affiliated with Histadrut Haovdim General Federation of Jewish Labor in Palestine.

**PURPOSE:** To enlighten the Jewish and general public about the work of the Histadrut and its methods of building a cooperative society in Palestine; to develop a positive attitude towards Jewish values and to foster an understanding and appreciation of the constructive forces in Jewish life in America and throughout the Diaspora; to raise funds for youth training and other institutions of the Histadrut in Palestine.

**PUBLICATIONS:** *The Jewish Frontier*; *Histadrut Bulletin*.

**League for Religious Labor in Palestine** (Feb. 1941). Chm.: Isaac Rivkind; Exec. Dir.: Jacob Greenberg, 1123 Broadway (Suite 410), N. Y. C. Chapters: 7.

PURPOSE: To promote the ideals of religious labor in Palestine among the American Jewish community; to assist morally and materially the religious labor movement in Palestine; to keep members of the League and its friends informed of the cultural, social and political problems of the religious *chalutzim* and workers in Palestine.

**League for Safeguarding the Fixity of the Sabbath Against Possible Encroachment by Calendar Reform** (1930). Pres.: Moses Hyamson; Sec.: Isaac Rosengarten, 305 Broadway; Office: 1459 Lexington Ave., N. Y. C. Constituent Organizations: 55.

**Leo N. Levi Memorial Hospital Association** (1910). Pres.: A. B. Frey; Exec. Sec.: Martin M. Perley, Hot Springs, Ark. Members: 12,000.

PURPOSE: To maintain a free non-sectarian hospital (Leo N. Levi Memorial Hospital) for the treatment of rheumatic diseases in Hot Springs National Park, Arkansas.

PUBLICATION: *Levi Memorial Messenger*.

**Lithuanian Jews**, *see* American Federation for

**Louis La Med Literary Foundation for the Advancement of Hebrew and Yiddish Literature** (1940). Chm.: S. Niger, 12804 Broadstreet Blvd., Detroit, Mich.

PURPOSE: To help maintain the unity and wholeness of our bi-lingual literature.

**Maccabi Association**, *see* United States

**Masada, Youth Zionist Organization of America** (1933). Pres.: Harry A. Takiff; Exec. Sec.: Adele F. Levinson, 111 Fifth Ave., N. Y. C. Chapters: 60. Members: 1,500. Official Youth Section of Zionist Organization of America.

PURPOSE: Establishment of an autonomous Jewish commonwealth in Palestine; strengthening of Jewish Community life in America; furtherance of Hebrew renaissance; defense of Jewish rights; *chalutzith*.

PUBLICATION: *Masada News*.

**Menorah Association, Inc.** (1929). Chancellor: Henry Hurwitz; Sec.: Harry Starr, 116 John St.; Office: 63 Fifth Ave., N. Y. C.

PURPOSE: Study and advancement of Jewish culture and ideals.

PUBLICATION: *The Menorah Journal*.

**Menorah Association**, *see also* Intercollegiate

**Menorah Educational Conference** (1918). Vice-Chm.: Wm. Popper, University of California; Sec.-Treas.: Adolph S. Oko, Ridgefield, Conn.

PURPOSE: Composed of University teachers. To foster and guide Menorah education in American colleges and universities and among university graduates and other men and women in the general community interested in Jewish culture and ideals.

**Men's Clubs of the United Synagogue of America**, *see* National Federation of Jewish

**Mizrachi Organization of America** (1911). Pres.: Leon Gellman; Exec. Sec.: Max Kirshblum, 1133 Broadway, N. Y. C. Organizations: 312. Members: 27,000.

**PURPOSE:** Rehabilitation of Palestine in the spirit of Jewish Torah and traditions. Fundamental principle: The land of Israel, for the people of Israel, in the spirit of the law of Israel.

**PUBLICATIONS:** *The Jewish Outlook*; *Der Mizrachi Weg*.

**Mizrachi Women's Organization of America** (1925). Pres.: Mrs. Abraham Shapiro; Exec. Sec.: Mrs. Arthur Wein, 1133 Broadway, N. Y. C. Chapters: 140. Members: 32,000.

**PURPOSE:** Participation in all Mizrachi and Zionist undertakings. The establishment and maintenance of Batei Zeiroth Mizrachi vocational schools in Jerusalem and Tel Aviv, where refugee and native girls receive vocational training and guidance in a traditional environment. Participation in social welfare projects.

**PUBLICATIONS:** *Mizrachi Women's News*; *Mizrachi News Letter*.

**Musical Culture**, *see* Society for Advancement of Jewish

**Mu Sigma Fraternity** (1906; inc. 1925). Grand Lumen: Herman David Barshay; Grand Scribe: Arthur J. Sharp, Long Beach, N. Y.; Office: 591 Summit Ave. (Room 210), Jersey City, N. J.

**PUBLICATION:** *The Lamp*.

**Mu Sigma Pi Fraternity** (1932). Chancellor: Charles I. Stolar; Scribe: Samuel A. Hauser, Covington, Ky.; Office: 4170 Drexel Blvd., Chicago, Ill. Alumni: 304. Members: Active, 47.

**PURPOSE:** To form a close professional, social and fraternal union of Jewish optometrists in the United States which shall promote ideals which will result in the highest standards of optometry.

**PUBLICATION:** *The Lens*.

**National Academy for Adult Jewish Studies** (1940). Pres.: Louis Finkelstein; Natl. Dir.: Israel M. Goldman, 3080 Broadway, N. Y. C. Under the Auspices of the Jewish Theological Seminary.

**PURPOSE:** To unify and extend the programs of adult Jewish education in the various congregations throughout the country to which the members of the Rabbinical Assembly minister.

**National Association of Jewish Center Workers** (1918). Pres.: Benjamin Fox; Sec.: Ruth Allen Bonder, 220 Fifth Ave., N. Y. C. Members: 212.

**PURPOSE:** To promote cooperative effort of Jewish center workers for improvement of their service; to encourage adequate preparation and training for the work; to seek the establishment of professional standards and ideals; to improve working conditions and to aid needy members.

**PUBLICATION:** *Jewish Center Worker*.

**National Association of Temple Secretaries** (Apr. 1941). Pres.: Irving I.

Katz; Sec.: Samuel D. Schwartz, 20 Gladstone Ave., Detroit, Mich.

**PURPOSE:** To encourage and promote, through exchange of information and ideas, and by close cooperation, efficient administration of Temples and Synagogues.

**National Cantors and Ministers League\*** (1928). Pres.: Zeidel Rovner;

Sec. of Registry: Charlotte Chassin, 36 E. 7th St., N. Y. C. Members: 175.

**PURPOSE:** To organize all cantors; to open first cantors Seminary; cantors registry to place cantors in positions.

**National Committee for Jewish Book Week** (March 1941). Chm.:

Mordecai Soltes; Sec.-Treas.: Harry Schneiderman, 386 Fourth Ave., N. Y. C.; Office: 220 Fifth Ave., N. Y. C. Members: 85.

**PURPOSE:** Diffuse knowledge of, and cultivate sustained interest in, Jewish books.

**PUBLICATION:** *Manual of Suggestions for Jewish Book Week.*

**National Conference of Jewish Social Welfare** (1899). Pres.: Kurt Peiser;

Sec.: Marcel Kovarsky, 67 W. 47th St., N. Y. C. Members: Societies, 238; individuals, 635.

**PURPOSE:** To provide a forum for the consideration and discussion of problems and principles of Jewish welfare and of programs of Jewish social agencies; to formulate principles and programs for the enrichment of Jewish life and for economic welfare.

**PUBLICATIONS:** *Jewish Social Service Quarterly; Proceedings.*

**National Council for Jewish Education** (1924). Pres.: Samuel M. Blumen-

feld; Sec.: Judah Lapson, 102 W. 75th St., N. Y. C.; Office: 1776 Broadway, N. Y. C.

**PURPOSE:** To further the creation of a profession of Jewish education, to improve the quality of Jewish instruction, and to develop professional standards in Jewish education.

**PUBLICATIONS:** *Jewish Education; Sheviley Hahinuch.*

**National Council of Jewish Chaplains in Penal Institutions** (1935). Pres.:

Jacob Katz; Sec.: Ph. Heimlich, 228 E. 19th St., N. Y. C. Members: 30.

**PURPOSE:** To study delinquency of adults for purpose of prevention and rehabilitation; to confer with other groups.

**National Council of Jewish Consumptive Relief Society Auxiliaries**

(1904; re-org. 1936). Pres.: Mrs. Mark Harris; Sec.: Mrs. Ben Samuels, Belle Harbor, L. I., N. Y.; Office: 266 Metropolitan Bldg., Denver, Colo. Branches: 27. Affiliated with Jewish Consumptive Relief Society of Denver, Colo.

**PURPOSE:** Combat tuberculosis in all stages of the disease.

**PUBLICATION:** *J. C. R. S. Bulletin.*

\* Information received by telephone.

**National Council of Jewish Juniors (1919).** Pres.: Marian Schuman; Exec. Sec.: Rosalie Ludwig, 1819 Broadway, N. Y. C. Sections: Junior, 110; Councilette, 32. Members: 9,000. Auxiliary to the National Council of Jewish Women.

**PURPOSE:** To organize, encourage and assist junior sections for the promotion of religious, philanthropic, civic and educational work, in accordance with the program of the National Council of Jewish Women.

**PUBLICATION:** *The Council Woman*.

**National Council of Jewish Women (1893).** Pres.: Mrs. Maurice L. Goldman; Exec. Dir.: Flora R. Rothenberg, 1819 Broadway, N. Y. C.

**PURPOSE:** Offers members a program of education in social legislation, international affairs and contemporary Jewish affairs as well as opportunities for service in their communities through a varied program of social, welfare and civilian defense. Its service to the foreign born includes immigration advice, meeting boats at all land and sea ports, help in adjustment to a new country and an educational program leading to intelligent citizenship.

**PUBLICATION:** *The Council Woman*.

**National Council of Young Israel (1912).** Pres.: J. David Delman; Exec. Dir.: Israel Upbin, 200 W. 40th St., N. Y. C. Branches: 70. Members: 10,000.

**PURPOSE:** Consecrated to the task of preserving and perpetuating traditional Judaism and safeguarding democracy.

**PUBLICATION:** *Young Israel Viewpoint*.

**National Council of Zionist Youth Organizations of America (1939).**

Presidium: Natanel Cohen, Naomi Chertoff, Shifra Geller, 111 Fifth Ave., N. Y. C. Members: 7 organizations.

**PURPOSE:** To achieve better understanding among Zionist youth organizations; to act in concert on Zionist problems; to coordinate as much as possible educational programs; to work collectively in Zionist funds.

**PUBLICATION:** *Bulletin*.

**National Farm School (1896).** Pres.: H. B. Allen; Sec.: Miss E. M. Belfield, School and Farms, Farm School, Bucks Co., Pa.

**PURPOSE:** To train Jewish Youth in practical and scientific agriculture, for agricultural callings.

**National Farm School Alumni\* (1908).** Pres.: Ben Goldberg; Sec.-Treas.: S. B. Samuels, School and Farms, Farm School, Bucks Co., Pa. Branches: 5. Members: 1,000.

**PURPOSE:** Welfare and progress of the National Farm School.

**National Federation of Jewish Men's Clubs of the United Synagogue of America (1929).** Pres.: Abraham J. Leonard; Exec. Dir.: Samuel M. Cohen, 3080 Broadway, N. Y. C.

**PURPOSE:** To further traditional Judaism by means of strengthening

\* No reply received.

and developing the activities of the affiliated clubs and by mustering the strength of these clubs for general Jewish purposes.

PUBLICATION: *The Torch*.

**National Federation of Temple Brotherhoods** (1923). Pres.: Charles P. Kramer; Exec. Sec.: Arthur L. Reinhart, Merchants Bldg., 34 W. 6th St., Cincinnati, O. Societies: 130.

PURPOSE: To stimulate interest in Jewish worship, Jewish studies, social service and other kindred activities. Sponsors Jewish Chautauqua Society which sends speakers to colleges and universities to give lectures on Jewish lore and culture. To cooperate with Union of American Hebrew Congregations in its national plans.

PUBLICATION: *The Jewish Layman*.

**National Federation of Temple Sisterhoods** (1913). Pres.: Mrs. Hugo Hartmann; Exec. Dir.: Jane Evans, Merchants Bldg., 34 W. 6th St., Cincinnati, O. Societies: 376.

PURPOSE: To bring the sisterhoods of the country into closer cooperation and association with one another; to quicken the religious consciousness of Israel by stimulating spiritual and educational activity; to cooperate with the Union of American Hebrew Congregations in the execution of its aims and purposes; to espouse such religious causes as are particularly the work of Jewish women; to further Jewish and humanitarian projects.

PUBLICATION: *Topics and Trends*.

**National Federation of Temple Youth** (1939). Pres.: Bernard G. Sang; Exec. Dir.: Selwyn D. Ruslander, 34 W. 6th St., Cincinnati, O. Branches: 125. Members: 10,000.

PURPOSE: To unite youth of congregations; to help Jewish youth individually; to promote cause of the synagogue; to cooperate with other youth organizations in promotion of ideals of religion, good citizenship, peace and good will; to cooperate with parent organization, the Union of American Hebrew Congregations, in execution of its aims and purposes.

PUBLICATION: *Jewish Youth*.

**National Home for Jewish Children at Denver** (1907). Pres.: Mrs. J. N. Lorber; Exec. Dir.: Wm. R. Blumenthal, 1457 Broadway, N. Y. C.; Office: 828-17th St., Denver, Colo. Auxiliary Societies: 32. Federations: 216. Members: 42,000.

PURPOSE: Cares for, shelters, and educates dependent Jewish children, particularly the offspring of tuberculous parents, as well as children suffering from asthma and other non-contagious respiratory diseases.

PUBLICATION: *Home Journal*.

**National Jewish Hospital at Denver** (1899). Pres.: Wm. S. Friedman; Exec. Sec.: Samuel Schaefer, 3800 E. Colfax Ave., Denver, Colo.

PURPOSE: To maintain a free, national, non-sectarian sanatorium for the treatment of tuberculosis, and to conduct tuberculosis research.

CONTRIBUTORS: 75,000 individuals; 200 Federations, embracing 250 communities. Capacity: 250 in-patients and 200 out-patients. Buildings: 16. Collected (1940-41): \$380,728.

PUBLICATION: *News of the National*.

**National Jewish Welfare Board**, *see* Jewish Welfare Board

**National Labor Committee for Palestine** (1923). Natl. Chm.: Joseph Schlossberg; Natl. Sec.: Isaac Hamlin, 275 Seventh Ave., N. Y. C. Affiliated Organizations: 2,000. Contributors: 75,000.

**PURPOSE:** To assist the *Histadrut*, by providing funds to carry on their cultural, social welfare, agricultural and industrial undertakings, provide with employment the incoming refugees and immigrants and help the labor population in Palestine to establish itself firmly and do its full share in upbuilding the country.

**PUBLICATIONS:** *Jewish Frontier*; *Histadrut Bulletin*.

**National Legal Fraternity Lambda Alpha Phi** (1919). Supreme Chancellor: Michael G. Alenick; Supreme Archon: Nathan Herbsman, 149 Broadway (Room 705), N. Y. C. Members: 460.

**PURPOSE:** To inculcate in Jewish members of the bar the highest principles of legal ethics, in order to maintain the respect of the bench, bar and public.

**PUBLICATION:** *The Bulletin*.

**National Refugee Service, Inc.** (1939). Pres.: William Rosenwald; Exec. Dir.: Albert Abrahamson, 139 Centre St., N. Y. C.

**PURPOSE:** To offer a comprehensive program of economic rehabilitation and social adjustment of refugees from all European countries which enforce anti-racial legislation. Cash assistance provided to refugees in need. Economic rehabilitation through vocational retraining and employment placement. Migration information and advice.

**PUBLICATION:** *Community Bulletin*.

**Ner Israel Rabbinical College of America** (1933). Chm., Bd. of Educ. and Dean: Jacob I. Ruderman; Exec. Manager: S. M. Rubinstein; Exec. Dir.: Herman N. Neuberger, 3220 Garrison Blvd., Baltimore, Md. Members: 2,000.

**PURPOSE:** To offer instruction in Talmud, Biblical and Hebrew studies and in higher Hebrew and Semitic learning; to encourage and advance Jewish education in general.

**Netherlands Jewish Society, Inc.** (1940). Pres.: David Abraham Cardozo; Sec.: Alexander Simon Boekman; Abraham Samson, 2 W. 70th St., N. Y. C. Members: 300.

**PURPOSE:** To organize social and charitable activities in the interests of Netherland Jews; to assist in Americanization of Netherlands Jewish immigrants; to encourage a stronger fraternal feeling and adherence to Judaism among the members.

**PUBLICATION:** *Mededeelingen*.

**New Zionist Organization of America** (1926). Pres.: Morris J. Mendelsohn; Exec. Dir.: J. Goldstein, 1123 Broadway, N. Y. C.

**PURPOSE:** Establishment of a Jewish State in Palestine on both sides of the Jordan.

**PUBLICATION:** *Zionews*.



**North American Relief Society for Indigent Jews in Jerusalem, Palestine** (1853). Pres.: Leon Huhner; Sec.: Jehial M. Roeder, 1136 Fifth Ave.; Office: 522 Fifth Ave., N. Y. C.

**PURPOSE:** Income supplies food and clothing to Jewish poor in Jerusalem through various hospitals and charities in that city.

**Nu Beta Epsilon Law Fraternity** (1919). Grand Chancellor: A. D. G. Cohn; First Grand Scribe: Norman R. Silverman, 39 S. LaSalle St., Chicago, Ill.; Office: Atlanta, Ga. Members: 2,500.

**PURPOSE:** Greek letter fraternity for Jewish students at credited law schools, class A.

**Omega Epsilon Phi** (1920). Pres.: Louis F. Raymond; Sec.: Irving J. Stone, 1005 Jerome Ave., N. Y. C.

**PURPOSE:** Optometrical.

**PUBLICATION:** *Omega Epsilon Phi*.

**Order of the United Hebrew Brothers** (1915). Grand Master: Max E. Greenberg; Grand Sec.: Morris Aaronson, 5 Columbus Circle, N. Y. C. Members: 5,500.

**Order Sons of Zion** (1910). Grand Master: Harry A. Pine; Grand Sec.: Herman Zvi Quittman, 220 Fifth Ave., N. Y. C.

**PURPOSE:** Fraternal and Zionist.

**PUBLICATION:** *B'nei Zion Voice*.

**Ort Federation**, *see* American

**Orthodox Jewish Congregations of America**, *see* Union of

**Orthodox Rabbis of America**, *see* Federation of

**Orthodox Rabbis of America and Canada**, *see* Assembly of Hebrew

**Orthodox Rabbis of United States and Canada**, *see* Union of

**Ose**, *see* American Committee of

**Palestine**, *see* American Economic Committee for

**Palestine**, *see* American Friends of a Jewish

**Palestine**, *see* American Red Mogen David for

**Palestine**, *see* Council of Organizations for

**Palestine**, *see* League for Labor

**Palestine**, *see* League for Religious Labor in

**Palestine**, *see* National Labor Committee for

**Palestine Appeal**, *see* United

**Palestine Economic Corporation** (1926). Pres.: Julius Simon; Sec.: Aaron Baroway, 570 Lexington Ave., N. Y. C. Stockholders: 1,350. **PURPOSE:** To afford an instrument through which American Jews and others may give material aid on a strictly business basis to productive Palestinian enterprises and thereby further the economic development of Palestine and the resettlement there of an increasing number of Jews.

**Palestine Foundation Fund (Keren Hayesod) Inc.** (1922). Natl. Chm.: Louis Lipsky; Sec.: Herman L. Weisman, 41 E. 42nd St., N. Y. C. Consolidation of Keren Hayesod and American Palestine Appeal. **PURPOSE:** To raise funds for the Keren Hayesod which is a fund-raising instrument for the Jewish Agency for Palestine.

**Palestine Hebrew Culture Fund Inc. (Keren Hatarbut)** (1938). Chm.: Harry F. Wechsler; Exec. Dir.: Simon Ginsburg, 1133 Broadway, N. Y. C. Branches: 82. **PURPOSE:** In Palestine: Helping the Hebrew Publication Society of Palestine, sponsored by the Hebrew Writers Association of Palestine. Constructive war relief to the Hebrew Writers of Palestine. Aiding the World Federation for Hebrew Culture (B'rith Ivrit Olamit). Helping Bet Bialik, national Bialik Museum in Tel Aviv. In America: Lectures in English, Yiddish and Hebrew, on various phases of Hebrew literature and culture in Palestine. **PUBLICATION:** *Moznaim*.

**Palestine Hebrew Culture Fund, see also Women's Division of**

**Palestine Institutions, see Federated Council of**

**Palestine Jews, see Federation of**

**Palestine Lighthouse** (1927). Pres.: Mrs. Samuel D. Friedman; Sec.: Mrs. Sumner Samuels, Hotel Ansonia, 74th St. and Broadway, N. Y. C. Members: 400. **PURPOSE:** Feed, clothe, shelter, educate and train the blind in arts and crafts.

**Palestinian Institutions, see American Fund for**

**Phi Alpha Fraternity, Inc.** (1914). Pres.: Marcy M. Ehudin; Exec. Sec.: Alexander Goodman, 608 Court Square Bldg., Baltimore, Md. Chapters: 21. Alumni Clubs: 18. Members: 3,317. **PURPOSE:** Jewish student fraternal relationships in certain American colleges and universities where established. **PUBLICATIONS:** *Phi Alpha Quarterly*; *Phi Alpha Bulletin*.

**Phi Beta Fraternity, Inc.** (1920). Grand Superior: Norman Drazen; Grand Scribe: Edward Messer; Grand Bursar: Martin S. Cherlin, 49 Kent St., Hartford, Conn. Chapters: 41. Members: 4,000. **PURPOSE:** National Jewish fraternity with chapters located in high and preparatory schools for boys, meeting for educational, social and fraternal purposes. **PUBLICATION:** *Phoebean*.

**Phi Delta Epsilon Fraternity** (1903). Grand Consul: Leo H. Crip; Grand Scribe: B. Edgar Spiegel, 39 W. 55th St., N. Y. C. Members: 7,500 (1940).

**PURPOSE:** To promote good scholarship, medical ethics, good fellowship and friendship, and to aid needy students and advance medical science.

**PUBLICATION:** *Phi Delta Epsilon News*.

**Phi Delta Mu Fraternity, Inc.** (1920). Chancellor: S. Walter Pokart; Sec.: Harry Kisver, 280 Broadway, N. Y. C. Members: 220.

**PURPOSE:** To promote the intellectual, social and spiritual status of Jewish students at colleges in the United States and Canada.

**Phi Epsilon Pi Fraternity** (1904). Grand Superior: Stanley R. Sundheim; Grand Recorder: Milton E. Harris, 520 Lewis Tower, Philadelphia, Pa. Chapters: 31. Grad. Chapters: 32. Members: 5,750.

**PURPOSE:** An intercollegiate Greek letter fraternity of Jewish men.

**ACTIVITIES:** Annually awards the PHI EPSILON PI NATIONAL SERVICE AWARD to Jew who has made outstanding contribution to Jewish life in America.

Has established a \$10,000 scholarship at the National Farm School. Provides all chapters with Jewish books through The Jewish Publication Society; places refugee students in its Chapter Houses.

**PUBLICATION:** *Phi Epsilon Pi Quarterly*.

**Phi Lambda Kappa Medical Fraternity** (1907). Grand Superior: B. Bernard Weinstein; Grand Scribe: Harry Epstein, 401 Wood St., Pittsburgh, Pa. Chapters: 38. Alumni Clubs: 16. Undergraduates: 22. Members: 3,250.

**PURPOSE:** To enhance the spirit of Judaism among Jewish physicians and medical students; to assist needy students and to promote scholarship, fellowship and medical ethics.

**PUBLICATION:** *The Quarterly*.

**Phi Sigma Delta Fraternity** (1909). Pres.: Alexander Mintz; Exec. Sec.: Joseph Kruger, 55 W. 44th St., N. Y. C. Members: 3,500.

**PURPOSE:** To promote brotherhood, friendship, good-fellowship and good character.

**PUBLICATION:** *The Deltan*.

**Phi Sigma Sigma Sorority** (1913). Grand Archon: Mrs. Arthur Markowitz; Natl. Tribune and Exec. Sec.: Thelma B. Zackin, 124 N. Elm St., Waterbury, Conn. Chapters: 21. Members: 2,900.

**PURPOSE:** Belief in the furtherance of higher education, the advancement of womanhood through a close union of congenial friends of high character and intelligence and in a mutuality of philanthropic purpose; encouragement of these qualities in its members.

**PUBLICATION:** *The Sphinx*.

**Physicians Committee, see American Jewish**

**Pi Alpha Tau\*** (1919). Grand Chancellor: Frances Schulman; Scribe: Edythe Brofsky, 481 Crown St., Brooklyn, N. Y.; Office: 11 Waverly Place, N. Y. C. Chapters: 10. Members: 500.  
PURPOSE: College Sorority.

**Pi Lambda Phi Fraternity** (1895). Pres.: Lawrence A. Steinhardt; Sec.: David A. Croll, 1440 Broadway, N. Y. C. Chapters: 33. Members: 7,000.  
PURPOSE: To struggle for elimination of all prejudices and sectarianism.

**Pi Tau Pi Fraternity** (1908). Pres.: Isidore S. Immerman, 565 Fifth Ave., N. Y. C.; Sec.: Moise Denney, New Orleans, La. Chapters: Senior, 31; Junior, 15. Members: 850.

PURPOSE: To promote and encourage Judaism; to advance Hebraic culture; to aid in the abolishment of prejudice against the Jew; to further social and philanthropic activities.

PUBLICATION: *Pitaupian*.

**Pioneer Women's Organization** (1925). Natl. Secretariat: Sara Feder; Dvorah Rothbard, 275 Seventh Ave., N. Y. C. Members: 10,000, in 250 clubs in the United States, Canada and Mexico. Women's Organization for the Pioneer Women of Palestine.

PURPOSE: To help pioneer women's cooperative institutions in Palestine; to train women in agricultural and industrial work; to help establish and maintain nurseries and kindergartens for children of working mothers; to help the Women Workers' Council in Palestine; to help maintain the Jewish Folks Schools of America.

PUBLICATION: *The Pioneer Woman*.

**Poale Zion, Zeire Zion**, *see* United Zionist Socialist Labor Party

**Polish Jews**, *see* American Federation for

**Polish Jews**, *see* American Friends of

**Press Club**, *see* American Jewish

**Probus National** (1926). Pres.: Maxwell Lear; Sec.: Benjamin D. Novak, 1694 Main St., Springfield, Mass. Members: 800.

PURPOSE: Service club of Jewish professional and business men devoted to non-sectarian community and welfare service.

PUBLICATION: *The Telescope*.

**Progressive Order of the West** (1896). Grand Master: Carl M. Dubinsky; Grand Sec.: Morris Shapiro, 521 Wainwright Bldg., 7th and Chestnut Sts., St. Louis, Mo. Members: 4,011.

PUBLICATION: *Bulletin*.

**Rabbi Isaac Elchanan Theological Seminary and Yeshiva College** (1896, re-org. 1928). Chm. Bd. of Dir.: Samuel Levy; Sec.: Samuel L. Sar; Amsterdam Ave. at 186th St., N. Y. C.

PURPOSE: To disseminate Jewish knowledge; to train rabbis and teachers;

\* Banta's Greek Exchange, Jan. 1942.

to present in a Jewish atmosphere general courses leading to degree of B. A. and B. S., and to foster research in Jewish and Semitic studies.

ADMINISTRATION: YESHIVA (Rabbinical Seminary): Samuel Belkin, Dean; Samuel L. Sar, Registrar and Dean of Men. YESHIVA COLLEGE (Liberal Arts and Sciences): Moses L. Isaacs, Dean; Jacob I. Hartstein, Registrar and Sec. of the Faculty. TEACHERS INSTITUTE: Pinkhos Churgin, Dean; Joseph S. Noble, Registrar. BERNARD REVEL GRADUATE SCHOOL OF JEWISH AND SEMITIC STUDIES (Leading to degree of Doctor of Hebrew Literature): Samuel Belkin, Sec. of the Faculty. TALMUDICAL ACADEMY (academic high school): Shelley R. Safir, Principal.

LIBRARY: Printed volumes, 40,000. Librarian: Hirschel E. Revel.

PUBLICATIONS: *Commentator*; *Elchanite*; *Hedenu*; *Horeb*; *Masmid*; *Nir*; *Scripta Mathematica*.

**Rabbinical Assembly of America** (1900). Pres.: Louis Levitsky; Cor. Sec. Maxwell M. Farber, 3080 Broadway, N. Y. C. Members: 301.

**Rabbinical Association of the Hebrew Theological College**, *see* Rabbinical Council of America.

**Rabbinical College of America**, *see* Ner Israel

**Rabbinical Council of America** (1923; re-org. 1935; inc. 1942). Pres.: Joseph H. Lookstein; Sec.: Morris Max, 186th St. and Amsterdam Ave., N. Y. C. Members: 156.

Merged with Rabbinical Association of the Hebrew Theological College, July 1942.

PURPOSE: An organization of rabbis in the Jewish Orthodox ministry. English speaking religious leaders receive training in most cases from leading yeshivoth in America and abroad.

**Refugee Economic Corporation** (Inc. 1934). Pres.: Charles J. Liebman; Sec.: George W. Naumburg, 570 Lexington Ave., N. Y. C.

PURPOSE: To promote and assist the economic reconstruction of refugees from political, racial and religious persecution and to this end to undertake and assist the financing and management of enterprises of a banking, credit, industrial, mercantile, agricultural or utility nature; to conduct a comprehensive program of research on settlement questions.

**Refugee Service**, *see* National

**Refugees and Immigrants from Poland**, *see* Association of Jewish

**Rho Pi Phi Fraternity** (1919). Sup. Councillor: Isaac I. Weiser; Dir. of Public Relations: Maurice Goldsmith, 50 Ivanhoe St., Cranston, R. I. Chapters: 17. Members: 2,500.

PURPOSE: To unite pharmacy students and graduate pharmacists of the Jewish faith in the promotion of higher scholarship standards and the betterment of the public health and welfare.

PUBLICATION: *Rope News*.

**Roumanian Jews of America**, *see* United

**Sephardic Brotherhood of America, Inc.** (1915; re-org. 1921). Pres.: Isaac Saltiel; Exec. Dir.: Marius Pilo; Sec.: Solomon A. Shaloum, 1380 Jerome Ave., N. Y. C. Branches: 5. Members: Senior, 832; Junior, 393.

**PURPOSE:** To promote the industrial, social, educational and religious welfare of its members.

**PUBLICATION:** *El Hermanado*.

**Sephardic Congregations**, see Union of

**Sigma Alpha Mu Fraternity** (1909). Pres.: Theodore R. Dann; Sec.: Irving Rosenfeld; Exec. Sec. and Editor: James C. Hammerstein, 100 W. 42nd St., N. Y. C. Chapters: Undergraduate, 34; Alumni Clubs, 30. Members: 5,780.

**PURPOSE:** Greek letter college fraternity for Jewish students.

**PUBLICATION:** *The Octagonian*.

**Sigma Delta Tau Sorority** (1917). Pres.: Mrs. E. Reisman, Jr.; Sec.: Mary Arbitman, 2917 Spaulding St., Omaha, Nebr. Chapters: 17. Members: 2,250.

**PUBLICATION:** *The Torch*.

**Sigma Epsilon Delta Fraternity** (1901). Grand Master: Harry J. Frank; Grand Scribe: Jerome A. Boley, 294 New York Ave., Brooklyn, N. Y. Members: 900.

**PURPOSE:** To promote the highest excellence in the science and art of dentistry and its collateral branches; to bring about a closer acquaintance among the student body and graduates through fraternal cooperation.

**PUBLICATION:** *Sedeltan*.

**Sigma Iota Zeta Fraternity** (1933). Pres.: Solomon Mirin; Sec.: Carl Kellman; Treas.: Alan A. Livingston, 49 E. Bayview Ave., Great Neck, N. Y. Chapters: Undergraduate, 3; Alumna, 4. Members: 250.

**PURPOSE:** To establish fraternalism and spirit of unity among Jewish students of veterinary medicine; to promote highest ethical standards of the profession; to advance science of veterinary medicine and foster loyalty to ideals of the Alma Mater in which each chapter is situated.

**PUBLICATION:** *Sigma Iota Zeta News*.

**Sigma Tau Phi\*** (1917). Sup. Chancellor: Ben V. Schlein; Sup. Scribe: Martin A. Levitt, 2030 Upland Way, Philadelphia, Pa.; Members: 800.

**PURPOSE:** College Fraternity.

**PUBLICATIONS:** *News Despatch*; *Sigma Tau Phi Recorder*.

**Social Welfare**, see National Conference of Jewish

**Society for Advancement of Jewish Musical Culture** (1939). Chm.: A. W. Binder; Sec.: Artur Holde, 415 Central Park W., N. Y. C.; Office: 1393 Lexington Ave., N. Y. C. Members: 40.

**PURPOSE:** To further the cause of Jewish music.

**PUBLICATION:** *Jewish Music Forum Bulletin*.

\* Banta's Greek Exchange, Jan. 1942.

**Sons of the Jewish War Veterans of the United States** (1936). Natl.

Commander: Joseph Bercovitz; 276 Fifth Ave., N. Y. C. Outposts: 60.

Members: 2,500.

**PURPOSE:** To perpetuate name and ideals of parent organization (JWV), to teach our youth to be better Jews and better Americans, and inspire them to follow a course of conduct and character that will attract respect and admiration of our neighbors.

**PUBLICATION:** *Rising Son*.

**Synagogue Council of America** (1925). Pres.: Israel Goldstein; Cor.

Sec.: Benjamin Koenigsberg, 1181 Broadway, N. Y. C. Delegates: 84.

**PURPOSE:** To provide a council comprising national congregational and rabbinical organizations of America for the purpose of speaking and acting unitedly in furthering such religious interests as the constituent organizations in the council have in common.

**CONSTITUENT ORGANIZATIONS:** The Union of Orthodox Jewish Congregations of America, Rabbinical Council of America, Union of American Hebrew Congregations, Central Conference of American Rabbis, United Synagogue of America, and Rabbinical Assembly of America.

**Tau Alpha Omega** (1920). Natl. Chancellor: Jack Blum; Natl. Coordi-

nator: Milton Blum, 3871 Alabama Ave., S. E.; Office: 221-15th St., S. E., Washington, D. C. Chapters: 10. Members: 600.

**PURPOSE:** To foster the friendships made during undergraduate days in an endeavor to create a social background for the future.

**PUBLICATION:** *TAO Quarterly*.

**Tau Delta Phi Fraternity** (1910). Grand Consul: Richard R. Isaacs;

Grand Scribe: David W. Wasserman, 386 Fourth Ave., N. Y. C. Chapters: 22. Members: 4,500.

**PUBLICATION:** *The Pyramid*.

**Tau Epsilon Phi Fraternity** (1917). Consul: Louis S. Lebenthal; Exec.

Sec.: George H. Bernstein, 618 W. 113th St., N. Y. C. Chapters: Undergraduate, 25; Alumni Clubs, 12. Members: 4,382.

**PURPOSE:** To foster the spirit of true brotherly love and self-sacrifice.

**PUBLICATION:** *The Plume of Tau Epsilon Phi*.

**Tau Epsilon Rho Fraternity** (1919). Supreme Chancellor: Leopold C.

Glass; Supreme Master of the Rolls: Edmund A. Koblenz, 90 State St., Albany, N. Y. Chapters: Undergraduate, 13; Graduate, 9. Members: 1,700.

**PURPOSE:** Legal fraternity with undergraduate chapters in accredited law schools and graduate chapters in cities.

**PUBLICATION:** *The Summons*.

**Tel-Hai Fund Inc.** (London, Eng., 1929; inc., U. S. A., 1935). Pres.:

Leo Gershevich; Sec.: L. Marienstrauss, 1123 Broadway, N. Y. C. Branches: 5.

**PURPOSE:** To support Palestine program of New Zionist Organization; to help Yishuv in its self-defense, and in protection of Palestine; to con-



tribute to educate Jewish youth; to subsidize Betar, Jewish National Youth Movement, in military training; to provide the Jewish National Labor Organization in Palestine with means of maintenance.

**Temple Brotherhoods**, *see* National Federation of

**Temple Secretaries**, *see* National Association of

**Temple Sisterhoods**, *see* National Federation of

**Temple Youth**, *see* National Federation of

**Tomche Torah Society, Inc.** (1924). Spiritual Head: Leo Jung; Sec.: H. Friedman, 645 West End Ave.; Office: 155 W. 91st St., N. Y. C. Branches: 10. Members: 1,800.  
**PURPOSE:** Support of *yeshivoth* in Palestine.

**Union of American Hebrew Congregations** (1873). Pres.: Robert P. Goldman; Chm. Exec. Bd.: Adolph Rosenberg; Sec.: Nelson Glueck; Adm. Sec.: Louis I. Egelson, Merchants Bldg., Cincinnati, O. Members: 307 congregations.

**PURPOSE:** To encourage and aid the organization and development of congregations and synagogues; to promote religious instruction and encourage the study of Jewish history and literature; to maintain the Hebrew Union College; to foster other activities for the perpetuation of Judaism.

**COMMISSIONS OF THE UNION:** Jewish Education: Solomon B. Freehof, Chm.; Emanuel Gamoran, Educ. Dir.; Nelson Glueck, Sec. Synagogue Activities: Alexander Frieder, Chm.; Jacob D. Schwarz, Dir.; Nelson Glueck, Exec. Sec. Tracts: Leon M. Franklin, Chm.; Louis I. Egelson, Sec.

**PUBLICATIONS:** *Jewish Teacher*; *The Synagogue*; *Youth Leader*; *The Jewish Layman*; *Topics and Trends*.

**Union of American Hebrew Congregations**, *see also* National Federation of Temple Brotherhoods; National Federation of Temple Sisterhoods; National Federation of Temple Youth

**Union of Orthodox Jewish Congregations of America** (1898). Pres.: Samuel Nirenstein; Exec. Dir.: Leo E. Hilsenrad, 305 Broadway, N. Y. C.

**PURPOSE:** To organize, develop and assist orthodox congregations; to prepare programs for synagogue activities; to compile and edit pamphlets and books on orthodox education.

**PUBLICATION:** *The Orthodox Union*.

**Union of Orthodox Jewish Congregations of America**, *see also* Commission on Education of ; Women's Branch of

**Union of Orthodox Rabbis of United States and Canada** (5662; 1902): Presidium: I. Rosenberg, El. Silver, B. L. Levinthal; Exec. Dir.: L. Seltzer, 673 Broadway, N. Y. C. Members: 450.

**Union of Sephardic Congregations, Inc.** (1929). Pres.: David de Sola Pool; Sec.: Simon S. Nessim, 270 Broadway, N. Y. C.; Office: 99 Central Park West, N. Y. C.

**PURPOSE:** The promotion of the religious interests of Sephardic Jews.

**United Galician Jews of America** (1935). Pres.: Samuel Goldstein; Sec.: Sigmund I. Sobel; Asst. Sec.: Louis Alster, 175 Fifth Ave., N. Y. C. Societies: 210.

**PURPOSE:** Constructive relief for the aid of Jews in Galicia (Poland), in strict cooperation with the J. D. C.; also cooperating with U. J. A., American Red Cross and U. S. O.

**PUBLICATION:** *Unzer Stimme*.

**United Order "True Sisters"** (1846). Grand Pres.: Mrs. Miklos Tokaji; Grand Cor. Sec.: Mrs. Richard Silverman, 150 W. 85th St., N. Y. C. Non-sectarian organization, nearly 95 per cent Jewish.

**PUBLICATION:** *The Echo*.

**United Palestine Appeal** (1936). Natl. Chm.: Abba Hillel Silver; Natl. Co-Chm.: Stephen S. Wise; Exec. Dir.: Henry Montor, 41 E. 42nd St. (Suite 1110), N. Y. C.

**PURPOSE:** To raise funds for the Palestine Foundation Fund (Keren Hayesod) and the Jewish National Fund (Keren Kayemeth). The sole fund-raising instrument in the United States of the Jewish Agency for Palestine, recognized in the League of Nations Mandate as the supreme Jewish authority in the rebuilding of Palestine.

**PUBLICATION:** *U. P. A. Report*.

**United Roumanian Jews of America** (1909). Pres.: Chas. Sonnenreich; Sec.: J. Rosenthal, 110 W. 40th St., N. Y. C.

**PURPOSE:** To further, defend and protect the interests of the Jews in Roumania, to work for their civic and political emancipation and for their economic reconstruction and rehabilitation; and to represent and further the interests of the Roumanian Jews in the United States.

**PUBLICATION:** *The Record*.

**United States Maccabi Association, Inc.** (1934). Pres.: Nathan L. Goldstein; Sec.: Albert D. Schanzer, 291 Broadway, N. Y. C.; Office: 70 Pine St., N. Y. C. Members: 125.

**PURPOSE:** Education of its members by physical and cultural training for responsible cooperation in all Jewish national enterprises, especially the upbuilding of Palestine.

**United Synagogue of America** (1913). Pres.: Louis J. Moss; Exec. Dir.: Samuel M. Cohen, 3080 Broadway, N. Y. C. Founded by Solomon Schechter.

**PURPOSE:** The promotion of traditional Judaism in America.

**PUBLICATIONS:** *United Synagogue News*; *Synagogue Center*.

**United Synagogue of America**, *see also* National Federation of Jewish Men's Clubs; Women's League of; Young People's League of

**United Yeshiva Foundation, Inc.** (1938). Act. Chm. and Treas.: Jacob Goodman; Exec. Dir.: Harris L. Selig, 210 W. 78th St., N. Y. C.; Office: 1123 Broadway, N. Y. C. Societies: 54. Members: 141,189.

**PURPOSE:** To assist in support and maintenance of the *yeshivoth* (Hebrew Day Schools); to foster the study of the Jewish religion, particularly by the youth; to foster among all Jews of the United States the study of the Jewish religion and an interest in Jewish learning.

**PUBLICATION:** *Yeshiva Review*.

**United Zionist Socialist Labor Party Poale-Zion Zeire-Zion** (Poale Zion, 1905. Zeire Zion, 1921. Re-org., 1931). Gen. Sec.: David Wertheim, 275 Fifth Ave., N. Y. C. Members: 12,500.

**PURPOSE:** To rebuild Palestine as a Jewish Homeland on a socialistic basis; to cooperate with the World Zionist Organization; to help the Jewish Federation of Labor in Palestine, and to participate in the movement in America.

**PUBLICATIONS:** *Yiddisher Kemfer*; *Jewish Frontier*; *Labor Zionist Bulletin*.

**Universal Yeshivah of Jerusalem**, *see* American Committee of

**Upsilon Delta Sigma\*** (1920). Grand Chancellor: Murray M. Gartner; Master of Records: Arnold Seamon, 69-11 Yellowstone Blvd., Forest Hills, L. I., N. Y.

**PURPOSE:** Social and Fraternal.

**Upsilon Lambda Phi Fraternity, Inc.** (1916; inc. 1917). Master Ulp: Arthur R. Bloom; Secretarial Ulp.: Allan Dunbar, 821 Clay Ave., Scranton, Pa. Chapters: 48. Members: 4,000.

**PURPOSE:** An international fraternity open to male students of the Jewish faith, in attendance at the high and preparatory schools, with the steadfast purpose of uniting the brothers spiritually, socially and fraternally, by means of a better understanding of the cardinal principles of Judaism.

**PUBLICATION:** *The Hour Glass*.

**Vocational Service Bureau**, *see* B'nai B'rith

**Women's American Ort** (1927). Pres.: Mrs. Edward B. Gresser; Exec. Sec.: Ann Smith, 212 Fifth Ave., N. Y. C. Chapters: 50. Members: 5,000. Affiliated with American Ort.

**PURPOSE:** Creation of a new occupational existence for refugees and the masses of European Jews through trade schools, farm colonies, industrial shops.

**PUBLICATION:** *Women's Ort News*.

**Women's Branch of the Union of Orthodox Jewish Congregations of America** (1923). Pres.: Mrs. Isidor Freedman; Exec. Dir.: Mrs. Jacob Auner, 305 Broadway, N. Y. C. Affiliated with Union of Orthodox Jewish Congregations of America.

**PURPOSE:** The unification of all the Orthodox women and organizations; the religiousification and furtherance of orthodox Judaism in the home, the religious school among high school girls, through the Habanoth movement,

\* Banta's Greek Exchange, Jan., 1942.

among students, in institutions of higher learning; the spreading of the knowledge necessary for the understanding and practice of Orthodox Judaism.

PUBLICATION: *Hahodesh*.

**Women's Branch of the Union of Orthodox Jewish Congregations of America**, *see also* Habanoth

**Women's Division of the American Federation for Polish Jews** (1932).

Pres.: Mrs. A. P. Kaplan; Rec. Sec.: Mrs. Ray Cohen, 225 W. 34th St., N. Y. C. Branches: 3. Members: 200.

PURPOSE: To guard and promote the interests of the Jews in Poland and to help them morally and financially; to promote social and cultural activities among its members; to aid European refugees.

**Women's Division American Jewish Congress** (1933). Pres.: Mrs. Stephen S. Wise; Exec. Sec.: Hilda Kassell, 330 W. 42nd St., N. Y. C.

PURPOSE: Cooperation with American Jewish Congress; maintenance of Congress Refugee Houses; defense and war relief; education; inter-faith; legislative action; economic discrimination.

PUBLICATION: *Congress Weekly*.

**Women's Division of the Palestine Hebrew Culture Fund, Inc. (Keren Hatarbut)** (1939). Pres.: Mrs. Israel Davidson; Cor. Sec.: Freda I. Burk, 7 W. 74th St.; Office: 1133 Broadway, N. Y. C. Branches: 12.

PURPOSE: To serve as an auxiliary to the Palestine Hebrew Culture Fund, and help Hebrew literature and Hebrew writers in Palestine.

PUBLICATION: *Moznaim*.

**Women's League for Palestine, Inc.** (1928). Pres.: Mrs. William Prince; Exec. Sec.: Mrs. Alex. Cowen, 1860 Broadway, N. Y. C. Branches: 15. Members: 1,200.

PUBLICATION: *Women's League for Palestine Bulletin*.

**Women's League of the United Synagogue of America** (1917). Pres.: Mrs. Samuel Spiegel; Cor. Sec.: Mrs. David Kass, 3080 Broadway, N. Y. C. Founded by Mrs. Solomon Schechter.

PURPOSE: To advance traditional Judaism by furthering Jewish education among women and children by creating and fostering Jewish sentiment in the home, by promoting the observance of Jewish dietary laws and home ceremonies, Sabbath and festivals, and by generally strengthening the religious institutions of the home.

PUBLICATION: *Women's League Outlook*.

**Women's Organizations**, *see* Conference Committee of National Jewish

**Women's Supreme Council of B'nai B'rith** (1940). Pres.: Mrs. Lenora D. Underwood; Sec.: Mrs. Ida Cook Farber, 26 Court St., Brooklyn, N. Y.; Office: 1003 K St., N. W., Washington, D. C. Auxiliaries: 30. Members: 41,000.

PURPOSE: Fraternal, cultural, philanthropic and religious.

**Workmen's Circle** (1900). Pres.: J. Weinberg; Gen. Sec.: Joseph Baskin, 175 E. Broadway, N. Y. C. Members: 75,000.

PURPOSE: Fraternal insurance and mutual aid.

PUBLICATIONS: *The Friend; The Call*.

**Workmen's Circle**, *see* Young Circle and English Speaking Division of

**Yemenite Jews**, *see* American Committee for Relief and Resettlement of

**Yeshiva College**, *see* Rabbi Isaac Elchanan Theological Seminary and

**Yeshiva Foundation**, *see* United

**Yiddish Scientific Institute — Yivo Inc.** (1925. Chartered, 1927; re-chartered, 1940). Pres.: Leibush Lehrer; Sec.: N. Feinerman, 425 Lafayette St., N. Y. C. Societies: 8. Members: 2,000.

PURPOSE: To promote research and disseminate knowledge of the Jewish people and stimulate interest in the study and solution of Jewish problems; to maintain a research training division and library, archives, museums and other facilities of research activities.

PUBLICATIONS: *Yivo Bleter; Yiddishe Shprakh*.

**Young Circle League and English Speaking Division of Workmen's Circle** (1929). Chm.: Jacob Fishman; Natl. Dir.: Israel Knox, 175 E. Broadway, N. Y. C. Branches and Youth Clubs: 170. Members: 7,300.

PURPOSE: To provide youth with a measure of security through insurance benefits, against hazards of modern industrial life, and with opportunity for physical, intellectual, social and ethical development in atmosphere sympathetic to ideals of the labor movement.

PUBLICATION: *The Workmen's Circle Call*.

**Young Israel**, *see* National Council of

**Young Judaea** (1909). Chm.: Nell Ziff and Robt. L. Aronson; Exec. Dir.: Aharon Kessler, 381 Fourth Ave., N. Y. C. Clubs: 800. Leaders: 1,500. Members: 20,000.

PURPOSE: To perpetuate the highest ideals and traditions of Judaism; to inculcate a love for Palestine and a desire to participate in its rebuilding; to stimulate our youth to give expression to Jewish interests in an intelligent and creative manner; to develop willingness to render service in behalf of the Jewish people; to emphasize the ideal of democracy.

PUBLICATIONS: *Young Judaeans; The Leader*.

**Young People's League of the United Synagogue of America** (1925). Pres.: Samuel Melnick; Exec. Dir.: Samuel M. Cohen, 3080 Broadway, N. Y. C.

PURPOSE: To bring the Jewish youth nearer to traditional Judaism and to the synagogue.

PUBLICATION: *National Young People's League*.

**Youth**, *see* American Jewish

**Zeta Beta Tau Fraternity** (1898). Pres.: Samuel R. Firestone. General Sec.: Lee Dover, 45 W. 45th St., N. Y. C. Members: 7,300. Chapters in thirty-one universities and colleges, and Alumni clubs in forty-two of the principal cities of the United States and Canada.

**ANNUAL ACTIVITIES:** Presents the "Gottheil Medal" to the American who does most for Jewry during year for which award is made. On Brotherhood Day of the National Conference of Jews and Christians, honors Roger Williams in a traditional ceremony. Presents to the Hebrew University in Palestine a scholarship in memory of Richard J. H. Gottheil, a past national president, who inspired the founding of this fraternity.

**PUBLICATIONS:** *The Zeta Beta Tau Quarterly*; *Confidential News*.

**Zionist Organization of America** (1897; Re-org. 1918). Pres.: Louis E. Levinthal; Exec. Dir.: Solomon Schetzer, 1720 16th St., N. W., Washington, D. C. Members: 200,000.

**PURPOSE:** To organize mass support for, and actively cooperate in, the rebuilding of Palestine as a Jewish Commonwealth, and to foster interest in the Jewish renaissance.

**CONSTITUENT ORGANIZATIONS:** Hadassah, Order Sons of Zion.

**AFFILIATED ORGANIZATIONS:** Young Judaea; Junior Hadassah; Masada; Avukah.

**PUBLICATIONS:** *The New Palestine*; *Dos Yiddishe Folk*; *Inside Palestine*; *Z. O. A. News Letter*.

**Zionist Organization of America**, *see also* Masada

**Zionist Organization of America, Women's** *see* Hadassah

**Zionist Socialist Labor Party Poale-Zion Zeire-Zion**, *see* United

**Zionist Youth Commissions**, *see* American

**Zionist Youth, Labor**, *see* Habonim

**Zionist Youth Organizations**, *see* National Council of

## JEWISH PERIODICALS APPEARING IN THE UNITED STATES\*

(Note: The language of publication is English, unless otherwise indicated)

### California

- B'NAI B'RITH MESSENGER AND CALIFORNIA JEWISH REVIEW AND JEWISH COMMUNITY PRESS. 1897. Weekly. 124 W. 4th St., Los Angeles. L. Richard Chase.
- CALIFORNIA JEWISH VOICE (Merger of *California Jewish Bulletin* and *California Jewish Voice*). 1922. Weekly. English and Yiddish. 406 S. Main St., Los Angeles. Samuel B. Gach.
- EMANU-EL AND THE JEWISH JOURNAL. 1895. Weekly. 251 Kearny St. (Suite 308), San Francisco. Sol Silverman.
- JEWISH TRIBUNE. 1933. Monthly. 344 Sutter St., San Francisco. Walter Secord.
- REFLEX. 1927. Monthly. 704 S. Spring St., Los Angeles. B. H. Arnold.
- SOUTHWESTERN JEWISH PRESS (Merger of *San Diego Jewish Press* and *Southwestern Jewish Review*). 1914. Weekly. 3921 Oregon St., San Diego. Lewis Solomon.

### Colorado

- INTERMOUNTAIN JEWISH NEWS. 1914. Weekly. 202 Wilda Bldg., Denver. Carl Mandell.
- WESTERN JEWISH ADVOCATE. 1928. Monthly. 1336 Lawrence St., Denver. Arthur J. Kirschstein.

### Connecticut

- JEWISH ARGUS. 1935. Monthly. 59 Cannon St., Bridgeport. Isidore Golchman.
- JEWISH LEDGER (Hartford and New Haven). 1929. Weekly. 206 State St., Hartford. A. J. Feldman.

### District of Columbia

- NATIONAL JEWISH LEDGER. 1930. Weekly. 836 Tower Bldg., Washington. K. Cornell.
- NATIONAL JEWISH MONTHLY. 1886. Monthly. 1003 K St., N. W., Washington. Henry Monsky; Edward E. Grusd, Managing Ed.
- NEW PALESTINE. 1921. Bi-Weekly. 1720 16th St., N. W., Washington. Carl Alpert.

\* For official publications of national organizations, see Directory of Jewish National Organizations.



## Florida

- FLORIDA JEWISH JOURNAL.\* 1937. Monthly. P. O. Box 5160, Tampa.
- JEWISH FLORIDIAN (combining *Jewish Unity*, est. 1927). 1927. Weekly. P. O. Box 2973, Miami. Fred K. Shochet.
- OUR VOICE. 1932. Bi-Weekly. 506 Malverne Road, W. Palm Beach. Samuel A. Schutzer.
- SOUTHERN JEWISH WEEKLY (combining *Florida Jewish News* and *Jewish Citizen*). 1924. Weekly. P. O. Box 903, Jacksonville. Mrs. Isadore Moscovitz.

## Georgia

- SOUTHERN ISRAELITE MAGAZINE. 1925. Weekly. 217 Palmer Bldg., Atlanta. M. S. Schiffer.
- SOUTHERN ISRAELITE WEEKLY NEWSPAPER. 1934. Weekly. 217 Palmer Bldg., Atlanta. M. S. Schiffer.

## Illinois

- ADVOCATE (formerly *Reform Advocate*). 1891. Weekly. 30 N. Dearborn St. (Suite 903), Chicago. A. C. Biben.
- CHICAGO ISRAELITE. 1886. Weekly. 116 S. Michigan Ave., Chicago. D. Stern.
- CHICAGO JEWISH CHRONICLE. 1918. Weekly. 139 N. Clark St., Chicago. H. L. Meites.
- DAILY JEWISH COURIER, INC., 1887. Daily. English and Yiddish. 1214 S. Halsted St., Chicago. Mordecai Katz.
- HAPARDES. 1927. Monthly. Hebrew. 1220 Independence Blvd., Chicago. S. A. Pardes.
- INDRITZ'S YOM TOV SCHRIFTEN. 1933. Quarterly. Yiddish. 508 S. Kedzie Ave., Chicago. M. Indritz.
- JEWISH DAILY FORWARD. 1897. Daily. Yiddish. 1256 S. Kedzie Ave., Chicago. Abraham Cahan.
- MEDICAL LEAVES. 1936. Annual. 25 E. Washington St., Chicago. Hershel Meyer.
- SENTINEL. 1911. Weekly. 511 S. Sangamon St., Chicago. Louis S. Berlin.

## Indiana

- INDIANA JEWISH CHRONICLE. 1921. Weekly. 313 Lemcke Bldg., Indianapolis. Morris Strauss.
- JEWISH POST. 1933. Weekly. Box 1633, Indianapolis. Gabriel M. Cohen.

## Iowa

- IOWA JEWISH NEWS. 1932. Weekly. 407 Grand St., Des Moines. Jack Wolfe.

\* No reply received.

**Kentucky**

KENTUCKY JEWISH CHRONICLE (formerly *The Spokesman*). 1913. Weekly. 423 Citizens Bldg., Louisville. G. M. Cohen.

**Louisiana**

JEWISH JOURNAL. 1937. Monthly. P. O. Box 1232, Shreveport. Adolf Philippsborn.

JEWISH LEDGER. 1895. Weekly. 938 Lafayette St., New Orleans. Julian B. Feibelman.

**Maryland**

JEWISH TIMES. 1919. Weekly. 111 N. Charles St., Baltimore. Jack A. Miller.

**Massachusetts**

JEWISH ADVOCATE AND CONNECTICUT HEBREW RECORD; SPRINGFIELD JEWISH REVIEW. 1902. Weekly. 251 Causeway, Boston. Benjamin Bartzoff.

JEWISH CIVIC LEADER. 1923. Weekly. 22 Mechanic St., Worcester. Aaron Muscatine.

JEWISH WORLD. 1932. Weekly. Yiddish and English. 58 Geneva Ave., Boston. Harry L. Katz.

**Michigan**

DETROIT JEWISH CHRONICLE. 1916. Weekly. 525 Woodward Ave., Detroit. Jacob Margolis.

JEWISH NEWS. 1942. Weekly. 2114 Penobscot Bldg., Detroit. Philip Slomovitz.

**Minnesota**

AMERICAN JEWISH WORLD. 1912. Weekly. Minneapolis-St. Paul. L. H. Frisch.

**Missouri**

JEWISH RECORD. 1913. Weekly. Yiddish and English. 1714 Chestnut St., St. Louis. Noah W. Salz.

KANSAS CITY JEWISH CHRONICLE. 1920. Weekly. 304 W. 10th St., Kansas City. Victor Slone.

MODERN VIEW. 1901. Weekly. 5156 Delmar Blvd., St. Louis. Joe B. Cohn (pro-tem Frances S. Cohn).

**Nebraska**

JEWISH PRESS. 1920. Weekly. 490 Brandeis Theatre Bldg., Omaha. Leonard Nathan.

## New Jersey

- JEWISH CHRONICLE. 1921. Weekly. 190 Badger Ave., Newark. Anton Kaufman.
- JEWISH POST. 1928. Weekly. 26 Beech St., Paterson. I. Shafran.
- JEWISH RECORD.\* 1929. Weekly. 1034 East Jersey St., Elizabeth.
- JEWISH RECORD. 1939. Weekly. Central Bldg. (Suite 200), Atlantic City. Herman E. Burwasser.
- JEWISH STANDARD. 1931. Weekly. 924 Bergen Ave., Jersey City. Meyer Pesin.
- JEWISH TRIBUNE. (Passaic). 1933. Weekly. 26 Beech St., Paterson. I. Shafran.
- JEWISH VETERAN. 1923. Monthly. 93 Hudson St., Hoboken. J. Geo. Fredman.

## New York

- BUFFALO JEWISH REVIEW. 1917. Weekly. 35 Pearl St., Buffalo. Elias R. Jacobs.
- JEWISH LEDGER. 1932. Weekly. 100 State St., Albany. Joseph Biben.
- JEWISH LEDGER. (Rochester-Syracuse).. Weekly. P. O. Box 795. Rochester. Joseph Biben.
- VOICE (formerly *Westchester Jewish Weekly*). 1931. Weekly. 35 S. Broadway, Yonkers. Emanuel Jack.

## New York City

- ALLIANCE VOICE. 1915. Monthly. English and Yiddish. 45 E. 17th St. Louis Segal.
- AMERICAN HEBREW AND JEWISH TRIBUNE. 1879. Weekly. 48 W. 48th St. Joseph H. Biben.
- AUFBAU. 1934. Weekly. German and English. 67 W. 44th St. Manfred George.
- BETH VAAD LECHACHOMIM. 1940. Semi-Annual. 9421 Ave. A, Brooklyn. J. J. Margolin.
- BITZARON. 1939. Monthly. Hebrew. 1141 Broadway. Chaim Tchernowitz.
- CONGRESS WEEKLY. 1940. Weekly. 330 W. 42nd St. Samuel Caplan.
- CONTEMPORARY JEWISH RECORD. 1938. Bi-Monthly. 386 Fourth Ave. Morris D. Waldman, Harry Schneiderman; Allan Lesser, Asst. Ed.
- CULTURE AND EDUCATION. 1924. Monthly. Yiddish. 175 East Broadway. N. Chanin.
- DAY. 1914. Daily. Yiddish. 183 East Broadway. Samuel Margoshes.
- FREIE ARBEITER STIMME. 1890. Weekly. Yiddish. 45 W. 17th St. Herman Frank.

\* No reply received.

- FRIEND. 1900. Monthly. Yiddish. 175 East Broadway. J. Baskin.
- HADASSAH NEWSLETTER. 1914. Monthly. 1860 Broadway. Sulamith Schwartz.
- HADOAR. 1921. Weekly. Hebrew. 111 Fifth Ave. Menachem Ribalow.
- HADOAR LANOAR. 1935. Bi-Weekly. Hebrew. 111 Fifth Ave. Daniel Persky.
- HAMIGDAL. 1940. Monthly. Hebrew and English. 516 Bedford Ave., Brooklyn. Meyer Golombek.
- HAMSILOH. 1936. Monthly. Hebrew and Yiddish. 229 East Broadway. Rabbinical Board of Greater New York.
- HAROFÉ HAIVRI. 1926. Semi-Annual. Hebrew and English. 983 Park Ave. Moses Einhorn.
- HISTORIA JUDAICA. 1938. Semi-Annual. 40 W. 68th St. Guido Kisch.
- HOREB. 1934. Semi-Annual. Hebrew. 186th and Amsterdam Ave. Pinkhos Churgin.
- JEWISH AFFAIRS. 1941. Monthly. 330 W. 42nd St. Boris Shub.
- JEWISH AMERICAN. 1902. Weekly. Yiddish. 77 Bowery. Zalme Zylbercweig.
- JEWISH BRAILLE REVIEW. 1931. Monthly. P. O. Box 36, Morris Heights Sta., Bronx. Leopold Dubov.
- JEWISH CENTER. 1922. Quarterly. 220 Fifth Ave. Chas. S. Bernheimer.
- JEWISH DAILY FORWARD. 1897. Daily. Yiddish. 175 East Broadway. Abraham Cahan.
- JEWISH EXAMINER. 1929. Weekly. 186 Joralemon St., Brooklyn. Louis D. Gross.
- JEWISH FAMILY JOURNAL. 1941. Monthly. English and Yiddish. 112 E. 19th St. Lazarus Monfried.
- JEWISH FARMER. 1890. Monthly. English, German and Yiddish. 386 Fourth Ave. Benjamin C. Stone.
- JEWISH FORUM. 1917. Monthly. 305 Broadway. Isaac Rosengarten.
- JEWISH FRONTIER (formerly *Labor Palestine*). 1934. Monthly. 275 Seventh Ave. Hyman Greenberg.
- JEWISH MORNING JOURNAL. 1901. Daily. Yiddish. 77 Bowery. D. L. Meckler.
- JEWISH OCCUPATIONAL BULLETIN. 1941. Monthly. 1841 Broadway. Eli E. Cohen.
- JEWISH OUTLOOK. 1936. Monthly. 1133 Broadway. Jos. H. Lookstein.
- JEWISH REVIEW. 1938. Weekly. 1650 Broadway. Alb. M. Shulman.
- JEWISH SOCIAL SERVICE QUARTERLY. 1924. Quarterly. 67 W. 47th St. Irwin Rosen.
- JEWISH SOCIAL STUDIES. 1939. Quarterly. 1841 Broadway. Salo W. Baron, Morris R. Cohen, Koppel S. Pinson.
- JEWISH SPECTATOR. 1935. Monthly. 110 W. 40th St. Aaron Rosmarin, Trude Weiss-Rosmarin.

- JEWISH SURVEY. 1941. Monthly. 1123 Broadway. Louis Harap.
- JEWISH VOICE. 1940. Monthly. Hebrew and Yiddish. Prince St. P. O. Benj. W. Hendles.
- JOURNAL OF JEWISH BIBLIOGRAPHY. 1938. Quarterly. German, Hebrew and English. 11 W. 40th St. Joshua Bloch.
- KINDER JOURNAL. 1920. Monthly. Yiddish. 22 E. 17th St. S. Niger.
- MENORAH JOURNAL. 1915. Quarterly. 63 Fifth Ave. Henry Hurwitz.
- MIZRACH WEG. 1936. Monthly. Yiddish. 1133 Broadway. A. L. Gellman.
- MORNING FREIHEIT. 1922. Daily. Yiddish. P. O. Box 42, Sta. D. Paul Novick.
- NASZA TRYBUNA: OUR TRIBUNE. 1940. Bi-Monthly. Polish. 225 W. 34th St. (Suite 1008). Jacob Apenzlak, Aria Tartakower.
- NEILEBN (est. as *Icor*, 1928) 1926. Monthly. Yiddish. 1 Union Square. I. E. Rontch.
- NEW-YORKER WOCHENBLAT. 1935. Weekly. Yiddish. 41 Union Square. Isaac Liebman.
- OHOLIM. 1942. Monthly. Hebrew. 175 E. Broadway. Samuel H. Setzer.
- OPINION. 1931. Monthly. 122 E. 42nd St. Stephen S. Wise.
- ORT ECONOMIC REVIEW. 1940. Bi-Monthly. 212 Fifth Ave. Margaret T. Edelheim.
- PIONEER WOMAN. 1927. Monthly. English and Yiddish. 275 Seventh Ave. Sam Fede, Dvorah Rothbard, Marie Syrkin.
- PROLETARISHER GEDANK. 1926. Bi-Monthly. Yiddish. 305 Broadway (Room 410). Jacob Kenner.
- RECONSTRUCTIONIST. 1935. Bi-Weekly. 15 W. 86th St. Mordecai M. Kaplan.
- SHEVILE HAHINUCH (formerly *Hinuch*, est. 1936). 1925. Quarterly. Hebrew. 2647 Kenmore Place, Brooklyn. Z. Scharfstein.
- SHULBLAT. 1937. Annual. Yiddish. 22 E. 17th St. S. Simon.
- SOCIALISTISCHE STIMME. 1930. Monthly. Yiddish. 303 Fourth Ave. (Room 516). Edit. Comm. Sec. Rachel Murauchik.
- SYNAGOGUE CENTER. 1940. Quarterly. 3080 Broadway. Saul Ellenbogen.
- SYNAGOGUE LIGHT. 1933. Monthly. 35 Maiden Lane. Joseph Hager.
- TORCH. 1941. Quarterly. 3080 Broadway. Milton Berger.
- TREND OF EVENTS: JEWISH NEWS LETTER. 1941. Weekly. 55 W. 42nd St. Meir Grossman.
- UJ FÉNY: NEW LIGHT. 1941. Bi-Weekly. Hungarian. 231 E. 77th St. George Lanyi.
- UNDSER VORT. 1941. Monthly. Yiddish. 35 E. 12th St. Max Steinberg.
- UNSER TSAIT. 1941. Monthly. Yiddish. 175 E. Broadway (Room 401).

- UNZER STIMME. 1942. Monthly. English and Yiddish. 175 Fifth Ave. Harry Frankel.
- VARA, LA. 1922. Weekly. Ladino. 7 Rivington St. Albert Levy.
- WAY IN AMERICA AND NEUES JÜDISCHES GEMEINDEBLATT. 1938. Bi-Weekly. German and English. 870 Riverside Drive. Frederick H. Nachman.
- WECKER. 1921. Monthly. Yiddish. 175 East Broadway. I. Levin-Shatzkes.
- WORLD-OVER. 1940. Bi-Weekly. 1776 Broadway. Maurice L. Spector.
- WORT LIBRARY. 1934. Monthly. Yiddish and Hebrew. 175 East Broadway. Samuel E. Setzer.
- YIDDISHE FOLK, DOS. 1910. Bi-Weekly. Yiddish. 41 E. 42nd St. Simon Bernstein.
- YIDDISHER KEMFER. 1906. Weekly. Yiddish. 275 Seventh Ave. Hayim Greenberg.
- YIDISHE SHPRAKH. 1941. Bi-Monthly. Yiddish. 425 Lafayette St. Yudel Mark.
- YOUNG JUDAEAN. 1911. Monthly. 381 Fourth Ave. Aharon Kessler and Deborah Pessin.
- YOUTH AND NATION. 1934. Monthly. English and Hebrew. 305 Broadway. Aharon Einhorn.
- YUNGVARG. 1937. Monthly. Yiddish. 80 Fifth Ave. I. Goldberg.
- ZIONEWS. 1941. Bi-Weekly. 1123 Broadway. Beinesh Epstein, Yitzchak Goldstein, Jos. Schechtmann.
- ZUKUNFT. 1892. Monthly. Yiddish. 425 Lafayette St. David Pinski, H. Rogoff, S. Niger.

#### North Carolina

- AMERICAN JEWISH TIMES. 1936. Monthly. P. O. Box 1087, Greensboro. David Cooper.

#### Ohio

- AMERICAN ISRAELITE. 1854. Weekly. 24 E. 6th St. (Room 505), Cincinnati. Henry C. Segal.
- EVERY FRIDAY. 1927. Weekly. 1313 American Bldg., Cincinnati. Samuel M. Schmidt.
- HEBREW UNION COLLEGE ANNUAL. 1922. Annual. English, German and Hebrew. Hebrew Union College, Cincinnati. Abraham Cronbach.
- HEBREW UNION COLLEGE MONTHLY. 1912. Monthly. Hebrew Union College, Clifton Ave., Cincinnati. Bertram W. Korn.

- JEWISH DAILY WORLD. 1907. Daily. Yiddish. 10600 Superior Ave., Cleveland. Hyman Horowitz.
- JEWISH INDEPENDENT. 1906. Weekly. 2108 Payne Ave., Cleveland. Leo Weidenthal.
- JEWISH LAYMAN. 1926. Monthly. Merchants Bldg., Cincinnati. Arthur L. Reinhart.
- JEWISH REVIEW AND OBSERVER. 1888. Weekly. 1104 Prospect Ave., Cleveland. Ralph M. Wertheimer.
- JEWISH TEACHER. 1932. Quarterly. Merchants Bldg., Cincinnati. Emanuel Gamoran.
- JEWISH VOICE. 1939. Monthly. 1289 East Blvd., Cleveland. Leon Wiesenfeld.
- OHIO JEWISH CHRONICLE. 1921. Weekly. 35 E. Livingston Ave., Columbus. Ben. Z. Neustadt.
- SYNAGOGUE, THE. 1933. Monthly. Merchants Bldg., Cincinnati. Jacob D. Schwarz.
- TOLEDO JEWISH TIMES. 1920. Bi-Monthly. 322 Summit St., Toledo. Nat. B. Charnas.
- YOUNGSTOWN JEWISH TIMES. 1935. Bi-Monthly. 315 Terminal Bldg., Youngstown. Wm. Schwartz.
- YOUTH LEADER. 1932. Quarterly. 34 W. 6th St., Cincinnati. Selwyn D. Ruslander.

### Oklahoma

- SOUTHWEST JEWISH CHRONICLE. 1929. Monthly. 416 N. W. 3rd St., Oklahoma City. E. F. Friedman.
- TULSA JEWISH REVIEW. 1930. Monthly. P. O. Box 396, Tulsa. Emil Salomon.

### Oregon

- SCRIBE, THE. 1879. Weekly. 510 Davis Bldg., Portland. David E. Cohen.

### Pennsylvania

- AMERICAN JEWISH OUTLOOK, THE. 1934. Weekly. 1104 Commonwealth Bldg., Pittsburgh. Asher Isaacs.
- AMERICAN JEWISH YEAR BOOK. 1899. Annual. 320 Lewis Tower, Philadelphia. Harry Schneiderman.
- JEWISH CRITERION. 1892. Weekly. 441 Oliver Bldg., Pittsburgh. Milton K. Susman.



- JEWISH CURRENT NEWS. 1927. Bi-Weekly. P. O. Box 5286, Philadelphia. Samuel Sussman.
- JEWISH EDUCATION. 1928. Quarterly. 330 S. 9th St., Philadelphia. Ben Rosen.
- JEWISH EXPONENT. 1887. Weekly. 1321 Widener Bldg., Philadelphia. Norman J. Ginsburg.
- JEWISH LEADER (DER VEGVEISER). 1887. Weekly. Yiddish. 209 Fitzsimons Bldg., Pittsburgh. Louis Yale Borkon.
- JEWISH QUARTERLY REVIEW. 1910. Quarterly (ns). S. E. Cor. Broad and York Sts., Philadelphia. Abraham A. Neuman, Solomon Zeitlin.
- JEWISH TIMES. 1924. Weekly. 1211 Chestnut St., Philadelphia. Myer W. Feldman.
- JEWISH VOICE. 1922. Monthly. 44 N. 6th St., Reading. Jack Koralsky.

### Rhode Island

- JEWISH HERALD. 1929. Weekly. 76 Dorrance, Providence. Walter Rutman.

### Tennessee

- HEBREW WATCHMAN. 1925. Weekly. P. O. Box 2474, Memphis. Milton W. Goldberger.
- OBSERVER, THE. 1934. Weekly. 150 Fourth Ave., N., Nashville. Jacques Back.

### Texas

- JEWISH AMERICAN. 1938. Weekly. 305 Reilly Bldg., Dallas. Karl Sands.
- JEWISH HERALD-VOICE. 1906. Weekly. 1414 McKinley Ave., Houston. D. H. White.
- TEXAS JEWISH PRESS (est. as *Jewish Record*, 1923). 1934. Weekly. 312 N. Alamo, San Antonio. Samuel J. Riklin.

### Virginia

- SOUTHERN JEWISH WORLD. 1938. Monthly. P. O. Box 69, Richmond. M. T. Sperber.

### Washington

- JEWISH TRANSCRIPT. 1924. Weekly. 711 Railway Exchange Bldg., Seattle. Herman A. Horowitz.

## Wisconsin

MILWAUKER WOCHENBLAT. 1906. Weekly. Yiddish and English. 1721 N. 12th St., Milwaukee. Isador S. Horwitz.

WISCONSIN JEWISH CHRONICLE. 1920. Weekly. 240 N. Milwaukee St., Milwaukee. A. I. Margolis.

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## News Syndicates

INDEPENDENT JEWISH PRESS SERVICE, INC. 1941. Daily. 207 Fourth Ave., New York, N. Y. Martha Neumark.

JEWISH TELEGRAPHIC AGENCY. 1917. Daily. Yiddish and English. 106 E. 41st St., New York, N. Y. B. Smolar.

PALCOR NEWS AGENCY. 1934. Daily. English and Yiddish. 50 Union Square, New York, N. Y. Henry Montor.

SEVEN ARTS FEATURE SYNDICATE. Weekly. 432 Fourth Ave., New York N. Y. Frances Zamichow.

## JEWS IN AMERICAN PUBLIC SERVICE

\*Now in office

- ADLER, SIMON L., (1867-1934), Rochester, N. Y., Judge, U. S. District Court, 1927-1934.
- ALEXANDER, MOSES, (1853-1932), Boise, Governor of Idaho, two terms, 1915-1919.
- ALSCHULER, SAMUEL J., (1859-1939), Chicago, Ill., Judge, U. S. Circuit Court of Appeals, 1915-1936 (resigned).
- ANSORGE, MARTIN C., (1882- ), New York City, Rep. from N. Y., 1921-1922.
- BACHARACH, ISAAC, (1870- ), Atlantic City, Rep. from N. J., 1915-1938.
- BAMBERGER, SIMON, (1847-1926), Salt Lake City, Governor of Utah, 1917-1921. (First non-Mormon Governor of Utah).
- BARUCH, BERNARD M., (1870- ), New York, N. Y., Chairman of War Industries Board, 1918-1919.
- BELMONT, AUGUST, (1816-1890), New York, N. Y., Chargé d'Affaires in The Netherlands, May 24, 1853; Minister Resident, June 29, 1854.
- BENJAMIN, JUDAH PHILIP, (1812-1884), New Orleans, Sen. from La., 1853-1861.
- BERGER, VICTOR L., (1860-1929), Milwaukee, Rep. from Wis., 1911-1913; 1923-1929.
- BERNSTEIN, HERMAN, (1876-1935), New York, N. Y., Minister to Albania, 1929-1933.
- \*BLOOM, SOL, (1870- ), New York City, Rep. from N. Y., 1923- .
- \*BONDY, WILLIAM, (1871- ), New York, N. Y., Judge, U. S. District Court, 1923- .
- BRANDEIS, LOUIS DEMBITZ, (1856-1941), Boston, Mass., Associate Justice, U. S. Supreme Court, 1916-1939 (retired).
- CANTOR, JACOB A., (1854-1920), New York City, Rep. from N. Y., 1913-1915.
- CARDOZO, BENJAMIN NATHAN, (1870-1938), New York, N. Y., Associate Justice, U. S. Supreme Court, 1932-1938.
- \*CELLER, EMANUEL, (1888- ), Brooklyn, N. Y., Rep. from N. Y., 1923- .
- CITRON, WILLIAM M., (1896- ), Middletown, Rep.-at-large from Conn., 1935-1938.
- COHEN, WILLIAM W., (1874-1940), New York City, Rep. from N. Y., 1927-1929.
- \*DICKSTEIN, SAMUEL, (1885- ), New York City, Rep. from N. Y., 1923- .
- EDELSTEIN, M. MICHAEL, (1888-1941), New York City, Rep. from N. Y., 1940-1941.

- EINSTEIN, EDWIN, (1842-1906), New York City, Rep. from N. Y., 1879-1881.
- EINSTEIN, LEWIS, (1877- ), New York, N. Y., Minister to Costa Rica, July 6, 1913 to June 1921; Minister to Czechoslovakia, October 8, 1921 to February 1, 1930.
- ELKUS, ABRAM I., (1867- ), New York, N. Y., Ambassador to Turkey, July 21, 1916 to April 1917.
- ELLENBOGEN, HENRY, (1900- ), Pittsburgh, Rep. from Pa., 1933-1938.
- EMERICH, MARTIN, (1847-1922), Chicago, Rep. from Ill., 1903-1907.
- FISCHER, ISRAEL F., (1858-1940), New York City, Rep. from N. Y., 1895-1899; Associate Judge, U. S. Court of Customs, 1899-1933; Presiding Judge, 1909-1933 (retired).
- \*FORMAN, PHILLIP, (1895- ), Trenton, N. J., Judge, U. S. District Court, 1932-
- \*FRANK, JEROME N., (1899- ), New York, N. Y., Judge, U. S. Circuit Court of Appeals, 1941-
- FRANK, NATHAN, (1851-1930), St. Louis, Rep. from Mo., 1889-1891.
- \*FRANKFURTER, FELIX, (1882- ), Boston, Mass., Associate Justice, U. S. Supreme Court, 1939-
- FREED, EMERICH B., (1897- ), Cleveland, O., Judge, U. S. District Court, 1941-
- \*GALSTON, CLARENCE G., (1876- ), New York, N. Y., Judge, U. S. District Court, 1929-
- GOLDER, BENJAMIN N., (1891- ), Philadelphia, Rep. from Pa., 1925-1933.
- GOLDFOGLE, HENRY M., (1856-1929), New York City, Rep. from N. Y., 1901-1915, 1919-1921.
- GOLDZIER, JULIUS, (1854-1925), Chicago, Rep. from Ill., 1893-1895.
- \*GRUENING, ERNEST H., (1887- ), New York, N. Y., Governor of Alaska, 1939-
- GUGGENHEIM, HARRY F., (1890- ), New York, N. Y., Ambassador to Cuba, October 10, 1929 to 1933.
- GUGGENHEIM, SIMON, (1867-1941), Pueblo, Sen. from Colo., 1907-1913.
- HART, EMANUEL B., (1809-1897), New York City, Rep. from N. Y., 1851-1853.
- HILLMAN, SIDNEY, (1887- ), New York, N. Y., Member of National Defense Commission, 1940; Associate Director General, Office of Production Management, 1941; Member of Supply Priorities and Allocations Board, 1941; Director of Labor Division of War Production Board, 1942-
- HIRSCH, SOLOMON, (1839-1902), Portland, Ore., Minister to Turkey, May 16, 1889 to 1892.
- \*HOLLZER, HARRY A., (1880- ), Los Angeles, Cal., Judge, U. S. District Court, 1931-
- HORNER, HENRY, (1878-1940), Chicago, Governor of Ill., 1933-1936, 1937-1940.
- HOUSEMAN, JULIUS, (1832-1891), Grand Rapids, Rep. from Mich., 1883-1885.
- JACOBSTEIN, MEYER, (1880- ), Rochester, Rep. from N. Y., 1923-1929.
- JONAS, BENJAMIN FRANKLIN, (1834-1911), New Orleans, Sen. from La., 1879-1885.

- KAHN, FLORENCE PRAG (MRS. JULIUS), (1869- ), San Francisco, Rep. from Cal., 1925-1936.
- KAHN, JULIUS, (1861-1924), San Francisco, Rep. from Cal., 1889-1902, 1905-1924.
- KAUFMAN, DAVID E., (1883- ), Philadelphia, Pa., Minister to Bolivia, March 7, 1928 to January 9, 1930; Minister to Siam, June 12, 1930 to 1933.
- \*KOPPELMANN, HERMAN P., (1880- ), Hartford, Rep. from Conn., 1933-1938, 1940-
- KORNFELD, JOSEPH S., (1876- ), Toledo, O., Minister to Persia, November 9, 1921 to September 1, 1924.
- KRAUS, MILTON, (1866- ), Peru, Ind., Rep. from Ind., 1917-1922.
- \*LEHMAN, HERBERT H., (1878- ), New York City, Governor of N. Y., 1932-1934, 1934-1936, 1936-1938, 1938-
- \*LEISERSON, WILLIAM M., (1883- ), Washington, D. C., Member National Mediation Board, 1934-1939; chairman, 1934-1936; member, National Labor Relations Board, 1939-
- LESSLER, MONTAGUE, (1869-1939), Brooklyn, N. Y., Rep. from N. Y., 1902-1903.
- LEVIN, LEWIS CHARLES, (1808-1860), Philadelphia, Rep. from Pa., 1845-1851.
- LEVY, DAVID. *See* YULEE, DAVID LEVY.
- LEVY, JEFFERSON MONROE, (1852-1924), New York City, Rep. from N. Y., 1899-1901, 1911-1915.
- LITTAUER, LUCIUS NATHAN, (1859- ), Gloversville, Rep. from N. Y., 1897-1907.
- LONDON, MEYER, (1871-1926), New York City, Rep. from N. Y., 1915-1917, 1921-1923.
- \*LUBIN, ISADOR, (1896- ), Washington, D. C., economic assistant to President on matters of defense, 1941.
- \*MACK, JULIAN W., (1866- ), Chicago, Ill., Judge, U. C. Circuit Court of Appeals, 1911-
- \*MANDELBAUM, SAMUEL (1886- ), New York, N. Y., Judge, U. S. District Court, 1936-
- <sup>1</sup>MARX, SAMUEL, (1867-1922), New York City, Rep. from N. Y., 1922.
- MAY, MITCHELL, (1871- ), Brooklyn, N. Y., Rep. from N. Y., 1899-1901.
- MAYER, JULIUS M., (1865-1925), New York, N. Y., Judge, U. S. Circuit Court of Appeals, 1912-1925.
- MEIER, JULIUS L., (1874-1937), Salem, Governor of Oregon, 1930-1934.
- MEYER, ADOLPH, (1842-1908), New Orleans, Rep. from La., 1891-1908.
- \*MEYER, EUGENE, (1875- ), Washington, D. C., Governor of Federal Reserve Board, 1930-1933, (resigned); member of National Defense Mediation Board, 1941-
- MORGENTHAU, HENRY, (1856- ), New York, N. Y., Ambassador to Turkey, September 4, 1913 to July 1916; member of mission to investigate conditions in Poland, 1919.

<sup>1</sup> Died before taking his seat.

- \*MORGENTHAU, HENRY, JR., (1891- ), New York, N. Y., Chairman, Federal Farm Board, 1933; Governor, Farm Credit Administration, 1933; Acting and Under-Secretary of the Treasury, November 17, to December 31, 1933; Secretary of the Treasury, January 1, 1934- .
- MORSE, LEOPOLD, (1831-1892), Boston, Rep. from Mass., 1877-1885, 1887-1889.
- \*MOSCOWITZ, GROVER M., (1886- ), New York, N. Y., Judge, U. S. District Court, 1925- .
- NOAH, MORDECAI MANUEL, (1785-1851), New York, N. Y., Consul to Tunis, 1813-1816.
- OTTERBOURG, MARCUS, (1827-1893), Milwaukee, Wis., Consul to Mexico City, August, 1861 to July 1, 1867; Minister to Mexico, July 1-21, 1867.
- PEIXOTTO, BENJAMIN FRANKLIN, (1834-1890), San Francisco, Cal., Consul General to Rumania, 1870-1876.
- PERLMAN, NATHAN D., (1887- ), New York City, Rep. from N. Y., 1920-1927.
- PEYSER, THEODORE A., (1873-1937), New York City, Rep. from N. Y., 1933-1937.
- PHILLIPS, HENRY MYER, (1811-1884), Philadelphia, Rep. from Pa., 1857-1859.
- PHILLIPS, PHILIP, (1807-1884), Mobile, Rep. from Ala., 1853-1855.
- PULITZER, JOSEPH, (1847-1911), New York City, Rep. from N. Y., 1885-1886.
- RATSHESKY, A. C., (1864- ), Boston, Mass., Minister to Czechoslovakia, January 1930 to June 1932.
- RAYNER, ISADOR, (1850-1912), Baltimore, Rep. from Md., 1887-1895; Sen. from Md., 1905-1912.
- \*RIFKIND, SIMON H., (1901- ), New York, N. Y., Judge, U. S. District Court, 1941- .
- ROSENBERG, ANNA M. (Mrs.), (1900- ), New York, N. Y., Member of War Labor Board, 1942- .
- ROSENBLOOM, BENJAMIN LOUIS, (1880- ), Wheeling, Rep. from W. Va., 1921-1924.
- ROSSDALE, ALBERT B., (1878- ), New York City, Rep. from N. Y., 1921-1922.
- \*SABATH, ADOLPH J., (1866- ), Chicago, Rep. from Ill., 1907- .
- SACK, LEO R., (1889- ), Washington, D. C., Minister to Costa Rica, August 17, 1933 to 1937.
- \*SACKS, LEON, (1902- ), Philadelphia, Rep. from Pa., 1936- .
- SALOMON, EDWARD S., (1836-1913), San Francisco, Cal., Governor of Washington Territory, 1870-1874.
- SELIGMAN, ARTHUR, (1873-1933), Albuquerque, Governor of New Mexico, 1930-1932; 1932-1933.
- SIEGEL, ISAAC, (1880- ), New York City, Rep. from N. Y., 1915-1922.
- SIMON, JOSEPH, (1851-1935), Portland, Sen. from Ore., 1897-1903.
- \*SIMONS, CHARLES C., (1876- ), Detroit, Mich., Judge, U. S. District Court, 1923-1932; Judge, U. S. Circuit Court of Appeals, 1932- .
- SIROVICH, WILLIAM I., (1882-1939), New York City, Rep. from N. Y., 1927-1939.

- \*STEINHARDT, LAWRENCE A., (1892- ), New York, N. Y., Minister to Sweden, May 4, 1933 to 1937; Ambassador to Peru, April 19, 1937 to 1939; Ambassador to U. S. S. R., March 17, 1939 to 1942; Ambassador to Turkey, Jan. 12, 1942-
- STRAUS, ISIDOR, (1845-1912), New York City, Rep. from N. Y., 1894-1895.
- STRAUS, JESSE ISIDOR, (1872-1936), New York, N. Y., Ambassador to France, 1933-1936.
- \*STRAUS, NATHAN, (1889- ), New York, N. Y., Adm. of the U. S. Housing Authority, 1937-
- STRAUS, OSCAR S., (1850-1926), New York, N. Y., Minister to Turkey, March 24, 1887 to 1888; June 3, 1898 to 1900; Secretary of Commerce and Labor, 1906-1908; Ambassador to Turkey, May 17, 1909 to December 11, 1910.
- STROUSE, MYER, (1825-1878), Philadelphia, Rep. from Pa., 1863-1867.
- SULZBACHER, LOUIS, (1842-1915), Kansas City, Mo., Judge of Supreme Court of Puerto Rico, 1900; Judge, U. S. District Court, Indian Territory, 1904-1909 (resigned).
- TRIEBER, JACOB, (1853-1927), Little Rock, Ark., Judge, U. S. District Court, 1900; reappointed, 1903.
- VOLK, LESTER DAVID, (1884- ), Brooklyn, N. Y., Rep. from N. Y., 1921-1923.
- \*WEISS, SAMUEL A., (1902- ), Glassport, Rep. from Pa., 1940-
- \*WOLF, ADOLPH GRANT, (1869- ), Washington, D. C., Associate Justice of Supreme Court of Puerto Rico, 1904-
- WOLF, HARRY B., (1880- ), Baltimore, Rep. from Md., 1907-1909.
- WOLF, SIMON, (1836-1923), Washington, D. C., Agent and Consul General to Egypt, June 30, 1881 to 1882.
- WOLMAN, LEO, (1890- ), New York, N. Y., Member, National Labor Board, 1933-1934.
- \*WYZANSKI, CHARLES E., JR., (1906- ), Boston, Mass., Member of National Defense Mediation Board, 1941; Judge, U. S. District Court, 1941-
- \*YANKWICH, LEON RENE, (1888- ), Los Angeles, Cal., Judge, U. S. District Court, 1935-
- YULEE, DAVID LEVY, (1811-1886), Cedar Keys, Delegate from Fla., 1841-1845; Sen. from Fla., 1845-1851, 1855-1861.





# STATISTICS OF JEWS



## A. THE JEWISH POPULATION OF THE UNITED STATES

By H. S. LINFIELD, PH.D.

Director, Statistical Bureau of Synagogue Council

As the United States Decennial Census does not include data on religious affiliation, no comprehensive or completely accurate figures on the Jewish population of the United States are available. The Jewish population figures here presented by the writer are, therefore, to be regarded as estimates and the closest approximation to a population census which can be supplied by the methods employed at the present time. The estimates were made in 1937 in connection with the Census of Religious Bodies conducted by the United States Bureau of the Census with the cooperation of the various denominations. In respect of Jewish Congregations the information was gathered by the writer as the special agent of the Bureau of the Census under the supervision of a committee of experts appointed by the American Jewish Committee which paid the costs of the project. As its name indicates, it is a census of religious groups, showing their membership, the number of their ministers and other functionaries, schools and church property. In the case of Jewish congregations, however, membership is construed in a broad sense to include all Jews in communities where there is a congregation, and the results of the census thus constitute an approximation of the total Jewish population of the country, to which must be added the comparatively small number of Jews residing in communities where there are no congregations. Figures are derived from reports submitted by the various congregations and local communal leaders and, in some communities, through actual enumeration, supplemented by the researches of the writer.\*

According to the estimates prepared in 1937, a total of 4,770,000 Jews reside in the United States. Of these about 4,640,000 reside in 967 *principal communities*, each of which contains one or more

\*For a description of the methods used in connection with the 1926 Census of Religious Bodies, see the writer's *The Jews in the United States, 1927*, New York, American Jewish Committee, p. 23 ff.

permanent congregations, while the remaining 130,000 reside in *subordinate communities* located in cities, villages or rural areas without permanent congregations. In 1937 there were 3,728 congregations throughout the United States, representing an increase of over 19% during the ten-year period 1927-1937, compared with an increase of less than 13% in the number of Jews in the country.

The Jews of the United States are widely distributed. There are Jews in every state of the Union, and every state has at least one principal community. All cities of 25,000 population or over, in every state, have Jewish residents. The same is true of cities of 10,000 to 25,000, in many states, and even of cities of 5,000 to 10,000 in some states. In the urban places of the country, numbering nearly 2,850, 90 of every 100 places have Jewish residents. In the rural incorporated villages of less than 2,500, over 30 in every 100 villages have Jewish residents. Finally, in the unincorporated rural areas, numbering 45,000, nearly 8 of every 100 areas have Jewish residents.

The proportion of Jews to the total population varies between 16.70% in the state of New York and 0.21% in the state of North Carolina. Jews constitute nearly 11% of the total population in cities of 100,000 or over; 2.77% of the total population in cities of 25,000 to 100,000; and between 1.22% and 0.63% of the total population in the other urban places. The ratio of Jews to the total rural population is very small, being 0.38% of those in rural incorporated, and 0.10% of those in rural unincorporated, places.

The picture of the American Jewish communal structure is not complete without an understanding of the wide differences in number and size to be found among Jewish communities throughout the country. New York City, which counts more than 2,000,000 Jews and 1,330 permanent congregations, is in a class by itself. In addition there are

3 communities of over 100,000 Jews each,  
7, of 50,000 to 100,000,  
13, of 20,000 to 50,000,  
35, of 8,000 to 20,000, and  
76, of 2,000 to 8,000 Jews.

But nearly 850 of the 967 principal Jewish communities have 2,000 Jews or less, i. e., about 500 families; while nearly 260 principal communities have less than 100 Jews each. Of the 9,580 subordinate communities, 103 have 100 or more Jews each, some have between

50 and 100, others between 10 and 50, while the vast majority of places have 10 Jews or less.

The tables that follow give the distribution and the density of the Jews of the country by states, and the number of principal communities and of congregations in each one (table I); the density of the Jews in urban places and in rural territory, by size of place (table II); the groups of Jewish communities and the number of Jews in each one, classified according to the size of the Jewish population (table III); the distribution of the Jews of the City of New York, by boroughs (table IV); the growth of the American Jewish community between 1850 and 1937, covering population, principal communities and congregations (table V); and, finally, a list of cities having 1,000 Jews or more (table VI).

TABLE I

NUMBER OF JEWS, PRINCIPAL COMMUNITIES AND CONGREGATIONS,  
BY STATES, 1937

State	Total Popula- tion 1940	Jews 1937	Prin- cipal Com- muni- ties 1937	Congre- gations 1937	P. C. of Jews 1937 <sup>1</sup>	Distri- bution of Jews 1937
UNITED STATES.....	131,669,275	4,770,647	967	3,728	3.70	100.00
Alabama.....	2,832,961	12,148	13	20	.44	0.25
Arizona.....	499,261	1,847	2	4	.38	0.04
Arkansas.....	1,949,387	6,510	11	12	.34	0.14
California.....	6,907,387	157,471	31	101	2.40	3.31
Colorado.....	1,123,296	21,375	6	23	1.95	0.45
Connecticut.....	1,709,242	93,080	38	92	5.54	1.95
Delaware.....	266,505	6,587	2	6	2.55	0.14
Dist. of Columbia...	663,091	18,350	1	15	2.99	0.38
Florida.....	1,897,414	21,276	19	30	1.22	0.45
Georgia.....	3,123,723	23,781	17	27	0.78	0.50
Idaho.....	524,873	1,138	1	2	0.23	0.02
Illinois.....	7,897,241	387,330	29	189	4.96	8.12
Indiana.....	3,427,796	28,155	23	44	0.83	0.59
Iowa.....	2,538,268	14,089	17	26	0.56	0.30
Kansas.....	1,801,028	8,287	4	8	0.46	0.17
Kentucky.....	2,845,627	17,894	10	17	0.64	0.38
Louisiana.....	2,363,880	14,942	14	21	0.65	0.31
Maine.....	847,226	9,000	15	23	1.08	0.19
Maryland.....	1,821,244	76,124	8	67	4.31	1.60
Massachusetts.....	4,316,721	262,945	57	186	6.07	5.51
Michigan.....	5,256,106	105,201	24	83	2.13	2.20
Minnesota.....	2,792,300	41,728	8	35	1.53	0.87
Mississippi.....	2,183,796	4,603	16	18	0.22	0.10
Missouri.....	3,784,664	86,572	12	61	2.32	1.81
Montana.....	559,456	1,729	3	4	0.31	0.04
Nebraska.....	1,315,834	14,579	5	12	1.10	0.30
Nevada.....	110,247	379	1	1	0.36	0.01
New Hampshire.....	491,524	3,328	12	13	0.69	0.07
New Jersey.....	4,160,165	267,970	99	236	6.50	5.62
New Mexico.....	531,818	1,179	3	4	0.23	0.02
New York.....	13,479,142	2,206,328	110	1,560	16.70	46.25
North Carolina.....	3,571,623	7,333	20	24	0.21	0.15
North Dakota.....	641,935	2,744	8	8	4.21	0.06
Ohio.....	6,907,612	183,570	39	125	2.69	3.85
Oklahoma.....	2,336,434	7,371	7	10	0.31	0.15
Oregon.....	1,089,684	11,649	3	11	1.11	0.24
Pennsylvania.....	9,900,180	434,616	132	350	4.43	9.11
Rhode Island.....	713,346	27,813	8	27	4.02	0.58
South Carolina.....	1,899,804	5,905	15	19	0.32	0.12
South Dakota.....	642,961	1,963	2	3	0.30	0.04
Tennessee.....	2,915,841	25,811	7	18	0.91	0.54
Texas.....	6,414,824	49,196	37	60	0.79	1.03
Utah.....	550,310	3,166	2	4	0.59	0.07
Vermont.....	359,231	2,000	9	10	0.56	0.04
Virginia.....	2,677,773	25,066	19	34	0.96	0.53
Washington.....	1,736,191	18,422	8	16	1.09	0.39
West Virginia.....	1,901,974	7,213	16	22	0.39	0.15
Wisconsin.....	3,137,587	39,917	22	45	1.30	0.84
Wyoming.....	250,742	967	2	2	0.40	0.02

<sup>1</sup> The percentages for the Jewish population are based on the total population for 1937 as estimated by the United States Bureau of the Census.



TABLE II

NUMBER OF JEWS IN URBAN PLACES AND IN RURAL TERRITORY,  
CLASSIFIED BY SIZE, 1937

	Total Population	Jews	P. C.
Urban Places:			
100,000 or over.....	37,456,122	4,096,220	10.94
25,000 to 100,000.....	14,170,992	393,129	2.77
10,000 to 25,000.....	9,688,609	118,555	1.22
5,000 to 10,000.....	6,430,786	48,329	0.75
2,500 to 5,000.....	4,927,255	30,964	0.63
Rural Incorporated Places.....	9,292,577	34,896	0.38
Rural Unincorporated Places.....	46,856,967	48,554	0.10

TABLE III

NUMBER OF PRINCIPAL JEWISH COMMUNITIES AND SUBORDINATE  
JEWISH COMMUNITIES AND NUMBER OF JEWS, CLASSIFIED  
BY SIZE OF THE JEWISH POPULATION, 1937

	Number	Distribution
Communities.....	10,546	—
Principal Communities.....	967	100.00
500,000 or over.....	1	0.10
500,000-100,000.....	3	0.31
100,000-50,000.....	7	0.72
50,000-20,000.....	13	1.35
20,000-8,000.....	35	3.62
8,000-2,000.....	76	7.86
2,000-500.....	200	20.68
500-100.....	374	38.68
Less than 100 Jews.....	258	26.68
Subordinate Communities.....	9,579	100.00
100 Jews or more.....	103	1.08
Less than 100 Jews.....	9,476	98.92
Jews.....	4,770,647	100.00
Principal Communities.....	4,641,184	97.29
Subordinate Communities.....	129,463	2.71

TABLE IV

NUMBER OF JEWS OF CITY OF NEW YORK AND PERMANENT CONGREGATIONS, BY BOROUGH, 1937

Borough	Total Population	Jews	Congregations	Per Cent of Jews	Distribution of Jews
City of New York...	7,454,995	2,035,000	1,330	27.84	100.00
Bronx.....	1,394,711	592,185	216	43.57	29.10
Brooklyn.....	2,698,285	974,765	567	36.64	47.90
Manhattan.....	1,889,924	351,037	479	18.64	17.25
Queens.....	1,297,634	107,855	61	8.72	5.30
Richmond.....	174,441	9,158	7	5.39	0.45

TABLE V

NUMBER OF JEWS OF UNITED STATES, PRINCIPAL COMMUNITIES, AND CONGREGATIONS, 1850-1937

	Total Population	Jews	P. C.	Increase in ten years	Principal Communities	Congregations
1850	23,191,876	250,000	0.22	—	44	77
1877	43,661,968	250,000	0.52	—	174	277
1897	72,106,120	937,800	1.31	—	1336	1850
1907	88,787,058	1,776,885	2.00	89.47	426	1,769
1917	103,690,473	3,388,951	3.27	90.72	580	1,901
1927	118,140,645	4,228,029	3.58	24.76	871	3,118
1937	128,823,308	4,770,647	3.70	12.83	967	3,728

<sup>1</sup> 1900.

<sup>2</sup> 1848.

TABLE VI

## CITIES HAVING 1,000 JEWS OR MORE, 1937

City	Total 1940	Jews 1937	City	Total 1940	Jews 1937
Akron, Ohio.....	244,791	8,400	Flint, Mich.....	151,543	1,700
Albany, N. Y.....	130,577	9,400	Fort Wayne, Ind.....	118,410	1,960
Allentown, Pa.....	96,904	3,000	Fort Worth, Tex.....	177,662	2,200
Altoona, Pa.....	80,214	1,800	Freeport, N. Y.....	20,410	1,440
Asbury Park, N. J.....	14,617	1,840	Galveston, Tex.....	60,862	1,200
Atlanta, Ga.....	302,288	12,000	Gary, Ind.....	111,719	2,450
Atlantic City, N. J.....	64,094	12,800	Gloversville, N. Y.....	23,329	1,375
Baltimore, Md.....	859,100	73,000	Grand Rapids, Mich.....	164,292	1,720
Bangor, Me.....	29,822	1,650	Great Neck, N. Y.....	6,167	1,800
Bayonne, N. J.....	79,198	12,900	Hammond, Ind.....	70,184	1,930
Beaumont, Tex.....	59,061	1,280	Harrisburg, Pa.....	83,893	4,900
Belvedere Tnsp., Cal.....	37,192	3,540	Hartford, Conn.....	166,267	23,360
Bethlehem, Pa.....	58,490	1,140	Haverhill, Mass.....	46,752	4,100
Beverly, Mass. <sup>1</sup> .....	25,537	1,115	Hazleton, Pa.....	38,009	1,700
Binghamton, N. Y.....	78,309	2,900	Hempstead, N. Y. <sup>4</sup> .....	20,856	1,185
Birmingham, Ala. <sup>2</sup> .....	267,583	5,300	Hempstead Town, N. Y.....	259,318	3,100
Bloomfield, N. J.....	41,623	1,100	Highland Park, Mich.....	50,810	1,900
Boston, Mass.....	770,816	118,000	Hillside Township, N. J.....	18,556	1,600
Braddock, Pa.....	18,326	1,350	Hoboken, N. J.....	50,115	2,450
Bridgeport, Conn.....	147,121	13,765	Holyoke, Mass.....	53,750	1,870
Brockton, Mass.....	62,343	3,900	Houston, Tex. <sup>5</sup> .....	384,514	13,500
Brookline Town, Mass.....	49,786	7,750	Huntington Town, N. Y.....	31,768	1,265
Buffalo, N. Y.....	575,901	21,800	Indianapolis, Ind.....	386,972	10,850
Burlington, Vt.....	27,686	1,000	Irvington, N. J.....	55,328	6,650
Cambridge, Mass.....	110,879	4,580	Jacksonville, Fla.....	173,065	4,820
Camden, N. J.....	117,536	8,600	Jersey City, N. J.....	301,173	21,600
Canton, Ohio.....	108,401	4,200	Johnstown, Pa.....	66,668	1,300
Cedarhurst, N. Y.....	5,463	1,350	Kansas City, Kan.....	121,458	2,850
Charleston, S. C.....	71,275	2,540	Kansas City, Mo.....	399,178	25,250
Charleston, W. Va.....	67,914	1,500	Kearny, N. J.....	39,467	1,200
Chattanooga, Tenn.....	128,163	3,800	Kingston, N. Y.....	28,589	1,950
Chelsea, Mass.....	41,259	21,260	Knoxville, Tenn.....	111,580	1,700
Chester, Pa.....	59,285	2,200	Lakewood Township, N. J.....	8,502	1,300
Chicago, Ill.....	3,396,808	363,000	Lancaster, Pa.....	61,345	1,700
Cincinnati, Ohio.....	455,610	21,800	Lawrence, Mass.....	84,323	4,125
Cleveland, Ohio.....	878,336	90,000	Lawrence, N. Y.....	3,649	1,100
Cleveland Heights, Ohio.....	54,992	10,150	Lewiston, Me.....	38,598	1,100
Columbus, Ohio.....	306,087	9,250	Lincoln, Neb.....	81,984	1,200
Dallas, Tex.....	294,734	10,400	Linden, N. J.....	24,115	2,200
Dayton, Ohio.....	210,718	5,000	Little Rock, Ark.....	88,039	2,500
Denver, Colo.....	322,412	18,400	Long Beach, Cal. <sup>6</sup> .....	164,271	2,570
Des Moines, Ia. <sup>3</sup> .....	159,819	4,000	Long Beach, N. Y.....	9,036	1,150
Detroit, Mich.....	1,623,452	90,000	Long Branch, N. J.....	17,408	2,000
Duluth, Minn.....	101,065	3,700	Los Angeles, Cal. <sup>7</sup> .....	1,504,277	82,000
East Orange, N. J.....	68,945	2,120	Louisville, Ky.....	319,077	13,800
Easton, Pa.....	33,589	1,800	Lowell, Mass.....	101,389	2,420
East St. Louis, Ill.....	75,609	1,150	Lynbrook, N. Y.....	14,557	2,180
Elizabeth, N. J.....	109,912	11,700	Lynn, Mass.....	98,123	9,800
Elmira, N. Y.....	45,106	1,280	McKeesport, Pa.....	55,355	6,850
El Paso, Tex.....	96,810	2,250	Madison, Wis.....	67,447	1,350
Erie, Pa.....	116,955	1,900	Malden, Mass.....	58,010	11,170
Evansville, Ind.....	97,062	1,765	Manchester, N. H.....	77,685	1,350
Everett, Mass.....	46,784	1,920	Maywood, Ill.....	26,648	1,040
Fall River, Mass.....	115,428	5,900	Memphis, Tenn. <sup>8</sup> .....	292,942	13,350
Fallsburgh Town, N. Y.....	5,682	1,180	Meriden, Conn.....	39,494	1,335

Local estimates made since 1937: <sup>1</sup> 550 in 1942; <sup>2</sup> 4,200 in 1941; <sup>3</sup> 3,400 in 1940; <sup>4</sup> 1,550 in 1942; <sup>5</sup> 10,000 in 1941; <sup>6</sup> 2,000 in 1940; <sup>7</sup> 125,000 in 1942; <sup>8</sup> 7,000 in 1940;

TABLE VI (Continued)

City	Total 1940	Jews 1937	City	Total 1940	Jews 1937
Miami, Fla.	172,172	7,500	St. Joseph, Mo.	75,711	3,200
Miami Beach, Fla.	28,012	1,200	St. Louis, Mo.	816,048	51,000
Milwaukee, Wis.	587,472	29,600	St. Paul, Minn.	287,736	14,000
Minneapolis, Minn.	492,370	20,700	Salem, Mass.	41,213	1,900
Mobile, Ala.	78,720	1,050	Salt Lake City, Utah	149,934	2,535
Montgomery, Ala.	78,084	2,400	San Antonio, Tex.	253,854	6,900
Monticello, N. Y.	3,737	1,350	San Diego, Cal.	203,341	3,000
Mount Vernon, N. Y.	67,362	9,300	San Francisco, Cal.	634,536	40,900
Nashville, Tenn. <sup>9</sup>	167,402	4,200	Santa Monica, Cal.	53,500	1,335
New Bedford, Mass.	110,341	4,520	Savannah, Ga.	95,996	3,900
New Britain, Conn.	68,685	3,300	Schenectady, N. Y.	87,549	3,750
New Brunswick, N. J.	33,180	4,900	Scranton, Pa.	140,404	9,809
New Haven, Conn.	160,605	24,700	Seattle, Wash.	368,302	14,500
New London, Conn.	30,456	2,070	Sheboygan, Wis.	40,638	1,000
New Orleans, La.	494,537	8,700	Shreveport, La.	98,167	2,180
New Rochelle, N. Y.	58,408	6,400	Sioux City, Ia. <sup>12</sup>	82,364	3,500
New York, N. Y.	7,454,995	2,035,000	Somerville, Mass.	102,177	2,200
Newark, N. J.	429,760	73,000	South Bend, Ind.	101,268	2,850
Newburgh, N. Y.	31,883	2,220	South Orange, N. J.	13,742	1,300
Newport News, Va.	37,067	1,950	Spokane, Wash.	122,001	1,208
Niagara Falls, N. Y.	78,029	1,200	Springfield, Ill.	75,503	1,120
Norfolk, Va.	144,332	8,500	Springfield, Mass.	149,554	12,270
North Bergen Township, N. J.	39,714	1,850	Spring Valley, N. Y.	4,308	1,330
Norwalk, Conn.	39,894	1,925	Stamford, Conn.	47,938	4,905
Norwich, Conn.	23,652	2,000	Steubenville, Ohio	37,651	1,000
Oakland, Cal.	302,163	7,415	Stockton, Cal.	54,714	1,235
Oklahoma City, Okla.	204,424	2,100	Syracuse, N. Y.	205,967	14,500
Omaha, Neb.	223,844	11,500	Tampa, Fla.	108,391	1,730
Orange, N. J.	35,717	1,200	Terre Haute, Ind.	62,693	1,100
Pasadena, Cal.	81,864	1,870	Toledo, Ohio	282,349	10,500
Passaic, N. J.	61,394	10,900	Trenton, N. J.	124,697	9,650
Paterson, N. J.	139,656	24,000	Troy, N. Y.	70,304	3,120
Pawtucket, R. I.	75,797	1,100	Tulsa, Okla.	142,157	2,850
Peabody, Mass.	21,711	1,250	Union, N. J.	56,173	4,800
Peoria, Ill.	105,087	1,570	Uniontown, Pa.	21,819	1,220
Perth Amboy, N. J. <sup>10</sup>	41,242	4,860	University City, Mo.	33,023	2,800
Philadelphia, Pa.	1,931,334	293,000	Utica, N. Y.	100,518	3,650
Phoenix, Ariz.	65,414	1,000	Waco, Tex.	55,982	1,150
Pittsburgh, Pa.	671,659	52,000	Washington, D. C.	663,091	18,350
Pittsfield, Mass.	49,684	1,830	Waterbury, Conn.	99,314	5,800
Plainfield, N. J.	37,469	3,400	Waukegan, Ill.	34,241	1,100
Port Chester, N. Y.	23,073	2,200	West Hartford Town, Conn.	33,776	1,150
Portland, Me.	73,643	3,650	West New York, N. J.	39,439	2,670
Portland, Ore. <sup>11</sup>	305,394	10,700	West Palm Beach, Fla.		1,000
Portsmouth, Va.	50,745	1,875	Wheeling, W. Va.	61,099	1,150
Poughkeepsie, N. Y.	40,478	2,250	White Plains, N. Y. <sup>13</sup>	40,327	2,600
Providence, R. I.	253,504	23,800	Wichita, Kan.	114,966	1,315
Quincy, Mass.	75,810	1,870	Wilkes-Barre, Pa.	86,236	6,200
Reading, Pa.	110,568	3,000	Wilmington, Del.	112,504	6,200
Revere, Mass.	34,405	9,635	Winthrop, Mass.	16,768	2,600
Richmond, Va.	193,042	7,500	Woodbine, N. J.	2,111	1,600
Rochester, N. Y.	324,975	23,400	Woonsocket, R. I.	49,303	1,080
Rock Island, Ill.	42,775	1,900	Worcester, Mass.	193,694	13,350
Rockville Center, N. Y.	18,613	1,600	Yonkers, N. Y.	142,598	7,200
Sacramento, Cal.	105,958	1,225	Youngstown, Ohio	167,720	8,650

3,000 in 1940; <sup>10</sup> 4,000 in 1942; <sup>11</sup> 7,000 in 1941; <sup>12</sup> 2,700 in 1942; <sup>13</sup> 5,000 in 1942.

## B. JEWISH POPULATION OF THE WORLD

The statistics of Jewish population of the various countries of the world given in the preceding volumes were compiled at a time when it was still possible to secure more or less reliable figures for most of the countries. The spread of Nazi-German domination and the interruption of communications resulting from the present war have made it impossible to secure information on the basis of which the figures given in previous years can be revised. For this reason the tables giving the Jewish population of Europe, Africa, Asia and Australia are omitted from this volume. The table giving the population figures of the Americas is also omitted pending a revision of the estimates of the Jewish population in Latin American countries. It is hoped that a revised table for the countries of the Western Hemisphere will be published in the succeeding volume. For the convenience, however, of those who wish to consult the *AMERICAN JEWISH YEAR BOOK* for census figures and estimates dating prior to 1939, two summary tables are published herewith, as usual, containing Jewish population statistics for the countries and important cities of the world.

In the two preceding volumes attempts were made, on the basis of the most reliable information then available, to analyze the changes in the distribution of the Jewish population of Europe resulting from Nazi persecution of Jews, Nazi territorial annexations and conquests and other territorial revisions. These articles, prepared by Mr. Moses Moskowitz, included events up to the Nazi invasion of the U. S. S. R. (See Vol. 42, pp. 593-600; Vol. 43, pp. 662-666).

Prior to these changes, the figures of Jewish population published in the preceding volumes show that the Jewish population of the world was approximately fifteen and three-quarter millions; of this total, about nine million were living in Europe, about six hundred thousand in Africa, eight hundred thousand in Asia, twenty-seven thousand in Australasia, and about five million two hundred and eighty thousand in America.

TABLE VII

## A LIST OF COUNTRIES AND THEIR PRE-WAR JEWISH POPULATIONS

Name of Country	Number of Jews <sup>1</sup>	Name of Country	Number of Jews
Abyssinia.....	51,000	Japan.....	200
Aden and Perim.....	4,151	Kenya.....	305
Afghanistan.....	5,000	Latvia.....	93,479
Alaska.....	600	Libya.....	30,046
Albania.....	204	Lithuania.....	155,125
Algeria.....	110,127	Luxemburg.....	3,144
Arabia.....	25,000	Malta.....	35
Argentina.....	260,000	Mexico.....	20,000
Australia.....	23,553	Morocco (French).....	161,312
Belgium.....	60,000	Morocco (Spanish).....	12,918
Brazil.....	40,000	Netherlands.....	156,817
British Malaya.....	703	New Zealand.....	2,653
Bulgaria.....	48,398	Nicaragua.....	100
Canada.....	155,614	Norway.....	1,359
Chile.....	3,697	Palestine.....	424,373
China.....	19,850	Panama.....	850
Colombia.....	2,045	Panama Canal Zone.....	74
Congo (Belgian).....	177	Paraguay.....	1,200
Costa Rica.....	500	Persia.....	40,000
Cuba.....	7,800	Peru.....	1,500
Curaçao.....	566	Philippine Islands.....	500
Cyprus.....	75	Poland.....	3,113,900
Czechoslovakia.....	356,830	Porto Rico.....	150
Danzig.....	10,448	Portugal.....	1,200
Denmark.....	5,690	Portuguese East Africa.....	100
Dominican Republic.....	756	Rhodesia (Northern).....	426
Egypt.....	72,550	Rhodesia (Southern).....	2,021
Estonia.....	4,302	Rumania.....	900,000
Finland.....	1,755	Salvador.....	120
France.....	240,000	S. W. Africa.....	200
Germany.....	240,000	Soviet Russia.....	3,020,141
Gibraltar.....	886	Spain.....	4,000
Great Britain and Northern Ireland.....	300,000	Surinam (Dutch Guiana).....	799
Greece.....	72,791	Sweden.....	6,653
Guatemala.....	350	Switzerland.....	17,973
Guiana (British).....	1,000	Syria and Lebanon.....	26,051
Haiti.....	150	Tanganyika.....	10
Hawaii.....	310	Tangier Zone.....	7,000
Honduras.....	25	Transjordan.....	200
Hong Kong.....	250	Tunisia.....	59,485
Hungary.....	444,567	Turkey.....	78,730
India.....	24,141	Union of South Africa.....	90,662
Indo-China (French).....	1,000	United States <sup>2</sup> .....	4,770,000
Iraq.....	90,970	Uruguay.....	12,000
Irish Free State.....	3,686	Venezuela.....	882
Italy.....	47,825	Virgin Islands.....	62
Jamaica.....	2,000	Yugoslavia.....	68,405

<sup>1</sup> See footnote 1 on p. 430.<sup>2</sup> Continental; not including Jews in Alaska and other possessions.

## TABLE VIII

## IMPORTANT CITIES AND THEIR PRE-WAR JEWISH POPULATION\*

NOTE: Superior figures next to population figures indicate year of census or estimate; e. g., <sup>32</sup> indicates 1935; <sup>33</sup> indicates 1936; etc.

Name of City	General Population	Jewish Population <sup>1</sup>	Name of City	General Population	Jewish Population <sup>1</sup>
Adrianopol.....	36,000 <sup>35</sup>	5,697 <sup>c27</sup>	Haifa.....	104,800 <sup>39</sup>	58,000 <sup>39</sup>
Alexandria.....	682,101 <sup>27</sup>	27,200 <sup>33</sup>	Hamburg.....	1,682,220 <sup>39</sup>	16,885 <sup>c33</sup>
Algiers.....	252,321 <sup>36</sup>	23,550 <sup>c31</sup>	Harbin.....	330,436 <sup>36</sup>	8,000 <sup>35</sup>
Amsterdam.....	781,660 <sup>35</sup>	65,558 <sup>33</sup>	Hull.....	287,013 <sup>29</sup>	2,500 <sup>29</sup>
Antwerp.....	273,317 <sup>38</sup>	22,000 <sup>21</sup>			
Bagdad <sup>2</sup> (Iraq).....	499,410 <sup>35</sup>	42,799 <sup>c32</sup>	Istanbul.....	741,148 <sup>35</sup>	47,173 <sup>c35</sup>
Basel.....	148,063 <sup>30</sup>	2,563 <sup>c30</sup>			
Belgrade (Yugoslavia).....	266,849 <sup>31</sup>	8,936 <sup>c31</sup>	Jaffa.....	77,400 <sup>39</sup>	15,000 <sup>35</sup>
Berdichev (U.S.S.R.).....	53,100 <sup>33</sup>	30,812 <sup>c26</sup>	Jassy.....	104,471 <sup>39</sup>	45,000 <sup>28</sup>
Berlin.....	4,332,242 <sup>39</sup>	95,000 <sup>39</sup>	Jerusalem.....	129,800 <sup>39</sup>	79,000 <sup>39</sup>
Bialystok.....	76,792	39,602	Johannesburg.....	203,298 <sup>31</sup>	25,826 <sup>c26</sup>
Birmingham.....	1,002,603 <sup>31</sup>	6,000 <sup>29</sup>			
Bombay.....	1,161,383 <sup>31</sup>	8,620 <sup>31</sup>	Kharkov.....	833,432 <sup>39</sup>	81,139 <sup>c26</sup>
Bratislava.....	138,000 <sup>40</sup>	15,060 <sup>40</sup>	Kiev.....	846,293 <sup>39</sup>	140,256 <sup>c26</sup>
Breslau.....	625,193 <sup>33</sup>	20,202 <sup>c33</sup>	Kishinev.....	112,500 <sup>39</sup>	80,000 <sup>28</sup>
Brussels <sup>4</sup> .....	912,774 <sup>38</sup>	20,000 <sup>21</sup>	Köln.....	756,605 <sup>33</sup>	14,816 <sup>c33</sup>
Bucharest.....	648,162 <sup>39</sup>	50,000 <sup>28</sup>	Kovno.....	152,365 <sup>39</sup>	25,044 <sup>c26</sup>
Budapest.....	1,115,877 <sup>39</sup>	204,371 <sup>c30</sup>			
Buenos Aires.....	2,317,755 <sup>38</sup>	120,000	Leeds.....	458,320 <sup>29</sup>	25,000 <sup>29</sup>
Cairo.....	1,307,422 <sup>37</sup>	38,100 <sup>33</sup>	Leipzig.....	701,606 <sup>39</sup>	11,564 <sup>c33</sup>
Calcutta <sup>4</sup> .....	1,485,582 <sup>31</sup>	1,200 <sup>31</sup>	Leningrad.....	3,191,304 <sup>39</sup>	84,503 <sup>c26</sup>
Cape Town.....	119,173 <sup>26</sup>	11,079 <sup>26</sup>	Libau (Latvia).....	57,098 <sup>35</sup>	7,368 <sup>c35</sup>
Cologne (see Köln).....			Lisbon.....	594,390 <sup>30</sup>	1,150 <sup>33</sup>
Constantine (Algeria).....	106,830 <sup>36</sup>	13,110 <sup>c31</sup>	Liverpool.....	855,688 <sup>31</sup>	7,000 <sup>29</sup>
Copenhagen.....	843,168 <sup>35</sup>	5,640 <sup>35</sup>	Lodz.....	604,629 <sup>31</sup>	191,720 <sup>c31</sup>
Cracow.....	219,286 <sup>31</sup>	45,828 <sup>c31</sup>	London <sup>3</sup> .....	8,282,118 <sup>36</sup>	233,991 <sup>36</sup>
Czernowitz.....	109,698 <sup>39</sup>	43,555 <sup>28</sup>	Lublin.....	112,285 <sup>31</sup>	38,001 <sup>c31</sup>
			Lwow.....	312,231 <sup>31</sup>	75,316 <sup>c31</sup>
Damascus.....	193,912 <sup>35</sup>	10,000	Luxemburg.....	57,740 <sup>35</sup>	1,395 <sup>30</sup>
Dublin.....	309,272 <sup>29</sup>	3,500 <sup>29</sup>			
Dvinsk.....	45,160 <sup>35</sup>	11,116 <sup>c35</sup>	Manchester.....	989,775	37,500
Edinburgh.....	420,264 <sup>35</sup>	1,500 <sup>35</sup>	Marseilles.....	914,232 <sup>36</sup>	2,000 <sup>31</sup>
Florence.....	319,141 <sup>36</sup>	2,586 <sup>31</sup>	Minsk.....	180,900 <sup>33</sup>	53,686 <sup>c26</sup>
Frankfurt a. M.....	546,649 <sup>39</sup>	26,158 <sup>c33</sup>	Montreal.....	818,577 <sup>31</sup>	57,710 <sup>c31</sup>
			Moscow.....	4,137,018 <sup>39</sup>	131,747 <sup>c26</sup>
Geneva.....	124,121 <sup>30</sup>	2,224 <sup>c30</sup>			
Glasgow.....	1,088,417 <sup>31</sup>	15,000 <sup>29</sup>	Newcastle.....	274,955 <sup>36</sup>	2,500 <sup>35</sup>

\*Not including cities of the United States, which are listed on p. 425.



TABLE VIII (Cont.)

Name of City	General Population	Jewish Population	Name of City	General Population	Jewish Population
Odessa.....	604,223 <sup>39</sup>	153,243 <sup>c28</sup>	Tallinn (Esthonia)...	127,000 <sup>28</sup>	1,929 <sup>c22</sup>
Oran (Algeria).....	194,745 <sup>36</sup>	20,490 <sup>c31</sup>	Tel-Aviv.....	130,300 <sup>39</sup>	130,300 <sup>39</sup>
Oslo.....	253,124 <sup>30</sup>	749 <sup>c30</sup>	Toronto.....	631,207 <sup>31</sup>	45,205 <sup>c31</sup>
Panama City.....	74,409 <sup>30</sup>	471 <sup>c30</sup>	Trieste.....	242,681 <sup>36</sup>	4,627 <sup>31</sup>
Paris.....	2,829,746 <sup>36</sup>	175,000 <sup>31</sup>	Tripoli (Libya).....	108,240 <sup>38</sup>	15,590 <sup>38</sup>
Prague.....	848,081 <sup>30</sup>	35,463 <sup>c30</sup>	Tunis <sup>4</sup> .....	219,578 <sup>36</sup>	27,345 <sup>38</sup>
Rabat (Morocco)....	33,379 <sup>36</sup>	3,676 <sup>c26</sup>	Turin (Italy).....	623,454 <sup>36</sup>	3,758 <sup>31</sup>
Riga.....	385,063 <sup>35</sup>	43,558 <sup>c35</sup>	Vienna.....	1,918,462 <sup>39</sup>	178,034 <sup>c34</sup>
Rome.....	1,148,948 <sup>36</sup>	11,280 <sup>31</sup>	Warsaw.....	1,171,898 <sup>31</sup>	333,354 <sup>c31</sup>
Salonica.....	236,524 <sup>23</sup>	55,250 <sup>c28</sup>	Wellington (N. Z.)...	149,971 <sup>36</sup>	896 <sup>c28</sup>
Sarajewo (Yugoslavia)	78,173 <sup>31</sup>	9,320 <sup>36</sup>	Wilno.....	207,750 <sup>31</sup>	54,596 <sup>c31</sup>
Shanghai <sup>5</sup> .....	3,489,998 <sup>36</sup>	5,500 <sup>36</sup>	Winnipeg.....	218,785 <sup>31</sup>	17,153 <sup>c31</sup>
Smyrna.....	170,546 <sup>35</sup>	16,215 <sup>c27</sup>	Zagreb (Yugoslavia) .	185,581 <sup>31</sup>	9,500 <sup>36</sup>
Sofia.....	287,976 <sup>34</sup>	25,863 <sup>c34</sup>	Zurich.....	337,164 <sup>39</sup>	6,700 <sup>39</sup>
Stockholm.....	497,367 <sup>30</sup>	3,432 <sup>c30</sup>			
Strasbourg.....	181,465 <sup>31</sup>	7,000 <sup>31</sup>			

<sup>1</sup> It should be borne in mind that the figures for the number of Jews arrived at on the basis of a religious or nationality census, are minima. This is partly due to the fact that there is sometimes a tendency on the part of census enumerators to minimize the number of persons of a minority religion or nationality, and partly because some Jews report their nationality as that of the majority population, or decline to answer the question as to religion or nationality. For example, in the 1921 census of Czechoslovakia as many as 724,507 persons refused to give their religious affiliation. The number of Jews for that country given in this article does not include the possible number of Jews among those that refused to give their religious affiliation.

<sup>2</sup> Figure for "Liwa," i. e., Administrative district.

<sup>3</sup> Greater London, Administrative County has 184,063 Jews.

<sup>4</sup> Including suburbs.

<sup>5</sup> Exclusive of Europeans.

## C. IMMIGRATION OF JEWS TO THE UNITED STATES

### 1. During the Year Ended June 30, 1941

*Admissions and Departures.*—During the year ended June 30, 1941, a total of 23,737 Jewish immigrants were admitted to the United States, 35.75 percent less than in the preceding year (36,945). During the same period, 186 Jews emigrated from the country. The net increase through immigration was thus 23,551.

*Deportations and Debarments.*—During the fiscal year, ended June 30, 1941, a total of 62 Jews previously admitted were deported, and 219 applying for admission were debarred. The former number represents 0.26% of the net increase of Jewish immigrants over emigrants, while the number of debarred constitutes 0.92% of those admitted. These percentages continue to be very low. With the exception of the preceding two years, when it was even slightly lower, the percentage of the deported is the lowest since 1923; and the percentage of the debarred is the lowest on record in any year. There was also a drop, compared with the preceding years, in the percentages of both debarment and deportation for the immigration as a whole, though the ratios are still higher than for the Jewish immigration. Thus, the percentage of all deportations to the total net increase for the year was 12.71% (14.11% for the preceding year), and the percentage of the total debarred was 5.66% of the total admitted (7.49% for the preceding year).

*Countries of Origin.*—Since 1931, there has been a decrease of Jewish immigration from a group of adjacent countries in Eastern Europe in which live almost half of the total number of Jews in the world.<sup>1</sup> For a number of years before 1931, these countries contributed close to two-thirds of the total Jewish immigration to the United States. In that year, the Jewish immigration from these countries dropped from 64.95% to 56.24% of the total Jewish immigration; the percentage remained approximately stationary in 1932 (57.31%), and in 1933 (57.29%). In the latter year, Jewish

<sup>1</sup> Poland, Lithuania, Latvia, Austria, Czechoslovakia, Hungary, Rumania, Russia.

immigration from Germany, which had theretofore been negligible, began to become numerically significant, although only 3.04% for the year ending June 30, 1933. In the following year, however, the immigration from Germany was 43.20% of the total, whereas the immigration from the former major sources of Jewish immigration dropped to 27.94% of the total Jewish influx. In 1935, the number coming from Germany (34.80% of the total) almost equalled the number from the Eastern European countries. In 1936, the immigration from Germany rose to 52.53%, while the admissions from Eastern Europe fell to 21.32% of the total Jewish immigration; and the difference continued to be more and more pronounced, until 1940, when the percentages for Germany and for the Eastern European countries were 53.81% and 9.17% respectively. In 1941, however, only 15.98% of the total number of Jewish immigrants admitted came directly from Germany; and only 4.89% came from Eastern European countries. It is highly probable that the greater part of the immigration originating in other countries (79.13%) consisted of emigrants from Germany and German-occupied lands who had taken temporary refuge in the countries of their last residence. Of this larger group of immigrants, 18,784 in number, 4,691 came from Great Britain, 2,730 from France, 2,642 from the West Indies, 1,394 from Canada, 1,273 from Belgium, 828 from Switzerland, and the rest from other countries.

*Sex.*—Of the total number of Jewish immigrants admitted during the fiscal year, 50.24% were males and 49.76% were females; while for the immigration as a whole the percentage of males was lower than that of females (45.42% males and 54.58% females).

*Age.*—Compared with that of the total immigration, the age distribution of the Jewish immigrants shows a lower percentage of the group between 16 and 45 years of age, and a higher percentage of the older group; the percentage of children is the same for both. Thus, of the number of Jewish immigrants, 15.41% were children under 16 years of age, 51.86% were persons between 16 and 45, and 32.73% were 46 years or over; of the total immigration, the corresponding percentages were 15.42% for those under 16, 59.38% for 16-45 group, and 25.20% for the older group.

*Conjugal Condition.*—The largest proportion of immigrants arriving in the country was in the group of married persons—56.25% among the Jewish immigrants and 53.47% among the

total. The next largest group was that of single persons: 36.32% for the Jewish immigrants, and 39.92% for the total. Of the remaining immigrants, 5.77% were widowed and 1.66% were divorced, among the Jews; and 5.19% widowed and 1.42% divorced, among the total.

*Family Character of Jewish Immigration.*—The family character of the Jewish immigration approximates that of the general immigration. While the proportion of immigrants who came to join relatives and friends is higher in the Jewish group, the difference is only moderate (89.34% for the Jews and 84.73% for the total immigration). The remaining number of immigrants who had neither relatives nor friends amounted to 10.66% for the Jews and 15.27% for the immigrants as a whole.

## 2. During the Six Months, July — December 1941

For the fiscal year which ended June 30, 1942, complete official figures for only the first six months were available at the time this article was written.<sup>1</sup> These figures show that the number of Jews admitted during this period (7,091) was 40.81% of the total immigration and that Jewish immigrants exceeded Jewish emigrants by 7,028. Of the general immigration the excess of admissions over departures was 12,839. The proportion of Jews debarred during the six months was somewhat higher than for the preceding fiscal year (1.00% during the six months, and 0.92% during the preceding year); but the proportion of Jews deported was a little lower (0.17% during July—December, compared with 0.26% during the preceding fiscal year).

## 3. From 1881 to 1941

Of the earlier waves of Jewish immigration to the United States, which were made up chiefly of immigrants from Spain, Portugal, and Holland, and from Germany, no reliable statistics are available. Such statistics were recorded only beginning in 1881, but these are not complete for the entire period since then. For the seventeen years from 1881 to 1898, we have statistics only for the number of Jews admitted at the ports of New York, Philadelphia, and Baltimore. For the next eight years (1899–1907) we have figures for the number of Jews admitted at all ports. It is only since 1908 that statistics of departures as well as of arrivals have been recorded.

Except figures for immigration by country of origin. See p. 437.

Notwithstanding these deficiencies and gaps, we are in a position to arrive at an approximate figure for the total Jewish immigration since 1881. From 1908, when the number of departures began to be recorded, up to 1914, after which the World War and restrictive legislation interrupted the free flow of immigration, the percentage of Jews departing to those admitted was 7.14%. We may assume that the same percentage held good during the period 1899-1907 for which we have complete figures for Jewish admissions. If this assumption is correct, the number of Jews admitted during those years totalled 829,244. For the period from 1881-1898 we have figures only for Jews admitted at the ports of New York, Philadelphia, and Baltimore. We may perhaps assume that the number of departures during those years equalled the number of admissions at other ports; in other words, that the total number of Jews admitted at all ports equalled the number admitted at the three ports mentioned, namely, 533,478. Adding the net increases for these two periods, thus arrived at, to the net increase from 1908 to 1941, for which official statistics are available, we find that the total net increase of the Jewish population of the United States as a result of immigration was 2,484,046 for the sixty-one years from 1881 to 1941.

Table XIII, which is a summary of the immigration and emigration, to and from the United States, since 1881, shows the fluctuations in the annual averages of the number of Jews who arrived, caused in turn by the World War, the post-war condition of European Jews, the operation of the several quota restriction laws and the executive order of 1931 for the strict application of the "likely to become a public charge" provision of the immigration law, and the expulsive force of persecution in Germany.

TABLE IX

JEWISH IMMIGRANTS ADMITTED, DEPARTED, DEBARRED, AND  
DEPARTED, JULY 1, 1940—JUNE 30, 1941, AND  
JULY—DECEMBER 1941

	July 1, 1940—June 30, 1941			July—December, 1941		
	Total	Jews	P. C.	Total	Jews	P. C.
Admission <sup>1</sup> .....	51,776	23,737	45.85	17,378	7,091	40.81
Departure <sup>2</sup> .....	17,115	186 <sup>3</sup>	1.09	4,539	53	1.39
Increase.....	34,661	23,551	67.95	12,839	7,028	54.74
Debarred.....	2,929	219	7.48	1,150	71	6.17
Deported.....	4,407	62	1.41	2,027	12	0.59

<sup>1</sup> In addition, 100,008 non-immigrants, including 6,733 Jews, (6.73%) were admitted during the year ended June 30, 1941, and 47,287 non-immigrants, including 1,592 Jews, during July—December 1941.

<sup>2</sup> In addition, 71,368 non-emigrant aliens departed during the year ended June 30, 1941, including 2,211 Jews (3.10%); and 35,908, including 715 Jews, during July—December 1941.

<sup>3</sup> 80 to Mexico, 31 to Canada, 22 to Central and South America, 19 to Asia, 8 to West Indies, 6 to Germany, 5 to Great Britain, 3 to Russia, and 12 to other countries.

TABLE X

JEWISH IMMIGRANTS ADMITTED BY SEX, AGE, CONJUGAL  
CONDITION, ETC., YEAR ENDED JUNE 30, 1941

	Number		Distribution	
	Total	Jews	Total	Jews
Immigrants Admitted.....	51,776	23,737	100.00	100.00
SEX				
Males.....	23,519	11,925	45.42	50.24
Females.....	28,257	11,812	54.58	49.76
AGE				
Under 16.....	7,982	3,659	15.42	15.41
16-45.....	30,747	12,309	59.38	51.86
46 and over.....	13,047	7,769	25.20	32.73
MARITAL CONDITION				
Single.....	20,667	8,622	39.92	36.32
Married.....	27,686	13,351	53.47	56.25
Widowed.....	2,687	1,370	5.19	5.77
Divorced.....	736	394	1.42	1.66
PERSONS JOINED				
Relatives.....	36,246	18,183	70.01	76.60
Friends.....	7,621	3,025	14.72	12.74
None.....	7,909	2,529	15.27	10.66

TABLE XI

PRINCIPAL COUNTRIES OF LAST RESIDENCE OF JEWISH IMMIGRANTS,  
YEAR ENDED JUNE 30, 1941

				Distribution	
	Total	Jews	P. C.	Total	Jews
ALL COUNTRIES.....	51,776	23,737	45.85	100.00	100.00
CENTRAL EUROPEAN COUNTRIES.....	1,597	1,160	72.64	3.08	4.89
Czechoslovakia.....	314	230	73.25	19.66	19.83
Hungary.....	330	237	71.82	20.67	20.43
Latvia.....	97	70	72.17	6.07	6.03
Lithuania.....	242	195	80.58	15.15	16.81
Poland.....	451	315	69.85	28.24	27.16
Rumania.....	122	89	72.95	7.64	7.67
Russia.....	41	24	58.54	2.57	2.07
GERMANY.....	4,028	3,793	94.17	7.78	15.98
OTHER COUNTRIES.....	46,151	18,784	40.70	89.14	79.13
Belgium.....	1,816	1,273	70.10	3.94	6.78
Bulgaria.....	135	116	85.93	0.29	0.62
France.....	4,801	2,730	56.86	10.40	14.53
Great Britain.....	7,714	4,691	60.81	16.71	24.97
Italy.....	450	224	49.78	0.98	1.19
Luxemburg.....	194	171	88.14	0.42	0.91
Netherlands.....	823	444	53.95	1.78	2.36
Portugal.....	1,101	599	54.41	2.39	3.19
Sweden.....	518	287	55.41	1.12	1.53
Switzerland.....	1,375	828	60.22	2.98	4.41
China.....	1,003	334	33.30	2.17	1.78
Palestine.....	268	255	95.15	0.58	1.36
Canada.....	11,280	1,394	12.36	24.44	7.42
Mexico.....	2,824	363	12.85	6.12	1.93
West Indies.....	4,687	2,642	56.37	10.16	14.07
Central America.....	1,239	489	39.47	2.69	2.60
South America.....	2,216	987	44.54	4.80	5.25
Other Countries.....	3,707 <sup>1</sup>	957 <sup>2</sup>	25.82	8.03	5.10

<sup>1</sup> Including 244 from Denmark, 41 from Esthonia, 244 from Finland, 268 from Greece, 211 from Ireland, 369 from Norway, 61 from Northern Ireland, 300 from Spain, 142 from Yugoslavia; 289 from Japan, 14 from Syria, 227 from other Asia; 193 from Newfoundland; 564 from Africa; 137 from Australia, 57 from New Zealand, 170 from Philippine Islands, and 176 from other countries.

<sup>2</sup> Including 10 from Danzig, 52 from Denmark, 3 from Esthonia, 65 from Finland, 16 from Greece, 17 from Ireland, 25 from Norway, 8 from Northern Ireland, 56 from Spain, 72 from Yugoslavia, 39 from other Europe; 55 from Japan, 2 from Syria, 116 from other Asia; 11 from Newfoundland; 335 from Africa; 41 from Australia and New Zealand, 26 from Philippine Islands, and 8 from other countries.



TABLE XII

PRINCIPAL COUNTRIES OF LAST RESIDENCE OF JEWISH IMMIGRANTS  
YEAR ENDED JUNE 30, 1942

	Total	Jews
ALL COUNTRIES.....	28,781	10,608
CENTRAL EUROPEAN COUNTRIES.....	872	640
Czechoslovakia.....	137	93
Hungary.....	186	148
Latvia.....	27	17
Lithuania.....	52	38
Poland.....	343	256
Rumania.....	67	46
Russia.....	60	42
GERMANY.....	2,150	2,067
OTHER COUNTRIES.....	25,759	7,901
Belgium.....	346	256
France.....	4,430	3,597
Great Britain.....	907	424
Portugal.....	437	234
Spain.....	234	90
Switzerland.....	585	393
Palestine.....	150	137
Canada.....	10,450	977
West Indies.....	1,599	478
South America.....	989	301
Africa.....	473	346
Other Countries.....	5,159	668

TABLE XIII  
SUMMARY OF JEWISH IMMIGRATION TO THE UNITED STATES, 1881-1941

Period	Admissions				Departures			Net Increase		
	Total	Jews	Average No. of Jews per Year	P. C. Jews to Total	Total	Jews	P. C. to Admissions		Total	Jews
							Total	Jews		
1881-1898	8,173,890	829,244	92,138	11.89	2,063,767	59,208 <sup>2</sup>	33.55	7.14	4,645,590	533,478 <sup>1</sup>
1899-1907	6,974,437	656,397	93,771	9.78	906,538	46,838	30.76	7.14	770,036 <sup>2</sup>	609,559
1908-1914	6,709,357	79,921	13,320	4.99	247,718	3,470	56.56	4.34	696,142	76,451
1915-1920	1,602,680	119,036	119,036	14.78	356,951	483	30.76	0.41	557,510	118,553
1921	805,228	153,232	51,077	9.95	247,718	1,503	23.19	0.98	1,182,420	151,729
1922-1924	1,539,371	67,686	11,281	3.84	440,407	1,597	24.99	2.36	1,322,203	66,089
1925-1930	1,762,610	26,027	4,338	10.14	359,680	2,112	140.20	8.11	-103,142	23,915
1931-1936	256,538	135,235	27,047	41.78	117,173	999	36.20	0.74	206,496	134,236
1937-1941	323,669									
1908-1941	12,999,453	1,237,534	—	9.52	4,492,234	57,002	34.56	4.61	8,507,219	1,180,532
1881-1941	28,147,790									2,484,046

<sup>1</sup> Admission at the ports of New York, Philadelphia, and Baltimore.

<sup>2</sup> Estimated. See p. 433.

TABLE XIV  
SUMMARY OF JEWISH IMMIGRATION TO THE UNITED STATES, 1908-1941

Year	Admissions			Departures			Net Increase		
	Total	Jews	P. C. Jews to Total	Total	Jews	P. C. to Admissions	Total	Jews	P. C. Jews to Total
1908-1914..	6,709,357	656,397	9.78	2,063,767	46,838	30.76	4,645,590	609,559	13.12
1915-1920..	1,602,680	79,921	4.99	906,538	3,470	56.56	696,142	76,451	10.98
1921.....	1,605,228	119,036	14.7	247,718	483	30.76	557,510	118,553	21.2
1922.....	309,556	53,524	17.3	198,712	830	64.2	110,844	52,694	47.5
1923.....	522,919	49,719	9.5	81,450	413	15.57	441,469	49,306	11.16
1924.....	706,896	49,989	7.07	76,789	260	10.8	630,107	49,729	7.89
1925.....	294,314	10,292	3.5	92,728	291	31.51	201,586	10,001	4.96
1926.....	304,488	10,267	3.3	76,992	341	25.2	227,496	9,926	4.3
1927.....	335,175	11,483	3.4	73,366	224	21.8	261,809	11,259	4.3
1928.....	307,255	11,639	3.8	77,457	253	25.21	229,798	11,386	4.95
1929.....	279,678	12,479	4.46	69,203	189	24.74	210,475	12,290	5.84
1930.....	241,700	11,526	4.77	50,661	299	20.96	191,039	11,227	5.88
1931.....	97,139	5,692	5.86	61,882	319	63.70	35,257	5,373	15.24
1932.....	35,576	2,755	7.74	103,295	452	290.35	—67,719	2,303	—
1933.....	23,068	2,372	10.28	80,081	384	347.15	—57,013	1,988	—
1934.....	29,470	4,134	14.03	39,771	319	134.96	—10,301	3,815	—
1935.....	34,956	4,837	13.84	38,834	330	111.09	— 3,878	4,507	—
1936.....	36,329	6,252	17.21	35,817	308	98.59	512	5,944	—
1937.....	50,244	11,352	22.59	26,736	232	53.21	23,508	11,120	47.30
1938.....	67,895	19,736	29.07	25,210	255	37.13	42,885	19,481	45.64
1939.....	82,998	43,450	52.35	22,651	176	32.11	56,347	43,274	76.80
1940.....	70,756	36,945	52.21	21,461	150	30.33	49,295	36,795	74.64
1941.....	51,776	23,737	45.85	17,115	186	33.06	34,661	23,551	67.95
Total....	12,999,453	1,237,534	9.52	4,492,234	57,002	34.56	8,507,219	1,180,532	13.88

## D. JEWISH IMMIGRATION TO OTHER AMERICAN COUNTRIES AND AFRICA

**Canada.** During the year ended March 31, 1941, a total of 626 Jews entered Canada (342 from the United States), 5.45% of the total. There was a slightly higher percentage of females than of males among the immigrants arriving, the difference being negligible among the Jews, but somewhat greater in the total immigration (49.04% males and 50.96% females among the Jews, and 48.76% males and 51.24% females among the total immigration). The immigrants of 18 years or over constituted 78.12% of the total number of Jewish immigrants, while for the total number of immigrants, the corresponding percentage was 75.47%.

In the occupational distribution, there is shown a considerable increase in the proportion of Jews engaged in farming. While up to 1938 the percentage of Jews in that class was very low (2.40% in 1938), it increased to 11.01% in 1939; and, in 1940, as many as 33.40% of the total number of Jews arriving during the year were farmers. The farming class among the total immigration remained about the same (29.66%), with the consequence that, in 1940, the percentage of those engaged in farming was higher for the Jews than even for the total immigration. The tendency in this direction continued. In 1941, although only 11.50% of Jewish immigrants were engaged in farming, it was very high when compared with the proportion of the total immigrants in the same occupation, which was 6.12%. There was also a larger proportion of mechanics among Jewish immigrants than in preceding years: 10.06% (5.42% in 1940). As for the other groups, the trading and clerical classes continued to be high (25.24%); 2.56% were laborers; 0.96%, female domestic servants; and 49.68%, other classes, unspecified.

Of the 626 Jews who entered the country (284 via ocean ports and 342 from the United States), 196 were born in the United States, 10 in Canada, 6 in other American countries, 9 in Asia, 3 in Africa; the remainder (402) came from European countries. Of this number, nearly one-fourth (98) came from Germany (15.66% of the total number of Jews admitted to Canada), and over one-eighth, 53 (8.47% of the total admitted to Canada), from Russia. Of the total number of immigrants (11,496) that entered Canada, 5,319, almost half, were born in the United States, and 520 were born in Canada.

**Cuba.** The last year for which we have a definite figure for Jewish immigration into Cuba is 1936, when 338 Jews entered the country, 8.6% of the total number of immigrants (3,932). No figures have been available for Jewish immigration since that year. The estimates are: about 200 for 1937 and about 800 for 1941; the number of Jewish immigrants during the intervening years 1938 and 1939 was negligible. There has been a decided drop in the total immigration as well, though not to the same extent. From 1929 to 1937, a total of 3,973 Jews entered the country. The number of Jewish immigrants that entered Cuba during 1929-1937 constituted 7.94% of the total.

**Brazil.** During 1939, 4,600 Jewish immigrants were admitted to Brazil, and during 1940, 2,416. From 1925 to 1940, a total of 50,995 Jews entered the country. The number of Jewish immigrants admitted during 1925-1939 constituted 5.62% of the total number of persons admitted during these years.

**Uruguay.** During 1939, 2,200 Jews entered Uruguay, and during 1940, 373. From 1927 to 1940, a total of 18,201 Jews entered the country. The number of Jewish immigrants admitted during 1927-1938 constituted 0.74% of the total number of persons admitted.

**Argentina.** During 1939, 4,300 Jews entered Argentina, constituting 73.62% of the total number of immigrants admitted to the country during that year. In 1940, the Jewish immigration was 1,850, 29.81% of the total, and in 1941, 1,464, 31.32% of the total. During the period of 29 years of 1913-1941, a total of 122,293 Jews entered the country, 5.24% of the total number of persons admitted during these years.

**Union of South Africa.** We have data on Jewish immigration to the Union of South Africa from 1930 to 1938. This is for European immigration only. According to this information, Jewish immigrants constituted 24.06% of the total number of immigrants during the nine years (11,238 Jews out of a total of 46,708). The percentage of Jewish immigration varies from 31.86% in 1930 to 7.61% in 1938. The year 1934 showed a rise in immigration to that country, both Jewish and total (1,123 Jews in 1934, compared with 745 in the preceding year), but the ratio of Jewish immigration to the total was about the same; 1935 showed practically no change. But, in 1936, the immigration of Jews increased three times. This increase was caused entirely by the rise in the immigration from Germany, from which there arrived as many as 2,577 during the

year (77.06% of the total Jewish immigration to the country). In 1937, however, Jewish immigration dropped again to 954, and in 1938, to 566, the lowest number since 1930, while the total remained about the same as in the preceding year. The number of Jewish immigrants admitted during 1930-1938 constituted 24.06% of the total.

TABLE XV

JEWISH IMMIGRANTS TO CANADA, BY SEX, AGE,  
OCCUPATION AND DESTINATION, 1941

	Number		Distribution	
	Total	Jews	Total	Jews
Total	11,496	626	100.00	100.00
Via Ocean Ports.....	4,053	284	35.26	45.37
From United States.....	7,443	342	64.74	54.63
SEX				
Males.....	5,606	307	48.76	49.04
Females.....	5,890	319	51.24	50.96
AGE				
Under 18 years.....	2,820	137	24.53	21.88
18 years and over.....	8,676	489	75.47	78.12
OCCUPATION				
Farmers.....	704	72	6.12	11.50
Laborers.....	696	16	6.05	2.56
Mechanics.....	1,130	63	9.83	10.06
Trading and Clerical Classes.....	1,137	158	9.89	25.24
Female Domestic Servants.....	602	6	5.24	0.96
Other Classes.....	7,227	311	62.87	49.68
COUNTRY OF BIRTH				
Czechoslovakia.....	100	46	0.87	7.35
England.....	1,879	49	16.34	7.83
Germany (including Austria).....	168	98	1.46	15.66
Hungary.....	57	20	0.50	3.19
Lithuania.....	19	15	0.16	2.40
Poland.....	102	65	0.89	10.38
Rumania.....	26	20	0.23	3.19
Russia.....	82	53	0.71	8.47
United States.....	5,319	196	46.27	31.31
Other Countries.....	3,744	64	32.57	10.22
DESTINATION				
Quebec.....	2,590	293	22.53	46.80
Ontario.....	4,458	241	38.78	38.50
Manitoba.....	287	38	2.50	6.07
British Columbia.....	1,742	25	15.15	3.99
Nova Scotia.....	1,232	17	10.72	2.72
Alberta.....	421	6	3.66	0.96
Saskatchewan.....	241	5	2.10	0.80
New Brunswick.....	470	1	4.09	0.16
Prince Edward Island.....	43	—	0.37	—
Yukon Territory.....	8	—	0.07	—
Northwest Territories.....	4	—	0.03	—

TABLE XVI

## SUMMARY OF JEWISH IMMIGRATION TO CANADA, 1901-1941

Year	Total	Jews <sup>1</sup>	Per Cent Jews to Total	Year	Total	Jews <sup>1</sup>	Per Cent Jews to Total
1901	49,149	2,765	5.6	1922	89,999	8,404	9.3
1902	67,379	1,015	1.5	1923	72,887	2,793	3.8
1903	128,364	2,066	1.6	1924	148,560	4,255	2.8
1904	130,331	3,727	2.8	1925	111,362	4,459	4.
1905	146,266	7,715	5.2	1926	96,064	4,014	4.18
1906	189,064	7,127	3.8	1927	143,991	4,863	3.38
1907	124,667	6,584	5.2	1928	151,597	4,766	3.14
1908	262,469	7,712	2.9	1929	167,722	3,848	2.29
1909	146,908	1,636	1.1	1930	163,288	4,164	2.55
1910	208,794	3,182	1.5	1931	88,223	3,421	3.88
1911	311,084	5,146	1.6	1932	25,752	649	2.52
1912	354,237	5,322	1.5	1933	19,782	772	3.90
1913	402,432	7,387	1.8	1934	13,903	943	6.06
1914	384,878	11,252	2.9	1935	12,136	624	5.14
1915	144,789	3,107	2.1	1936	11,103	880	7.93
1916	48,537	65	.1	1937	12,023	619	5.15
1917	75,374	136	.1	1938	15,645	584	3.73
1918	79,074	32	0.4	1939	17,128	890	5.20
1919	57,702	22	0.04	1940	16,205	1,623	10.02
1920	117,336	116	.09	1941	11,496	626	5.45
1921	148,477	2,763	1.9	Total	5,966,177	132,074	2.21

<sup>1</sup> The figures for the Jews entering Canada during 1901-1925 are exclusive of those who entered from the United States.

TABLE XVII

## SUMMARY OF JEWISH IMMIGRATION TO CUBA, 1929-1937

Year	Total	Jews	P. C.
1929.....	17,179	476	2.77
1930.....	12,219	1,374	11.25
1931.....	2,796	208	7.44
1932.....	1,892	165	8.72
1933.....	2,837	197	6.94
1934.....	3,317	612	18.45
1935.....	3,765	403	10.70
1936.....	3,932	338	8.60
1937.....	2,072	200 <sup>1</sup>	9.65
1938.....	1,151		
1939.....	777		
1940.....	244		
1941.....	1,000 <sup>1</sup>	800 <sup>1</sup>	
Total 1929-1937.....	50,009	3,973	7.94

<sup>1</sup> Estimate.



TABLE XVIII

## SUMMARY OF JEWISH IMMIGRATION TO BRAZIL, 1925-1939

Year	Total <sup>1</sup>	Jews	P. C.
1925.....	84,883	2,624 <sup>2</sup>	3.09
1926.....	121,569	3,906 <sup>2</sup>	3.21
1927.....	101,568	5,167 <sup>2</sup>	5.09
1928.....	82,061	4,055 <sup>2</sup>	4.94
1929.....	100,424	5,610 <sup>3</sup>	5.59
1930.....	67,066	3,558	5.31
1931.....	31,410	1,940 <sup>4</sup>	6.18
1932.....	34,683	2,049 <sup>4</sup>	5.91
1933.....	48,812	3,317 <sup>4</sup>	6.80
1934.....	50,371	4,010 <sup>4</sup>	7.96
1935.....	35,913	1,759 <sup>4</sup>	4.90
1936.....	12,773	3,450 <sup>4</sup>	27.01
1937.....	34,677	2,004 <sup>4</sup>	5.78
1938.....	19,388	530 <sup>4</sup>	2.73
1939.....	38,339 <sup>5</sup>	4,600	12.00
1940.....		2,416	
Total 1925-1939.....	863,937	48,579	5.62

<sup>1</sup> Communicated by the Consul General of Brazil in New York City.

<sup>2</sup> Communicated by Hicem.

<sup>3</sup> Communicated by Ica.

<sup>4</sup> Communicated by Hias.

<sup>5</sup> Including 15,780 temporary immigrants.

TABLE XIX

## SUMMARY OF JEWISH IMMIGRATION TO URUGUAY, 1927-1938

Year	Total	Jews <sup>1</sup>	P. C.
1927.....	183,386	771 <sup>2</sup>	0.42
1928.....	180,654	1,500 <sup>3</sup>	0.83
1929.....	184,514	2,000 <sup>3</sup>	1.08
1930.....	230,464 <sup>4</sup>	1,600 <sup>3</sup>	0.69
1931.....	160,000 <sup>5</sup>	1,250 <sup>6</sup>	0.78
1932.....	120,670 <sup>5</sup>	765 <sup>6</sup>	0.63
1933.....	105,985 <sup>5</sup>	500 <sup>7</sup>	0.47
1934.....	158,954 <sup>5</sup>	1,205 <sup>6</sup>	0.76
1935.....	176,264	560 <sup>6</sup>	0.32
1936.....	196,205	1,262 <sup>6</sup>	0.64
1937.....	203,542	1,100 <sup>6</sup>	0.54
1938.....	221,969	3,115 <sup>6</sup>	1.40
1939.....		2,200 <sup>6</sup>	
1940.....		373	
Total 1927-1938.....	2,122,607	15,628	0.74

<sup>1</sup> Ica.

<sup>2</sup> Number assisted by local Jewish Committee.

<sup>3</sup> Number assisted in 1928, 1,270; in 1929, 1,449.

<sup>4</sup> Anuario Estadístico.

<sup>5</sup> Estimate of Consul General.

<sup>6</sup> Hias.

<sup>7</sup> Estimate as given by Hias.

TABLE XX

## SUMMARY OF JEWISH IMMIGRATION TO ARGENTINA, 1913-1941

Year	Total <sup>1</sup>	Jews	P. C.
1913.....	285,215	10,860	3.81
1914-1918.....	225,365	4,845 <sup>2</sup>	2.15
1919.....	41,299	280	0.68
1920.....	87,032	2,071	2.38
1921.....	98,086	4,095 <sup>2</sup>	4.18
1922.....	129,263	7,198 <sup>2</sup>	5.57
1923.....	195,063	13,701 <sup>2</sup>	7.02
1924.....	159,939	7,799 <sup>2</sup>	4.88
1925.....	125,366	6,920 <sup>2</sup>	5.52
1926.....	135,011	7,534 <sup>2</sup>	5.58
1927.....	161,548	5,584 <sup>2</sup>	3.46
1928.....	129,047	6,812 <sup>2</sup>	5.28
1929.....	100,424 <sup>4</sup>	5,986 <sup>2</sup>	5.96
1930.....	133,183 <sup>4</sup>	7,805 <sup>2</sup>	5.86
1931.....	56,333	3,553 <sup>5</sup>	6.31
1932.....	31,267 <sup>4</sup>	1,801 <sup>5</sup>	5.76
1933 <sup>2</sup> .....	24,345	1,962	8.06
1934 <sup>2</sup> .....	27,554	2,215	8.04
1935.....	44,859 <sup>6</sup>	3,169 <sup>5</sup>	7.06
1936.....	47,633 <sup>4</sup>	4,261 <sup>5</sup>	8.95
1937.....	41,469	5,178 <sup>5</sup>	12.49
1938.....	37,762	1,050 <sup>5</sup>	2.78
1939.....	5,841 <sup>7</sup>	4,300 <sup>5</sup>	73.62
1940.....	6,206	1,850	29.81
1941.....	4,675	1,464	31.32
Total 1913-1941.....	2,333,785	122,293	5.24

<sup>1</sup> *Revista Economía Argentina*, Buenos Aires.<sup>2</sup> Communicated by Ica.<sup>3</sup> The figure includes 3,693 admitted during 1914; 606, during 1915; 324, during 1916; 90, during 1917 (slightly incomplete); and 132 during 1918 (slightly incomplete)—communicated by Ica.<sup>4</sup> Communicated by Consul General of Brazil, New York City.<sup>5</sup> Communicated by Hias.<sup>6</sup> Communicated by Argentine Information Bureau.<sup>7</sup> Communicated by Consul General of Argentine.

TABLE XXI

JEWISH IMMIGRATION TO UNION OF SOUTH AFRICA, 1930-1938<sup>2</sup>

Year	Total	Jews	P. C.
1930 <sup>1</sup> .....	5,904	1,881	31.86
1931 <sup>1</sup> .....	4,140	885	21.38
1932 <sup>1</sup> .....	3,098	676	21.82
1933 <sup>1</sup> .....	3,031	745	24.58
1934 <sup>1</sup> .....	4,702	1,123	23.88
1935 <sup>1</sup> .....	6,500	1,078	16.29
1936 <sup>1</sup> .....	10,840	3,330	30.72
1937 <sup>1</sup> .....	7,927	954	12.04
1938.....	7,435	566	7.61
Total 1930-1938.....	46,708	11,238	24.06

<sup>1</sup> European immigration.<sup>2</sup> Data obtained from the Department of Census and Statistics of the Union of So. Africa, through the courtesy of Percy Cowen, Esq.

## E. JEWISH IMMIGRATION TO PALESTINE

### 1. During 1941

*Admissions.*— At the time this volume is going to press, statistics of immigration to Palestine are available for only January–October of 1941. During these ten months, a total of 3,448 Jewish immigrants were admitted to the country, 87.36% of the total admitted, 3,947. In addition, 8 Jews who had entered the country as travelers or without permission and who had permanently settled there, were registered as immigrants, 14.04% of the total so registered, 57. Thus, a total of 3,456 Jews were registered as immigrants during the year, 86.31% of the total number of immigrants, 4,004.

During the first ten months of 1941, over one-fifth (22.57%) of the Jews who entered the country came from Rumania, and nearly as many (20.43%) from Lithuania; the next highest (10.16%) was from Poland. The rest came from Turkey, Germany, Czechoslovakia, and a few other countries. The percentage coming from Germany, which was 57.85% in 1939 and 17.40% in 1940, dropped to 2.37% in 1941.

*Departures.*— The number of emigrants for the first ten months of 1941 was 1,079, of whom 399 were Jews (36.98% of the total). The percentage of departures to admissions was 11.56% for Jews, while of the non-Jewish group, the departures exceeded the admissions by 132. We also have data for emigration by months. July was the month with the highest number of persons departed from Palestine (196 Jews and 90 non-Jews), while in April there was only 1 Jewish emigrant.

*Categories of Immigrants.*— The official publications do not give data according to all the various categories into which the immigrants to Palestine were divided in preceding years. Of the categories enumerated, 21.12% of the Jewish immigrants were persons with capital and their dependents; 24.94% were persons coming to employment, or employed, and their dependents; 8.36% were dependents of residents in Palestine; and the rest of the immigrants, 45.58%, belonged to other categories.

The distribution of the non-Jewish immigrants was notably different from that of the Jewish newcomers. Only 42.34% of the total admitted were listed according to the categories mentioned.

Of these, 35.22% were dependents of Palestine residents; 5.66% were persons coming to employment; and only 1.46% persons of means. Over half of the non-Jewish immigrants (57.66%) were listed as belonging to other categories.

The monthly immigration of Jews, during 1941, as distinguished from registration, averaged 345. The largest number (1,116) was admitted in April, and the smallest number (48) in July. The monthly average for non-Jews was 50, the largest number (122) being admitted in September, and the smallest number (19) in July.

## 2. From 1917 to 1940

From the date of the British occupation of Palestine, December 9, 1917, to the end of 1940, a total of 331,223 Jews entered the country, the yearly number varying between 61,854 in 1935 and 2,178 in 1928. The number of Jews that departed between December 9, 1917 and the end of 1921, was small. But, during the decade from 1922 to 1931, a total of 27,809 Jews emigrated, or 29.53% of the number admitted. Figures for emigration during the second half of 1932 and the years 1933-1935 are not available. During the ten years 1922-1931, the yearly emigration of Jews varied between 666 in 1931 and 7,365 in 1926; and the percentage of Jewish emigration to Jewish immigration varied between 6.36% in 1925 and 99.54% in 1928, (in 1936 it was 2.60%) while in 1927, Jewish emigration exceeded Jewish immigration by 86.92%. The net immigration of Jews during 1922-1931 was 66,353. One year, 1927, shows a decrease of 2,358 Jews, but all other years witnessed an increase of Jewish immigration over emigration, varying between 10 in 1928 and 31,650 in 1925.

A total of 26,106 non-Jews were admitted to the country during 1922-1940; and an additional small number between December 9, 1917 and May 31, 1921, for which period no statistics of non-Jews were kept; and during 1922-1931, a total of 13,309 departed, being 4,035 in excess of the number admitted. During 1922-1940, an average of 7.71% of the yearly immigration was non-Jewish, the yearly percentage varying between 2.42% in 1925, and 29.42% in 1928. The yearly immigration of non-Jews varied between 284 in 1922 and 2,395 in 1938, and the yearly emigration for 1922-1931, between 474 in 1924 and 2,064 in 1926.

TABLE XXII  
JEWISH IMMIGRATION TO PALESTINE, AND JEWISH EMIGRATION, BY MONTHS,  
FOR JANUARY-OCTOBER, 1941

	Immigration						Emigration		
	Total			Jews			Non-Jews		
	Total	Immigrants arriving	Visitors later registered as immigrants	Total	Immigrants arriving	Visitors later registered as immigrants	Total	Jews	Non-Jews
Total.....	4,004	3,947	57	3,456	3,448	8	548	499	49
January.....	414	408	6	375	375	—	39	33	6
February.....	348	335	13	297	294	3	51	41	10
March.....	890	879	11	838	836	2	52	43	9
April.....	1,168	1,166	2	1,116	1,116	—	52	50	2
May.....	531	529	2	507	507	—	24	22	2
June.....	95	92	3	72	71	1	23	21	2
July.....	72	67	5	48	48	—	24	19	5
August.....	193	191	2	78	78	—	115	113	2
September.....	193	183	10	63	61	2	130	122	8
October.....	100	97	3	62	62	—	38	35	3
Average per mo.	400	395	6	346	345	1	55	50	5
							108	40	68

TABLE XXIII

JEWISH IMMIGRATION TO PALESTINE BY CATEGORIES  
JANUARY-OCTOBER, 1941

	Number			Distribution	
	Total	Jews	Non-Jews	Jews	Non-Jews
Total.....	4,004	3,456	548	100.00	100.00
CATEGORY A	738	730	8	21.12	1.46
i. Persons with L. P. 1000 and upward.....	312	305	7	41.78	87.50
iii. Skilled artisans with not less than L. P. 250.....	—	—	—	—	—
2. Dependents of persons in Category A.....	426	425	1	58.22	12.50
CATEGORY C	893	862	31	24.94	5.66
Persons coming to employment	491	477	14	55.34	45.16
2. Dependents of persons in Category C.....	402	385	17	44.66	54.84
CATEGORY D					
Dependents of residents of Palestine.....	482	289	193	8.36	35.22
OTHER CATEGORIES	1,891	1,575	316	45.58	57.66

TABLE XXIV

PRINCIPAL COUNTRIES OF ORIGIN OF JEWISH IMMIGRANTS  
INTO PALESTINE, JANUARY-OCTOBER, 1941

	Number		Distribution	
	1941	1940	1941	1940
Total.....	3,456	3,811	100.00	100.00
Rumania.....	780	443	22.57	11.62
Lithuania.....	706	191	20.43	5.01
Poland.....	351	785	10.16	20.60
Turkey.....	92	29	2.66	0.76
Germany (including Austria)....	82	737	2.37	19.34
Czechoslovakia.....	12	490	0.35	12.86
Syria and Lebanon.....	12	15	0.35	0.39
France.....	5	44	0.14	1.16
Latvia.....	4	65	0.11	1.71
Great Britain.....	1	175	0.03	4.59
Yemen and Aden.....	1	15	0.03	0.39
United States.....	—	8	—	0.21
Other Countries.....	1,410	814	40.80	21.36

TABLE XXV  
SUMMARY OF JEWISH IMMIGRATION TO PALESTINE, 1917-1940

YEAR	Immigration			Emigration			Net Increase or Decrease			P. C. Jewish Immigrants to Total	Jewish Emigrants Per 1000 Immigrants
	Total	Jews	Non-Jews	Total	Jews	Non-Jews	Total	Jews	Non-Jews		
Dec. 9, 1917, to May 1921	14,101	14,101	*	*	*	*	*	*	*	*	*
June to Dec. 1921.....	4,861	4,784	77							94.40	*
1922.....	8,128	7,844	284	2,939	1,503	1,436	5,189	6,341	—1,152 <sup>1</sup>	96.51	192
1923.....	7,991	7,421	570	4,947	3,466	1,481	3,044	3,955	—911 <sup>1</sup>	92.87	467
1924.....	13,533	12,856	697	2,511	2,037	474	11,042	10,819	223	94.86	158
1925.....	34,641	33,801	840	4,100	2,151	1,949	30,541	31,650	—1,109 <sup>1</sup>	97.58	64
1926.....	13,910	13,081	829	9,429	7,365	2,064	4,481	5,716	—1,235 <sup>1</sup>	94.04	563
1927.....	3,595	2,713	882	6,978	5,071	1,907	—3,383 <sup>1</sup>	—2,358 <sup>1</sup>	—1,025 <sup>1</sup>	75.47	1,869
1928.....	3,086	2,178	908	3,122	2,168	954	—36 <sup>1</sup>	10	—46 <sup>1</sup>	70.58	995
1929.....	6,566	5,249	1,317	2,835	1,746	1,089	3,731	3,503	228	79.94	333
1930.....	6,433	4,944	1,489	2,911	1,636	1,275	3,522	3,308	214	76.85	331
1931.....	5,533	4,075	1,458	1,346	666	680	4,187	3,409	778	73.65	163
1922-1931.....	103,436	94,162	9,274	41,118	27,809	13,309	62,318	66,353	—4,035 <sup>1</sup>	91.03	295
1932.....	11,289	9,553	1,736	*	*	*	*	*	*	84.62	—
1933.....	31,977	30,327	1,650	*	*	*	*	*	*	94.84	—
1934.....	44,143	42,359	1,784	*	*	*	*	*	*	95.96	—
1935.....	64,146	61,854	2,292	*	*	*	*	*	*	96.43	—
1936.....	31,671	29,727	1,944	1,178	773	405	30,493	28,954	1,541	93.86	26
1937.....	12,475	10,536	1,939	1,528	889	639	10,947	9,647	1,300	84.46	84
1938.....	15,263	12,868	2,395	1,811	1,095	716	13,452	11,773	1,679	84.31	85
1939.....	18,433	16,405	2,028	1,996	1,019	977	16,437	15,386	1,051	89.00	62
1940.....	5,611	4,547	1,064	1,185	693	492	4,426	3,854	572	81.04	152
1917-1940.....	357,406	331,223	26,183							92.67	

<sup>1</sup> Decrease.

<sup>2</sup> Figures for six months only (January-June) are available. These are: total 581, Jews 215, non-Jews 366.

<sup>3</sup> Figures not available.



# THE AMERICAN JEWISH COMMITTEE

THIRTY-FIFTH ANNUAL REPORT



1942

## OBJECTS OF THE COMMITTEE

"The objects of this corporation shall be, to prevent the infraction of the civil and religious rights of Jews, in any part of the world; to render all lawful assistance and to take appropriate remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto; to secure for Jews equality of economic, social and educational opportunity; to alleviate the consequences of persecution and to afford relief from calamities affecting Jews, wherever they may occur; and to compass these ends to administer any relief fund which shall come into its possession or which may be received by it, in trust or otherwise, for any of the aforesaid objects or for purposes comprehended therein."

—*Extract from the Charter*

# OFFICERS AND EXECUTIVE COMMITTEE

## Officers

*Chairman*, LOUIS E. KIRSTEIN

*President*, MAURICE WERTHEIM

*Honorary Vice-Presidents* { IRVING LEHMAN  
ABRAM I. ELKUS

*Vice-Presidents* { LESSING J. ROSENWALD  
CARL J. AUSTRIAN

*Chairman, Administrative Committee*, VICTOR S. RIESENFELD

*Treasurer*, SAMUEL D. LEIDESDORF

*General Secretary*, MORRIS D. WALDMAN

## Executive Committee

CARL J. AUSTRIAN (1945)\*  
New York, N. Y.  
GEORGE BACKER (1943)  
New York, N. Y.  
JAMES H. BECKER (1943)  
Chicago, Ill.  
JOHN L. BERNSTEIN (1943)  
New York, N. Y.  
DAVID M. BRESSLER (1943)  
New York, N. Y.  
FRED M. BUTZEL (1944)  
Detroit, Mich.  
LEO M. BUTZEL (1943)  
Detroit, Mich.  
JAMES DAVIS (1944)  
Chicago, Ill.  
ABRAM I. ELKUS (1943)  
New York, N. Y.  
LEON FALK, Jr. (1943)  
Pittsburgh, Pa.  
LOUIS FINKELSTEIN (1945)  
New York, N. Y.  
PHILLIP FORMAN (1945)  
Trenton, N. J.  
ELI FRANK (1943)  
Baltimore, Md.  
MRS. M. L. GOLDMAN (1943)  
San Francisco, Cal.  
HAROLD K. GUINZBURG (1944)  
New York, N. Y.  
HENRY ITTLESON (1943)  
New York, N. Y.  
MILTON W. KING (1943)  
Washington, D. C.  
LOUIS KIRSTEIN (1944)  
Boston, Mass.  
SIDNEY LANSBURGH (1945)  
Baltimore, Md.  
ALBERT D. LASKER (1943)  
Chicago, Ill.  
EDWARD LAZANSKY (1945)  
Brooklyn, N. Y.  
FRED LAZARUS, Jr. (1944)  
Columbus, O.  
IRVING LEHMAN (1943)  
New York, N. Y.  
SAMUEL D. LEIDESDORF (1944)  
New York, N. Y.  
JAMES MARSHALL (1945)  
New York, N. Y.

LOUIS B. MAYER (1943)  
Culver City, Cal.  
GEORGE Z. MEDALIE (1944)  
New York, N. Y.  
LOUIS J. MOSS (1943)  
Brooklyn, N. Y.  
MRS. DAVID DE SOLA POOL (1943)  
New York, N. Y.  
JOSEPH M. PROSKAUER (1945)  
New York, N. Y.  
VICTOR S. RIESENFELD (1945)  
New York, N. Y.  
JAMES N. ROSENBERG (1945)  
New York, N. Y.  
SAMUEL I. ROSENMAN (1945)  
New York, N. Y.  
WILLIAM ROSENWALD (1943)  
Greenwich, Conn.  
WALTER N. ROTHSCHILD (1944)  
Brooklyn, N. Y.  
MURRAY SEASONGOOD (1944)  
Cincinnati, O.  
JESSE H. STEINHART (1945)  
San Francisco, Cal.  
EDGAR B. STERN (1945)  
New Orleans, La.  
HORACE STERN (1943)  
Philadelphia, Pa.  
ROGER W. STRAUS (1945)  
New York, N. Y.  
LEWIS L. STRAUSS (1945)  
New York, N. Y.  
DAVID H. SULZBERGER (1943)  
New York, N. Y.  
WILLIAM B. THALHIMER (1943)  
Richmond, Va.  
FREDERICK M. WARBURG (1944)  
New York, N. Y.  
SIDNEY J. WEINBERG (1943)  
New York, N. Y.  
WILLIAM WEISS (1944)  
New York, N. Y.  
MAURICE WERTHEIM (1943)  
New York, N. Y.  
JOSEPH WILLEN (1943)  
New York, N. Y.  
HENRY WINEMAN (1943)  
Detroit, Mich.  
MORRIS WOLF (1945)  
Philadelphia, Pa.

*Associate Secretary*, SIDNEY WALLACH;

*Assistant Secretary*, HARRY SCHNEIDERMAN.

386 Fourth Avenue, New York, N. Y.

\* The year given after each name is the date on which member's term expires.

## THIRTY-FIFTH ANNUAL MEETING

January 25, 1942

The Thirty-Fifth Annual Meeting of the American Jewish Committee was held at the Hotel Astor, New York City, on January 25, 1942. Louis E. Kirstein, Chairman of the General Committee, called the meeting to order.

The following Corporate Members were present:

*Community Representatives*

## ARKANSAS

Little Rock: C. C. Rubenstein

## CALIFORNIA

Los Angeles: Mendel B. Silberberg

## CONNECTICUT

Hartford: Isidore Wise

## DISTRICT OF COLUMBIA

Washington: Milton W. King

## ILLINOIS

Chicago: James H. Becker

## MARYLAND

Baltimore: Jacob Blaustein

## NEW JERSEY

Bayonne: William Rubin

Jersey City: Harry Goldowsky

Newark: Julius H. Cohn

Paterson: George Abrash

Trenton: Phillip Forman

## NEW YORK

New York City: Carl J. Austrian; David A. Brown; William Fischman; Norman S. Goetz; Arthur J. Goldsmith; Leo Gottlieb; Harold K. Guinzburg; Henry S. Hendricks; Maurice B. Hexter; Joseph C. Hyman; Stanley M. Isaacs; Albert D. Lasker; Edward Lazansky; Oscar A. Lewis; William Lieber-

mann; James Marshall; Alexander Marx; Maximilian Moss; Edward A. Norman; Joseph M. Proskauer; Harold Riegelman; Victor S. Riesenfeld; A. J. Rongy; James N. Rosenberg; Samuel I. Rosenman; Walter N. Rothschild; Bernard Semel; Fred M. Stein; Hugh Grant Straus; Alan M. Stroock; Nathan Sweedler; Morris D. Waldman

Troy: Joseph Goodman

Utica: S. Joshua Kohn

White Plains: P. Irving Grinberg

#### OHIO

Columbus: Fred Lazarus, Jr.

Youngstown: Herman C. Ritter

#### PENNSYLVANIA

Philadelphia: Justin P. Allman; Bernard Louis Levinthal

#### VIRGINIA

Richmond: Edward N. Calisch

#### *Members-at-Large*

George Backer, New York City; John L. Bernstein, New York City; Herbert J. Hannotch, Newark, N. J.; Louis E. Kirstein, Boston, Mass.; Samuel D. Leidesdorf, New York City; Louis E. Levinthal, Philadelphia, Pa.; George Z. Medalie, New York City; William Rosenwald, Greenwich, Conn.; David H. Sulzberger, New York City; William B. Thalhimer, Richmond, Va.; Max M. Warburg, New York City; Maurice Wertheim, New York City; Joseph Willen, New York City.

#### *Delegates from Affiliated Organizations*

FREE SONS OF ISRAEL: Max Ogust

HADASSAH: Mrs. Benjamin Gottesman; Mrs. Samuel W. Halprin; Mrs. David de Sola Pool

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY: S. Dingol; Abraham Herman; Jacob Massel; Samuel A. Telsey

INDEPENDENT ORDER B'RITH ABRAHAM: Herman Hoffman; Max L. Hollander

NATIONAL COUNCIL OF JEWISH WOMEN: Mrs. H. B. Levine

NATIONAL JEWISH WELFARE BOARD: Joseph Rosenzweig

UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA: Benjamin Koenigsberg; William Weiss

UNITED SYNAGOGUE OF AMERICA: Louis J. Moss

WOMEN'S BRANCH OF THE UNION OF ORTHODOX JEWISH CONGREGATIONS OF AMERICA: Mrs. Joseph Mayer Asher; Mrs. Herbert S. Goldstein

WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA: Mrs. David Kass; Miss Sarah Kussy; Mrs. Samuel Spiegel.

There were also present the following members of standing committees who are not Corporate Members:

Mrs. William de Young Kay, Jacob Landau, Newman Levy, Herbert H. Maass, Walter Mendelsohn, Maurice Mermey, George J. Mintzer, David Sher, Mrs. DeWitt Stetten, Morton S. Webster; also Mr. Paul Baerwald, all of New York City.

## MORNING SESSION

### Presentation of Annual Report

The Chairman turned the meeting over to Mr. Maurice Wertheim, the President.

The President called upon Mr. Morris D. Waldman, General Secretary, to present the Annual Report of the Executive Committee. (For text of Report, see p. 465).

### Address of the President

The President announced that in accordance with past practice, he had prepared an address, which he proceeded to deliver. In the course of this, the President referred to the death during the past year of Mr. Sol M. Stroock, President of the Committee, and Dr. Solomon Lowenstein, member of the Executive Committee, and requested the meeting to rise for a moment of silent tribute to their memory. (For text of address, see p. 474).

## Report of Chairman of Standing Committee on Overseas Affairs

Mr. George Z. Medalie, Chairman of the Standing Committee on Overseas Affairs, presented a report on behalf of that committee. This report is appended hereto. (For text, see p. 480).

### Corporate Membership

It was reported that the Committee had suffered the loss of the following Corporate Members since the last Annual Meeting:

J. Irving Kaufmann, Richmond, Va., September 29, 1941

Solomon Lowenstein, New York City, January 20, 1942

Sol M. Stroock, New York City, September 11, 1941

Minutes expressing the Committee's grief and sense of loss were adopted by the Executive Committee.

It was announced that, in accordance with the provision of the by-laws, the following Nominating Committee, empowered to name candidates to succeed those community representatives whose terms expire today, and fill existing vacancies, had been appointed: David M. Bressler, Chairman, Edward M. Baker, Jacob Billikopf, Harry Block, Eli A. Cohen, Harry M. Ehrlich, Harold K. Guinzburg, Sidney Lansburgh, Benjamin H. Levy, Mendon Morrill, Samuel Salzman, Michael B. Stavitsky, Bertram A. Stroock, Frank L. Sulzberger.

Following is a list of the nominees of the Nominating Committee:

#### NEW YORK CITY

Carl J. Austrian  
David A. Brown  
Benjamin J. Bittenwieser  
Louis Finkelstein  
Leo Gottlieb  
Maurice B. Hexter  
Stanley M. Isaacs  
Joseph J. Klein  
Abraham Krasne  
Samuel M. Levy  
William Liebermann

James Marshall  
A. I. Nova  
Harold Riegelman  
Victor S. Riesenfeld  
Samuel Schulman  
Bernard Semel  
Alan M. Stroock  
Nathan Sweedler  
Morris D. Waldman  
Frank L. Weil

#### CHICAGO

James H. Becker  
James Davis  
A. Richard Frank

Sol Kline  
George E. Kuh  
Hamilton M. Loeb



Though opportunity was afforded to the Sustaining Members to make independent nominations, no such nominations were offered. The above mentioned persons were thereupon declared elected.

In the following communities, in which the Committee receives its support from local federations and welfare funds, the nominations were made by the Boards of those organizations:

STATE	COMMUNITY AND NOMINEES	NOMINATING AGENCY
ALABAMA	Birmingham Leo K. Steiner, Sr.	United Jewish Fund
CALIFORNIA	Los Angeles Harry A. Hollzer San Francisco Jesse H. Steinhart	Los Angeles Jewish Community Council Jewish National Welfare Fund
CONNECTICUT	Hartford William P. Haas New Haven Harry Shulman Edgar E. Siskin	Jewish Welfare Fund Jewish Community Council
DELAWARE	Wilmington Aaron Finger	Jewish Federation
GEORGIA	Savannah Edmund H. Abrahams	United Jewish Appeal
INDIANA	Evansville A. A. Brentano Fort Wayne Nathan L. Salon Gary Garry J. August	Jewish Community Council Jewish Federation Jewish Welfare Federation
KENTUCKY	Louisville Fred Levy	Conference of Jewish Organizations
LOUISIANA	New Orleans Edgar B. Stern Shreveport A. B. Freyer	New Orleans Jewish Welfare Fund Jewish Federation
MASSACHUSETTS	Brockton Aaron Tarlow Fall River Edward Adaskin Lowell Maurice Barlofsky	United Jewish Appeal United Jewish Appeal United Jewish Appeal
MICHIGAN	Detroit Isadore Levin Abraham Srere	Jewish Welfare Federation
MINNESOTA	St. Paul Milton P. Firestone	United Jewish Fund
MISSOURI	Kansas City George Oppenheimer	Jewish Welfare Federation

STATE	COMMUNITY AND NOMINEES	NOMINATING AGENCY
NEW HAMPSHIRE	Manchester Louis Miller	Jewish Community Center
NEW JERSEY	Elizabeth Samuel Koestler Jersey City Harry Goldowsky Newark Julius H. Cohn Paterson George Abrash Trenton Phillip Forman	Jewish Council United Jewish Appeal United Jewish Appeal Jewish Community Council Jewish Federation
NEW YORK	Binghamton Charles R. Rosenthal Buffalo Samuel J. Harris Eugene Warner Gloversville Julius Higier Rochester Mortimer J. Adler Schenectady Lewis Lurie	United Jewish Appeal United Jewish Fund Jewish Community Center United Jewish Welfare Fund United Jewish Appeal
NORTH DAKOTA	Fargo William Stern	Fargo Welfare Fund
OHIO	Akron Richard Polsky Cleveland Max Freedman Toledo Harry Levison	Jewish Social Service Federation Jewish Welfare Federation Jewish Community Council
PENNSYLVANIA	Allentown Morris Senderowitz Altoona Isaiah Scheeline Chester Maurice Swimmer Philadelphia Justin P. Allman Pittsburgh Edgar J. Kaufmann Pottsville Abe Cramer Wilkes-Barre Reuben H. Levy	United Jewish Campaign Federation Jewish Philanthropies Jewish Community Council Federation of Jewish Charities United Jewish Fund United Jewish Charities Appeal Wyoming Valley Jewish Community
TEXAS	Houston Max H. Nathan	Jewish Community Council
VIRGINIA	Richmond Sam E. Binswanger	Richmond Jewish Community Council

STATE	COMMUNITY AND NOMINEES	NOMINATING AGENCY
WASHINGTON	Seattle Max Block Leo T. Kreielsheimer	Federated Jewish Fund
WEST VIRGINIA	Huntington Dez C. Schonthal	Federated Jewish Charities

The following national Jewish organizations affiliated with the Committee have named the delegates listed to represent them during the year 1942:

AMERICAN JEWISH HISTORICAL SOCIETY, Dr. A. S. W. Rosenbach

BRITH SHOLOM, Louis I. Gilgor, Alex F. Stanton

CONFERENCE COMMITTEE ON NATIONAL JEWISH WOMEN'S ORGANIZATIONS, Mrs. Benjamin Spitzer

FREE SONS OF ISRAEL, Max Ogust

HADASSAH, Miss Julliet N. Benjamin, Miss Sylvia Brody, Mrs. Alexander Lamport, Mrs. Nathan D. Perlman, Mrs. David de Sola Pool, Mrs. Robert Szold

HEBREW SHELTERING AND IMMIGRANT AID SOCIETY, Solomon Dingol, Harry Fischel, Abraham Herman, Jacob Massel, Albert Rosenblatt, Samuel A. Telsey

INDEPENDENT ORDER BRITH ABRAHAM, Herman Hoffman, Max L. Hollander, Max Silverstein

NATIONAL CONFERENCE OF JEWISH SOCIAL WELFARE, Samuel A. Goldsmith

NATIONAL COUNCIL OF JEWISH WOMEN, Mrs. Maurice L. Goldman, Mrs. Karl J. Kaufmann

NATIONAL JEWISH WELFARE BOARD, Joseph Rosenzweig

ORDER OF UNITED HEBREW BROTHERS, Max E. Greenberg

PROGRESSIVE ORDER OF THE WEST, Carl M. Dubinsky

RABBINICAL ASSEMBLY OF AMERICA, Leon S. Lang

UNION OF ORTHODOX CONGREGATIONS OF AMERICA, Benjamin Koenigsberg, William Weiss

UNITED SYNAGOGUE OF AMERICA, Louis J. Moss

WOMEN'S BRANCH OF THE UNION OF ORTHODOX CONGREGATIONS  
OF AMERICA, Mrs. Joseph Mayer Asher, Mrs. Isidore Freedman,  
Mrs. Herbert Goldstein

WOMEN'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA,  
Mrs. David Kass, Miss Sarah Kussy, Mrs. Samuel Spiegel

YOUNG PEOPLE'S LEAGUE OF THE UNITED SYNAGOGUE OF AMERICA,  
Samuel Melnick

The following Members-at-Large were nominated by the Executive Committee to serve for the year 1942:

George Backer, New York  
Louis Bamberger, Newark  
John L. Bernstein, New York  
Leo M. Brown, Mobile  
Fred M. Butzel, Detroit  
Leo M. Butzel, Detroit  
Solomon Elsner, Hartford  
Jacob Epstein, Baltimore  
Leon Falk, Jr., Pittsburgh  
Eli Frank, Baltimore  
Edward S. Greenbaum, New York  
Hiram J. Halle, New York  
Herbert J. Hannotch, Newark  
Walter S. Hilborn, Los Angeles  
William L. Holzman, Omaha  
J. J. Kaplan, Boston  
Louis E. Kirstein, Boston  
Samuel D. Leidesdorf, New York  
Monte M. Lemann, New Orleans  
Louis E. Levinthal, Philadelphia  
Chas. J. Liebman, New York  
Julian W. Mack, New York  
Louis B. Mayer, Culver City, Cal.  
George Z. Medalie, New York  
Henry Morgenthau, Sr., New York  
Reuben Oppenheimer, Baltimore  
Milton J. Rosenau, Chapel Hill, No. Car.  
Lessing J. Rosenwald, Philadelphia  
William Rosenwald, Greenwich, Conn.  
Morris Rothenberg, New York  
Henry Sachs, Colorado Springs  
David H. Sulzberger, New York  
William B. Thalhimer, Richmond, Va.  
F. Frank Vorenberg, Boston  
Frederick M. Warburg, New York

Max M. Warburg, New York  
 Sidney J. Weinberg, New York  
 Maurice Wertheim, New York  
 Joseph Willen, New York  
 Henry Wineman, Detroit

Upon motion, the Secretary was requested to cast one ballot for the nominees to succeed Community representatives whose terms expire, as presented by the Nominating Committee, and also for the nominees for Members-at-Large presented by the Executive Committee. He so did, and announced the election of the several nominees.

At the request of the President, Mr. Victor S. Riesenfeld took the chair.

### Executive Committee and Officers

Mr. Joseph M. Proskauer submitted a report of the Nominating Committee to nominate successors to the officers and to those members of the Executive Committee whose terms expire at this meeting. Mr. Proskauer stated that the Executive Committee had appointed him and Mr. George Z. Medalie as a committee of two to co-opt members to serve with them as the nominating committee.

The other members of the committee were: Messrs. Phillip Forman, Fred Lazarus, Jr., Samuel D. Leidesdorf, Samuel I. Rosenman, Lewis L. Strauss, William B. Thalhimer, and Henry Wineman.

The following were nominated by this committee to fill the respective vacancies:

*For President*, Maurice Wertheim

*For Chairman*, Louis E. Kirstein

*For Honorary Vice-Presidents*, Hon. Irving Lehman and Hon. Abram I. Elkus

*For Vice-Presidents*, Lessing J. Rosenwald and Carl J. Austrian

*For Treasurer*, Samuel D. Leidesdorf

For members of the Executive Committee: Carl J. Austrian, Leo M. Butzel, Leon Falk, Jr., Phillip Forman, Sidney Lansburgh, Edward Lazansky, James Marshall, Joseph M. Proskauer, James N. Rosenberg, Samuel I. Rosenman, William Rosenwald, Murray Seasongood, Jesse H. Steinhart, Edgar B. Stern, Roger W. Straus, Lewis L. Strauss, David H. Sulzberger, Sidney J. Weinberg, Joseph Willen, Henry Wineman, and Morris Wolf.

After discussion, upon motion regularly made and seconded, the report of the Nominating Committee was unanimously adopted and the Secretary was requested to cast one ballot for the nominees of the Nominating Committee, which he did, and announced the election of the several nominees.

A recess was declared for luncheon.

## LUNCHEON SESSION

### Adoption of Revised By-Laws

Upon motion, duly made and seconded, the amendments to the by-laws which had been proposed by the Executive Committee and of which the members had received due notice, were unanimously adopted.

Upon motion, duly made and seconded, the Executive Committee was authorized to secure from the Legislature of the State of New York the adoption of the amendments to the charter which had been proposed by the Executive Committee.

The President submitted the following resolution, which had been approved by the Executive Committee:

WHEREAS amendments to the by-laws and proposed amendment of the Charter which have been approved this day, provide for the creation of new offices and an increase in the membership of the Executive Committee and for an increase in the Corporate Membership, be it

RESOLVED that the Nominating Committee, appointed by the Executive Committee to report at this meeting, and enlarged if need be by its chairman and the President of the Committee, be continued in office until after the proposed amendments to the charter of the Committee are adopted by the Legislature of the State of New York, and that it shall thereupon hold a meeting, or meetings, and submit to the Executive Committee recommendations for the filling of the new offices and the new places on the Executive Committee, and that the Executive Committee shall be vested with power to elect persons so recommended, provided, however, that such persons shall serve only until the next annual Meeting; be it further

RESOLVED that the Executive Committee appoint a special Nominating Committee, which shall meet and prepare a list of persons recommended by them to fill vacancies created by the increase in the Corporate Membership resulting from the amendments to the by-laws adopted today, and that the Executive Committee be vested with power to elect persons so recommended to fill these vacancies until the next annual meeting.

Upon motion made and seconded, this resolution was unanimously adopted.

### Reports of Standing Committees

At the request of the President, the following chairmen presented reports on behalf of their respective standing committees: Harold K. Guinzburg, Committee on Public Relations; Carl J. Austrian, Legal and Information Committee; Alan M. Stroock, Community Service Committee; and Morton S. Webster, Committee on Library of Jewish Information. (Mr. Webster was co-chairman of this committee with the late Solomon Lowenstein.)

Upon motion, adjourned.

MORRIS D. WALDMAN  
*General Secretary*



## ANNUAL REPORT OF THE EXECUTIVE COMMITTEE

*To the Members of the American Jewish Committee:*

Since your last Annual Meeting, and all too closely after the death of Dr. Cyrus Adler, we have suffered another great loss, that of Mr. Sol M. Stroock, who was elected to succeed him as President of the Committee at your last Annual Meeting. Mr. Stroock's health had been poor for some time, and you will recall that he accepted the office of President on condition that a successor would be chosen at an early date. He passed away suddenly, on September 11, 1941. Your officers were authorized by the members of the Executive Committee, with whom we communicated by telegram, to adopt an appropriate resolution, and the following expression of our grief was drawn up and published.

"The Executive Committee of the American Jewish Committee, at a special meeting held today, records its profound grief at the sudden passing of its beloved President Sol M. Stroock.

"Mr. Stroock was a member of the American Jewish Committee for many years. In 1930 he was elected to the Executive Committee, and in 1934, he became its Chairman. Following the death of Dr. Cyrus Adler, in the spring of 1940, Mr. Stroock was elected to succeed him as President at the Thirty-Fourth Annual Meeting of the Committee, in January 1941.

"During the many years of his association with the Committee, Mr. Stroock actively participated in its work. As Chairman of the Executive Committee, especially during the last few years of Dr. Adler's life, Mr. Stroock devoted a great part of his time, his energies, and his many talents to the direction of the activities of the organization. His unstinted conscientious services were especially needed because the unhappy situation of Jews in European countries made necessary the augmentation of the work of the American Jewish Committee. It was during this period that the Committee was compelled to expand its organization and to intensify its activities, and, while deeply deploring the tragic events which made these steps necessary, Mr. Stroock gave skilled guidance and sagacious counsel.

"Mr. Stroock never sought personal recognition or commendation. He was wholeheartedly and unreservedly interested in the cause for which the Committee is laboring, and gave a noble

example to his colleagues of complete selflessness and boundless devotion.

"His colleagues of the Executive Committee of the American Jewish Committee deeply mourn the passing of their leader and associate. We will sadly miss his genial friendship and his inspiring devotion. On behalf of the general membership of the Committee, we extend to his beloved wife and children the expression of our heartfelt sympathy in their bereavement."

The Committee suffered another great loss, in the sudden death, on last Tuesday, January 20, of Dr. Solomon Lowenstein, who had been a member of the General Committee for ten years and of the Executive Committee for the past five. At the meeting of your Executive Committee held yesterday evening, the following resolution was adopted:

The Executive Committee of the American Jewish Committee records with profound sorrow their sense of loss to the American Jewish Committee and to the community at large in the passing of Solomon Lowenstein. He was a member of the General Committee for ten years and of the Executive Committee for five years before his death. During the years of his membership, he was most helpful in applying his wide experience in community affairs to our problems. He performed the important duties assigned to him with exemplary industry and effectiveness. We shall acutely miss his wise counsel, his cool and objective appraisal of men and situations, and his warm and gracious fellowship. To the members of his family we express our heartfelt sympathy and we trust that the realization that their grief is shared by innumerable co-workers and friends will help them to bear the anguish of their sudden bereavement.

The death of Mr. Stroock left the Committee without a lay leader. It was the opinion of the nominating committee, appointed in advance of your last annual meeting, which had been continued in office for the purpose of nominating a successor to Mr. Stroock, that the presidency should be filled at as early a date as appropriate. Accordingly, the nominating committee met and decided to nominate Mr. Maurice Wertheim for the presidency and recommended that a special meeting of the General Committee be called as soon as possible to receive its report.

A special meeting of the General Committee was held in New York City on Tuesday evening, November 18 last, at which the report of the nominating committee was unanimously adopted, and Mr. Maurice Wertheim was elected President of the Committee to fill the unexpired term.

It will be recalled that at your last annual meeting, it was recommended that a committee to propose amendments to the by-laws be appointed which was to submit its report either at a special meeting of the corporate membership if such a course would be deemed desirable, or else at the next annual meeting.

This recommendation was approved and Mr. Stroock appointed the following committee to propose amendments to the by-laws: Messrs. Lowenstein (chairman), Austrian, Riesenfeld, Sulzberger, and Waldman ex-officio. This committee held several meetings and submitted its report to your Executive Committee, which adopted it with a few minor changes and ordered it distributed to the corporate membership, as the by-laws provide, in advance of this meeting.

Attached to each copy of the proposed by-laws there was sent a statement explaining the reasons prompting the more important changes. In the main, besides increasing both the membership of the General Committee and that of the Executive Committee, in order to make possible the active participation in our work of a larger number of interested persons throughout the country, the status of our Administration Committee and its authority to act between meetings of the Executive Committee is formalized. In addition modifications in the structure of the Committee which had previously been authorized by the Executive Committee under its general powers are regularized. You will recall that, in 1936, a special committee was set up empowered to deal intensively and on a day-to-day basis with domestic problems. The new instrumentality was called, for the sake of convenience, the Survey Committee. It consisted in good part of men who had not previously been associated with our organization. The Survey Committee was given virtually autonomous status and was authorized by the Executive Committee to administer funds on the basis of an approved budget. It was believed that absorption of the Survey Committee work into the organization would afford these devoted men the opportunity to assume wider responsibilities, including tasks beyond the framework of domestic defense. The plan for re-organization was also prompted by the hope that it would resolve administrative difficulties which had inevitably arisen out of the anomalous relation of an extra-mural body to which a substantial part of the administrative professional force was directly responsible.

Accordingly, your Executive Committee authorized the break-

down of the work formerly conducted under the auspices of the Survey Committee and the setting up of standing committees on Public Relations, Legal and Investigative Work, Community Service, Library of Information, Overseas Activities and Finance. The first three of these committees will jointly perform the functions formerly within the purview of the Survey Committee. The Public Relations Committee deals with proposals for educational projects to be carried out either by the staff or by some other agency with which the Committee cooperates. This committee has borne the burden of counteracting the anti-Semitic propaganda emanating primarily from the Nazi agencies, but utilized in this country by native bigots as well. Its task has been to impress on the people of America the truth that anti-Semitism is a propaganda weapon of the Nazi government, designed among other things to create discord and division in our country. The work of this committee has been carried on in collaboration with non-sectarian, Christian and Jewish agencies of every description, and particularly with patriotic agencies. The responsibility of this committee has been a heavy one and your Executive Committee bespeaks for its report your careful attention.

To the Committee on Legal and Investigative Work are referred projects requiring the application of expert legal knowledge or careful investigation. The Committee on Community Service supervises the work of the community service unit of the staff which maintains contacts with professional and lay workers in the field of public relations in local communities throughout the country, interchanging with them information, advice, and materials.

The Overseas Committee, as its name implies, deals with the condition of the Jews in various countries. Because of the war its interests are at present limited in large measure to cooperation with the Jewish communities in our sister-republics in the Western Hemisphere and to research on problems which are likely to confront Jewish communities in European lands after the termination of the present war. This research work, you will recall, is conducted by a special department of the Committee, known as the Research Institute for Peace and Post-War Problems, under the supervision of an advisory committee headed by Prof. Morris R. Cohen and Dr. Solomon Lowenstein, which is an adjunct to the Overseas Committee.

While our overseas work has naturally been limited by the

circumstances of the war, we have had a number of opportunities in the past year to be of help to the Jewish communities of the Old World and in the countries below the Rio Grande. The office of the Committee has consulted with the Department of State on a number of matters affecting the Jews of South and Central America, particularly the threatened infringement of the rights of Jews in the Republic of Panama and the difficulties raised by consulates of several Latin American countries in granting visas to American citizens of the Jewish faith. In these efforts we have had the cordial help of our State Department. We were in communication with the State Department also on the extension of Vichy anti-Jewish laws to Morocco in contravention of the interest of the United States Government as expressed at the Algeiras Conference in 1906, in the humane treatment of the Jews of that country.

The presence in this country of official representatives of Free Governments of the countries overrun by the Axis Powers has enabled us to meet with many of them to discuss the problems of the Jewish population of these countries and to lay the groundwork for full recognition of the equality of status of their Jewish citizens after the war. The conversations have been eminently satisfactory and encourage us in the hope that the mistakes that followed the first World War will not be repeated.

The Committee on Jewish Library of Information supervises the work of this department which collects books, pamphlets, periodicals, reports, and other information media, prepares reports and memoranda based on these materials for the use of other departments and in answer to inquiries from outside individuals and organizations, and compiles and edits the publications of the Committee, especially the AMERICAN JEWISH YEAR BOOK and the *Contemporary Jewish Record*.

At this meeting you will receive from all of these committees brief reports of the work under their supervision during the past year.

In pursuing all our activities, your Committee has been eager to avoid duplicating the work of other organizations and has welcomed every opportunity to coordinate our efforts with those of other bodies working in the same field. It was with this principle in mind that, in 1933, the American Jewish Committee promptly responded affirmatively to the suggestion of the B'nai B'rith that a Joint Consultative Council be formed to consist of representatives of the B'nai B'rith, the American Jewish Congress and the

American Jewish Committee. After several years of useful consultation and collaboration, this council unfortunately was informally dissolved, because of a regrettable misunderstanding. When in 1938, leaders of the Jewish community of Pittsburgh took the initiative in suggesting the establishment of a new policy-making and co-ordinating agency, this time to include the Jewish Labor Committee, in addition to the American Jewish Congress and the B'nai B'rith, the American Jewish Committee again readily agreed to the proposal and joined in forming what became known as the General Jewish Council.

The Committee made every effort in the direction of making the Council what it had set out to be, namely, an agency for the effective interchange of information and views, for the unification of such activities as could be performed jointly, and the coordination of other activities with a view to the elimination and avoidance of useless duplication. The progress was not satisfactory to all, least of all to the constituent agencies themselves, but progress there has been. From the outset it was clear that effective coordination was an involved, complicated task requiring good will, patience and moral support from all of the constituent agencies. In a number of proposals and considerations there were obstacles to effective joint action, arising from genuine differences which, despite the sincerest good will on all sides could not readily be resolved and which in the best interests of our democratic tradition should not have been submerged. At the same time, it was clear that outside the area of such difficulties there were substantial opportunities for collaboration and joint effort in specific programs and problems. The chief obstacle to the full development of the General Jewish Council arose out of a difference of opinion as to the purpose of the Council.

At a meeting of the Council, held on April 6 last, the delegates of the American Jewish Congress submitted a memorandum in which they cited the considerations which had led to the decision of the American Jewish Congress to withdraw from the Council. Following the withdrawal of the Congress, the delegates of the remaining organizations decided to continue the Council and to go on making every effort to achieve the purposes for which the Council had been formed. This decision of the delegates was ratified by the organizations represented by them. In a public statement, these organizations expressed regret at the withdrawal of the Congress, announced their intention to preserve the Council,



and expressed the hope that the American Jewish Congress would soon resume its place in the General Jewish Council.

Since then, the Council and its various sub-committees have been vigilant and active. Mr. Isaiah Minkoff, formerly Executive Secretary of the Jewish Labor Committee, was appointed Executive Director of the Council, and is diligently performing the functions of his position.

In its memorandum of reasons for withdrawing from the General Jewish Council, the American Jewish Congress referred to the action taken by the American Jewish Committee and the Anti-Defamation League in reaching an agreement for closer coordination of effort and for joint fund-raising. It was charged that this action was in contravention of the purposes of the General Jewish Council. As a matter of fact, however, joint fund-raising and allocation of funds were not contemplated at the time of the Council's organization. Joint fund-raising by the four constituent organizations had, however, been discussed by the Council on several occasions, but had been found not practicable. Nevertheless, for some time the American Jewish Committee and the Anti-Defamation League had recognized that their programs and methods of work were closely related and that their constituencies were very similar in their approach to the problems engaging the attention of the two organizations. It was natural, therefore, that these two bodies should eventually unite in the raising of funds. The decision to do this was reached after protracted discussions and, in March last, the following announcement, over the signatures of Henry Monsky, President of the B'nai B'rith, and Sol M. Stroock, President of the American Jewish Committee, was sent to the Council of Jewish Federations and Welfare Funds and to their constituent local units throughout the country:

The American Jewish Committee and the Anti-Defamation League of the B'nai B'rith are pleased to announce that in the interest of reducing the number of competitive appeals for funds for Jewish defense, they have agreed to project immediately a joint fund-raising campaign for their defense programs. The plan also contemplates increased cooperation between the two organizations in their operations. In taking this step, the two organizations hope to bring about the maximum attainable efficiency and economy in their defense activities.

This plan in no way affects the administration of either organization nor does it affect the integrity of their respective defense programs. Furthermore, both the American Jewish Committee and the Anti-Defamation League of B'nai B'rith will continue to take full part in the General Jewish Council for the settlement of questions of policy affecting all of the constituent members.



In the course of this meeting, you will receive a report of the results of this effort. Concomitant with it, machinery was set up for even closer coordination than had existed in the past in the work of our two organizations and significant progress is being made in this direction.

In the meantime, the American Jewish Committee will continue as before to cooperate with all agencies whose work is related to that of the Committee. In the various reports which you will receive from the chairmen of standing committees, details of such cooperation during the past year will be given.

In this connection, it is interesting to mention conferences which have been in progress for some time between Zionist leaders and individual non-Zionists. The latter comprise official representatives of the Jewish Labor Committee and members of the American Jewish Committee in their individual capacity. These conferences were initiated jointly by Dr. Weizmann, the President of the World Zionist Organization, and the late Mr. Stroock. The purpose is to explore anew the possibilities of finding common ground in regard to the prevailing Jewish problems throughout the world, and a common policy on post-war problems. There has been unreserved frankness on both sides, and the meetings have been marked by a uniformly cordial spirit and a patent desire to bring about the conditions that will make maximum collaboration possible.

Departing from the custom of many years past, this report of your Executive Committee does not include an appraisal of the international and domestic situations against the background of which the work of the American Jewish Committee is conducted. It is believed that these situations are sufficiently well-known by all of you to make such appraisal at this time unnecessary. The active entrance of our country into the present world conflict will undoubtedly require a re-orientation of our program and possible changes in methods and procedures. At a recent meeting, your Executive Committee authorized a special committee to study the changes in the general situation resulting from the entrance of the United States into the war, and recommend such re-orientation of the Committee's program as, in their opinion, may be required. As has been repeatedly emphasized, the work of the American Jewish Committee is but one facet of a common human duty, because the rights of Jews which we are pledged to defend, are, like those of other human beings, dependent upon the survival of

democracy, and efforts to safeguard those rights cannot succeed unless they are integrated with efforts to preserve the democratic way of life. Our country has entered the war not only to resist physical attack but also to defeat decisively and uncompromisingly the sinister forces which are bent upon the destruction of democratic ideals. Therefore, the work of all agencies which have been laboring to preserve these ideals in the United States is more necessary than ever before.

Despite the overwhelming evidence of the tie between anti-Semitism and the Nazi propaganda machine, the forces fomenting division and undermining national morale, which employ anti-Semitism as a means to attain these ends, have not abandoned their seditious activities. On the whole, there has been an impressive rallying for national unity, but the more violent subversive forces which have played the Nazi and Axis game in the past, have not changed overnight and are still carrying on their pernicious activities, with greater subtlety and circumspection, and therefore with greater danger to the security of American Jews than before. Against this threat we must continue our efforts. We must, if anything, enlarge our resources and intensify our endeavors to make crystal clear the character of anti-Semitism as a subversion of American principles and a sapping of the strength and influence of our country. Division among the people, dangerous at all times, is intolerable while the country is gathering all its energies for an unprecedented effort to preserve the freedoms of civilization for ourselves and other liberty-loving peoples. All Americans must give their full moral and material support, not only to the war effort, but also to the maintenance of the nation's solidarity, without which the success of the war effort cannot be assured. American Jews, in common with their fellow-citizens of other faiths will take a worthy and creditable part in the war effort, as they have always done in the past. Beyond that, the American Jewish Committee, must not only continue but also extend its efforts in the direction of promoting and defending democracy wherever and whenever attacked.

Respectfully submitted,

THE EXECUTIVE COMMITTEE

## ADDRESS OF MAURICE WERTHEIM

The pleasure that I have in meeting you this morning is dimmed by the tragic losses which our Committee, and many of us as individuals, have suffered during the past months and even in the past few days. From our midst have been taken two great, kindly men, valiant soldiers in the causes of human righteousness, Jewish aspirations and American principles. They not only worked for these goals, but they lived them. In both of their lives was exemplified the selfless devotion to the welfare and to the problems of our co-religionists which is only found in men of the highest moral fibre. Let us hope that they did not belong to a generation that is passing, but that the men who follow them may look back upon their lives, take inspiration from them, and be even more determined to carry on the torch which they have so gallantly borne. I am sure that you will all wish to rise for a moment in respect to the revered memory of Sol M. Stroock and Solomon Lowenstein.

We are all aware that we are meeting today at a moment of historic crisis. We are met for the very specific object of considering the affairs of this Committee, and no purpose is served in discussing the general situation save in remembering always the great background of a world in flames, rising high and ever higher. Against this background our own problems are relatively small in comparison, but nevertheless are so vital to us that we must assess and discuss them with the utmost seriousness.

To take first things first, I go back to the provisions of our charter which states that the objectives of this Committee shall primarily be "to prevent the infraction of the civil and religious rights of Jews in any part of the world, to render all lawful assistance and to take remedial action in the event of threatened or actual invasion or restriction of such rights, or of unfavorable discrimination with respect thereto; to secure for Jews equality of economic, social and educational opportunity."

At first sight, with the great holocaust swirling around us, this looks like an almost insuperable task to set before any group of men and women. One might say, bend your head in sorrow, let the elements surge around you and take what comes. Still, while there is life within us and that sturdy will to live, which has distinguished our ancestors down the centuries, when they bore aloft the banners of our religious faith through a hostile world, we are

determined to call no task hopeless and to devote ourselves manfully to the work which the march of events has imposed upon us. All is not lost even for the unfortunate body of our co-religionists who suffered the first impact of this great storm and many of whom are now wandering homelessly about Europe, starved, pilloried, and in abject misery. It was they who first bore the brunt of the wave of widespread tyranny and injustice which has spread like a scourge to other peoples until it now is felt in every corner of the globe. Against it an outraged world has arisen in arms. If this war means anything, it means that such forces must be destroyed and destroyed forever, and that to all men alike — whether Gentile or Jew — the right to live in peace will be given, according to the terms of that great charter of liberties which was written as a boat rocked on the waters of the Atlantic, by those illustrious defenders of the democratic way of life — Winston Churchill and Franklin D. Roosevelt.

That great charter, and in a humble way our own charter, far from being conflicting, are congruous and therein lies our hope, if we but have the wit and the wisdom so to bear ourselves that their essential harmony shall at all times be evident to a world in torture. The responsibilities laid upon this committee are tremendous. Recall that out of the fifteen million Jews in the world, about five million are in America and the overwhelming majority of the other ten million so situated that they are without the means, the influence, or even the energy to determine their own fate. Today the American Jews almost alone must carry the grave responsibility. Upon our actions and upon our leadership will depend the fate of all the Jews in the foreseeable future. And among American Jews this American Jewish Committee stands as the body which may, if it will, be the moral power-house for the Jews in this country. I say this because there is no question but that we have the platform from which the proper basic direction can come, namely, that Jews in America are of American, and no other, nationality. In standing for this principle, we believe that we represent not merely the views of our Corporate Members, but the deepest and innermost aspirations of the overwhelming number of American Jews to integrate themselves further in the life and spirit of our beloved country.

But, ladies and gentlemen, there is one stark fact that in the concentration on our own problems we must at no moment forget. Our country is at war. That is the paramount fact which must

shape all our actions and against which must be measured the validity of any position we take. It imposes upon us the highest duty of taking only such action as will contribute to the well-being of our country; and appraising all Jewish efforts, including the need for maximum Jewish unity, by that high standard.

This question of Jewish unity has vexed and bedeviled us in this country for generations. It will probably never be settled completely. I myself have for a long time inclined to the view that variety of outlook was salutary and that vitality in communal life was sustained by honestly differing points of view, honestly held. I still feel that way, but the war and the tragedy that have befallen Jews throughout the world, impose upon us a mandate to make every effort for the maximum unity of action within the bounds of basic differences. I daresay that no one will maintain that we have at all times approached our differing points of view with calm intelligence and without prejudice. But we must do it now.

Have you pictured to yourselves that of which we might be capable if the energies of the Jews of this country and of its Jewish organizations were released by a cessation of merely partisan, internecine fight? Have we any conception of the amount of time, work and effort we spend in narrow sectarian battles — so trifling in meaning against the great background of a world war — which we could convert to the service both of our country and of our fellow-Jews at this time of crisis? If this veil of internecine strife were lifted, with what relief and happiness would we then go forth to execute the mighty tasks we are called upon to perform!

In my short incumbency as President, I have met two situations which throw light on this problem. They may be minor against the larger background, but they will serve as an illustration of a larger picture. Two of our major functions of the moment are our defense work — so well conducted in the past by that devoted group known as the Survey Committee ably headed by Mr. Edward S. Greenbaum and others, and assisted by our splendid staff led by Mr. Waldman and Mr. Wallach — and our post war studies and planning. From all quarters of the country our office hears daily demands for the unity of this work with that of other organizations. Fortunately, our record in this matter is clear: for we were the *first* organization which, two years ago, formally offered to relinquish our defense work, constituting in the past few years our major activity, and integrate it with that of all other defense organizations under the aegis of a unified body for defense, which

was to carry out that task without reference to differing ideologies. Unhappily, this could not be brought about. In its place, steps have been taken to integrate the policies of several of the defense organizations under the General Jewish Council. In addition, we have just had a successful joint fund-raising campaign with the Anti-Defamation League of the B'nai B'rith, with the splendid assistance of our beloved treasurer, Mr. S. D. Leidesdorf, Mrs. Borg, Mr. Medalie, Mr. Willen, and many others of our organization; and our dear friends of the Anti-Defamation League, Mr. Philip Haberman and Mr. L. Louis Cohen, their associates, and their able assistant, Mr. Gutstadt. In these associations we have learned much from the Anti-Defamation League as well as from the Jewish Labor Committee under the fine leadership of Mr. Adolph Held, with whom we have always worked in the closest collaboration. We regret that the American Jewish Congress found it necessary to withdraw from the General Jewish Council and hope that circumstances may result in their return in the near future.

But in spite of all this, the communities are not satisfied. Various demands for complete integration, complete joint fund-raising for defense activities are daily dinned in our ears. Three or four Institutes of Peace Studies are anathema to the communities — as they well might be — and the public demand to settle our differences is assuming the proportion of a ground swell. Underneath can be heard some threat — as yet but murmured — that if the organizations do not respond, the communities will join together and take matters in their hands. I believe, however, that if the well-meaning men and women of the national organizations cannot achieve the desired goal, I take it that the communities, when they begin to organize themselves, will find the same obstacles.

The obstacles, of course, lie in the deep rift in American Jewish life that has been caused by the conflicting ideologies of Zionism and non or anti-Zionism (or as I prefer to call it, anti-Nationalism) and the extremism that has invaded areas of Jewish activity where, by every rational standard, it has no place. Frankly, the dispassionate observer might well find it a deplorable spectacle. The lengths it has gone to, the activities it has paralyzed, and the personal antagonisms it has developed, have brought us to a point where the real issues have been obscured, if not almost forgotten.

My revered predecessor and good friend, Sol Stroock, sensed the situation and in the great catholicity of his viewpoint, initiated an effort which may, among his many great achievements, turn out



to be his greatest. Approached by Dr. Weizmann on his visit to this country in the early part of last year, Mr. Stroock undertook to bring together a number of his associates to serve as individuals in conferences with Zionists and with members of the Jewish Labor group, to see whether common ground for united action could not be found. His untimely passing took from this effort a powerful force which it is impossible to replace. At the request of those associated with him, I accepted the chairmanship of our group, which is continuing its attempts to find a common ground. I know not what will come of these conferences, but I am happy to tell you that the spirit of good will which has thus far been manifest on both sides, augurs well. Four long meetings have been held, each attended by twenty to thirty people under the alternate chairmanship of Dr. Stephen S. Wise and myself, and from the beginning there has been a solemn determination on both sides to find a common program of action. It is with this realistic objective that we are concerned and it is my belief that there is not a man on either side of the table who is not resolved that we shall not be turned off our course by dialectics. And it is dialectics which I suspect have often been the cause of the difficulty. For example, it boots neither side to dogmatize upon the eventual character of Jewish survival. This must always remain a matter of personal belief and is not the issue. We are trying to understand our differences and then, as well-disposed persons, to find common ground on which we can act.

I think both sides know what would be the result of failure. We of the American Jewish Committee, though still acting as individuals, know that we cannot, nor would we even consider abandoning our fundamental point of view that we are Americans of the Jewish faith — of American nationality — and that we can never permit anything that threatens to affect this status. Failing to reach agreement, there will be only one alternative for us: our Committee would have to make its position crystal-clear, forthrightly, and forcibly, and, then as they say in England "go to the country." Firm as we must be in this resolve, I would regard it as calamitous if that had to happen, and I sincerely hope that realistic statemanship and wisdom on both sides will make such a course unnecessary.

Fortunately, there is reason for optimism. On our part, I sense within this Committee the most sincere interest in Palestine and everything that it connotes as a home for Jews who wish to live



there. Colonization and immigration have been fostered by many of us individually, and this Committee itself, under the Presidency of its great leader, Louis Marshall, officially endorsed the Balfour Declaration in 1918. On the part of the Zionists, many of them are today considering whether their past emphasis on nationalism is not, in this country at any rate, more of a liability than an asset in the attainment of their goal.

I could go much further to explain to you why I retain hope. On account of the great stakes involved and the high duty I feel is imposed upon us at this time, I refuse to give up hope until I feel that the point has been reached that we can go no further without relinquishing principle.

At last night's meeting of the Executive Committee, the distinguished chairman of your Committee, Mr. Louis Kirstein, was appointed as head of a committee to hear the report of the non-Zionist delegates when the conferences are finished, in order to decide what position it wants to recommend to you. We will then be face to face with one of the greatest decisions we have ever had to make. Let us pray that when it is placed before you, it may be of a nature that will presage harmony; that it will be true to the principles that we hold dear, and at the same time responsive to the appeal of millions of our suffering brethren and to the duties which our country lays upon us in this hour of great tragedy. At such an hour I can only feel with the poet that "a man's reach should exceed his grasp, or what's a heaven for."

## REPORT OF THE CHAIRMAN OF THE OVERSEAS COMMITTEE

*To the Members of the American Jewish Committee:*

The Overseas Committee was recently organized with a mandate to concern itself and report on matters pertaining to the rights of Jews abroad. This is indeed a staggering, but not a forbidding, assignment. It means, practically, that the Committee must serve in an advisory capacity both on matters of immediate concern and problems that will arise in the future as they affect the Jews the world over, outside of the United States.

Before the present war, the policy of the American Jewish Committee, insofar as it concerned Jews outside of the United States, had to deal in the main with questions of political rights and their involvement for the happiness and well being of Jews in many countries, where, either by bold strokes or a process of attrition, their cultural and religious freedom was intruded upon, they were oppressed and their elementary right to earn a living and live among themselves and in their relations with their neighbors, on the basis of human dignity was in danger.

Theoretically, or at least in the form of blueprint, after the last war, there was secured for Jews in Europe certain supposed rights of equality in the solemnity of treaties, in which American Jewry participated. But then came shock after shock as greed, chauvinism and a spirit of hysterical destructiveness found in the Jew an object for the expression of primitive and abysmal urges. On such occasions, the American Jewish Committee took immediate cognizance of the situations and sought to express its views publicly or to our own State Department and, by such representations and inquiries as were appropriate, to the representatives of foreign governments and leading influences within the countries affected. Examples of our activity in this direction will readily be recalled. They dealt, among other things, with such situations as the restrictions of Jewish rights and discrimination against Jews, both politically and in the field of economic opportunity in Poland and in the startling and horrible outbursts in Rumania at the time of the accession of the Goga Government. The formation of the Overseas Committee in no way limits this activity. The existence of the Committee has had in view a wider range and continuous attention to the entire overseas problem of the Jews.

To summarize the position of the Committee is perhaps to overstate it; but broadly speaking, the intention that underlies its organization is that it shall concern itself with a broad program which will deal not only with the day to day situations, but which shall involve too, the formulation of a policy which will state the fundamental viewpoint of this Committee in its relations to the rights and happiness of Jews abroad, ultimately expressed in governmental and treaty guarantees and sanctions, at no time overlooking the needs for economic security, if that is possible, and for the opportunity to live without molestation from primitive and medieval ferocity.

With practically all of Europe enveloped in the greatest and most destructive war in the world's history, day to day discussion of the rights of Jews in European countries is either a futility or an impossibility. It is impossible at this time to predict just who and what those governments will ultimately be. The day for decision is probably too far distant for us to make an early adjustment to the ultimate realities which will need to be faced. However, if the Committee can devote itself to the constant assimilation and evaluation of information as it comes from research and study, as well as discussion and exchange of opinion, when the fog lifts it may be in a position to present something approximating an ordered, reasoned and practical approach in action to an attempted solution of one of humanity's greatest problems.

Though Europe is cut off from us in many ways, there is another range of overseas activity to which the Overseas Committee can serve the American Jewish Committee and on which from time to time it will, of course, make recommendations.

The so-called area of Latin America, not as a unit, but in different segments, presents a broad field for Jewish activity because of the existence of Jewish communities, some quite large, some very small. The attitude of each of the various Latin American countries in which these communities exist is of prime interest to the Jews of the world who are anxious that their brothers develop their own full life and live in peace and with reasonable security among their immediate neighbors. In most of these places, the Jewish community is comparatively new. Except for the mere vestiges of the old Spanish and Portuguese settlements, the Jewish populations from the Rio Grande to the Argentine and Chile consists overwhelmingly of immigrants who came within the past half century from all parts of Europe and the Mediterranean regions. They

include the Sephardic element, the east European groups and the more recent Austrian, German and Czech emigres. They are hardly integrated groups and must develop cooperation to protect themselves against external hostility, whether initiated by virulent Axis propaganda or the native-born variety of anti-Semitism from which we are not ourselves free.

These groups lack substantial funds as well as experience. Because of their position and new environment, they have as yet developed no such influence among their neighbors as is to be found in our own communities. It is important that for their security, their self-respect, and their social usefulness, there be developed among them a healthy Jewish life, integrated into the life of the countries in which they live, so that they will not be unwanted, and their rights respected. They are not free from the danger of destructive aggression.

Our own interest in them will not be unappreciated and perhaps ways can be found in which we can be helpful to them in the development of their religious, educational and philanthropic outlooks. Much can be done with moderate effort. Not only would this be helpful to those who are there now, but if it is known in the countries in which they are now settled that their useful development there is a valuable addition to the local economy and culture, a fair prospect exists that later immigration might not be regarded with hostility but might be looked forward to as a great boon in many countries where the new immigrant can help develop vast natural resources and create a large consumer market for the country's own products.

It is not impossible that there can be generated in these countries an enlightened sentiment in favor of large scale, though selected, immigration on the basis of self-interest without fear of danger to national interest and national pride. How to develop such a sentiment is a matter of charting the education of the leadership of the Latin American countries through the press, commercial organizations and departments of government. An effort in this direction is clearly indicated but at this time, in such a challenging situation, the Committee is too young at this moment to indulge in prophecy.

In order that the Overseas Committee, which was re-organized only last November, may have at its command a full measure of information and knowledge of considered opinion, it is necessary that it make use of all of the facilities for research available to the

American Jewish Committee. This is made the easier for us in view of the fact that there has been assigned to the Overseas Committee supervision of the work of the Research Institute on Peace and Post-War Problems. It is hoped that shortly this will be more fully developed by programs worked out with the Research Institute, through its chairman, Professor Morris Cohen, who has conferred with members of our Committee.

The Institute has completed studies on various subjects. Among them are surveys of countries of potential immigration for Jews. Not all of these have been very encouraging, but they have given us enough knowledge to help us avoid the sponsoring of futile projects. Most of you have received some of them, including the study on Madagascar, which we may correctly describe as Hitler's fetid and lethal Garden of Eden for Jews.

The Institute is concerning itself with a survey of the Jewish situation in Nazi occupied Europe in its various aspects and localities, dealing not only with the political prospects and present realities, but also with the Jewish economic situation abroad, particularly from the viewpoint of reconstruction. Studies under way deal with potential immigration to Brazil and to Cuba, and if practical, political, economic and financial aspects of future Jewish immigration throughout the world. It is not intended by this brief outline to suggest a limitation to these studies. It is not improbable the funds will be available for their completion and extension.

Some of you have probably received the first of a series of pamphlets entitled Jewish Emancipation, a selection of documents by Raphael Mahler. This is the beginning of an educational program at moderate costs. With scholarly care and skill, many more will be forthcoming dealing directly with matters of deep concern to all of us. The staff of the Institute has worked in co-operation with other similar bodies here and abroad and thereby has avoided unnecessary duplication.

Wherever the future of the Jew in Europe is discussed, one thing becomes evident. No longer can we approach the problem by patterning ourselves on the experiences that followed the last war. The world will deal with an entirely new situation. New political theories are being formulated and populations have not stood still. Many of them have been uprooted; practically all Jewish communities have been impoverished. Not only from the viewpoint of the momentarily successful conqueror, but even from

the view of the prospectively victorious democracies, and their allies there is a new questioning as to what shall be the new political map of Europe and the constitution of its component parts. Federated states are talked about with a sincerity and conviction that indicate that these projects will be realized in some measure if not completely. We cannot even say at this time whether there will be a peace conference, in the old accepted sense, patterned either on the Clemenceau — Lloyd George — Wilson, Versailles, or Metternich's Vienna. We shall be compelled to accept the mechanism, whatever it may be, which will undertake to chart Europe's and the world's future. While we shall probably have no say in determining this, there is no reason why we should not be heard. We hope that we shall not knock vainly at the doors of the responsible statesmen, however they sit in conference. For this we must be prepared with information and a policy that has vision and practicability.

In this, too, we cannot act alone. We must cooperate with others who are as deeply interested as ourselves. Differences in ideology cannot preclude mutual conference and cooperation. There are differences in outlook of responsible and well meaning peoples on questions of world interest not limited to Jews in the United States and in Great Britain, for example. This does not prevent a mutual exchange of opinion and an attempt to find a common denominator among those who hold varying views. It must be remembered that good fortune gives one outlook on life to the American and British Jew, and a much different outlook and orientation to the Jew of Poland and Rumania. The East European Jews' attitude to Palestine, apart from any question of mere sentiment but translated into vibrant personal desire and action, is necessarily different from that of his brother in an Anglo-Saxon country. Such differences do not preclude a spirit of helpfulness and cooperation. It is perhaps possible, notwithstanding either slogans or fundamental differences, to find some basis for mutual agreement on many subjects.

Some of the members of the Overseas Committee, with full adherence to the Non-Zionist viewpoint of the American Jewish Committee, and reminded of our Committee's early expression of approval of the Balfour declaration and on the mandate, have engaged in informal, unofficial conferences with members of the Zionist group. As it is the dictate of wisdom that even in disagreement there be better understanding, there is always the

possibility that there may be found some minimum basis for agreement. Such discussions, of course, it is well understood, cannot and do not commit the American Jewish Committee. Should there be such agreement, it will be possible only through well considered official action by the American Jewish Committee.

While we do not have the answer at the moment, we must consider whether a reiteration of the minority rights for those Jews in Europe who, in the past, have been accorded them, will bring them relief and security. This question has been raised by many, not only among Jews, but by Christians, too, and for groups that are not Jewish. If there are to be minority rights, they must be capable of enforcement. If they are not capable of enforcement, they are not worth the imposing parchments on which they are written. If such rights are not adequate in themselves, what else is required? There is much for us to consider and to learn there. In the interest of those whom we hope to aid, this problem must be studied anew, with a fresh mind, and with a view to practical and genuine realization of security in a life of freedom.

These and other questions we hope to study earnestly and to pass on to you our considered judgment. Aided by research and the exchange of opinion, the Committee is not unhopeful that it may be of some service.

Respectfully submitted,

GEORGE Z. MEDALIE,

*Chairman*



## REPORT OF THE PUBLIC RELATIONS COMMITTEE

*To the Members of the American Jewish Committee:*

The major work of combating anti-Semitism in the United States is naturally divided into two parts:

1. The investigative work, about which you have already heard, and which is carried on for the purpose of ferreting out and reporting to the proper authorities the subversive activities of anti-Semitic individuals and groups; and

2. A broad campaign of education to acquaint the American public as a whole with the specific findings regarding anti-Semitic individuals and groups, to combat the various misconceptions with respect to Jews, and above all to expose anti-Semitism for what it is, a Nazi propaganda weapon to destroy American unity and thus weaken national defense. This national educational campaign is the work of our Public Relations Committee.

The past year has been a trying one for this committee — and yet it has also been a year in which a vast amount of effective work has been done. We have attempted to utilize all proper channels for the dissemination of our material — press, radio, books, speakers and the rest. We have collaborated in the preparation of articles for widespread syndication in newspapers. We have undertaken the preparation of booklets and pamphlets for distribution in groups of all sorts. Even comic strip artists have been enlisted in the work and have cooperated magnificently. In the field of radio, we have not only originated programs for network presentation but have also prepared transcriptions for local station broadcasts.

Much of this work of ours has been carried on in cooperation with non-sectarian organizations in all fields of American life, for it is our firm belief that the combating of anti-Semitism is not a strictly Jewish concern, but on the contrary is a matter of American defense against enemy agitators and disruptive un-American forces in general. Our attempt is to make these non-sectarian organizations more and more aware of the problem of anti-Semitism as a national problem demanding action on their part. Not only do individuals connected with our Committee take part in the councils of these organizations, but our professional staff has also increasingly cooperated with them in the handling and carrying through of specific projects.

In addition to this more immediate work of attacking active anti-Semitic propaganda, the Public Relations Committee has concerned itself with a number of long range projects designed to reduce that traditional type of anti-Jewish feeling known as "prejudice." We have realized that this is a difficult field. And yet we have felt that in certain areas it is possible, by touching nerve centers, as it were, to do much to eliminate long-standing misunderstanding and tension.

It is still perhaps a little too early to know exactly what effects the entrance of the United States into the war will have on anti-Semitism in this country. On the one hand, the marshalling of the national effort against the Axis powers may, at least momentarily, blunt the edge of the more violent type of anti-Semitic agitation. Moreover, it may be that Pearl Harbor will somewhat offset the misconception that the Jews were the "war mongers." For various other reasons, other misconceptions may also decline in importance, specifically the various refugee misconceptions.

On the other hand, we must be constantly aware of the new emotional tensions of war, which can so easily arouse dormant animosities into acute antagonisms. We may, for instance, expect that, whenever during the war there is a military reverse or a widespread accusation of mismanagement in high places, there will be a public demand for a scapegoat. Moreover, new anti-Semitic charges are likely to arise as the war proceeds. Finally, there is the great problem of anti-Semitism after the war. The transition from war to peace is always a painful procedure, and it is not unlikely that the unemployment and necessary readjustments of this period will prepare the ground for new anti-Semitic outbursts. We must remember that any post-war depression that might develop would come on top of ten years of world-wide anti-Semitic agitation, so that the result, so far as anti-Jewish feeling is concerned, would be likely to be far more serious than during any depression period in the past. We must not only be prepared for what may happen, but also leave no stone unturned now to insure that we enter such a period with the minimum of disease symptoms and the maximum of public good will.

So much for the factors having to do with what might be called the fertility of the soil for the growth of anti-Semitic feeling in the months ahead. Equally important is it for us to consider the nature of the seed which various subversive groups may be expected to be

planting during the coming year. Our own investigations, as well as the reports of various governmental agencies, would seem to indicate that our enemies are not going to let up in their anti-Semitic campaign. At most they are merely biding their time, waiting for the first opportunity, tomorrow, next week, or next month, to renew their active agitation. Nazi propaganda will continue to bombard the American people as before the war, and as it did in France before (and after) June 1940. It is expected that this barrage of propaganda will be promoted, not only by short wave to listening groups in this country who will then spread it by whispering campaigns, but also by press releases, speeches, etc., from Berlin and the conquered capitals of Europe.

In the situation as thus presented to us, there are a number of opportunities which open up at the present time, and which may in fact make a unit of effort on our part now ten times as effective as the same amount of effort a year or two from now. The present war situation furnishes us an unusual chance to discredit, once and for all, not only the whole gang of anti-Semitic leaders, but anti-Semitism itself as un-American and dangerous. In other words, the war makes it possible for us to argue our case, not merely in the language of tolerance, but rather in terms of the one outstanding public interest of the moment, national defense. For today anti-Semitism is not merely un-American, immoral and intolerant; it is actually a Nazi trick to weaken our country in the face of danger by confusing issues, by getting Americans to fight each other instead of the common enemy, and by hamstringing national action through setting group against group, religion against religion. Here we can conduct a campaign with vitality and timeliness.

In closing, reference must be made to the impact which the war has already had, and may increasingly have, on our Committee and staff. Some have already been called into service. Others are likely to be called. It is a situation which we must handle as best we can. But in any event it calls for an increasing amount of active participation by lay members of the American Jewish Committee who have not heretofore been actively associated with the work.

To those volunteer members of the Public Relations Committee who have in the past so unselfishly and intelligently given of themselves in carrying forward the work, a word of tribute must be added. To those of you who have never sat in at our meetings it

should be said that seldom is it possible to gather together a group of men and women who are as realistic in their approach, as objective in their analysis, as honest in their views, and as unselfish in their devotion to a cause. It has been inspiring to work with such a group. And the reason for their devotion is simply that each one of them feels that this cause is not a narrow, selfish matter of so-called "Jewish defense," but is rather a matter closely related to the defense of America and, beyond that, the defense of democracy and decency everywhere.

Respectfully submitted,

THE PUBLIC RELATIONS COMMITTEE

## REPORT OF THE LEGAL COMMITTEE

*To the Members of the American Jewish Committee:*

The Legal Committee has met weekly during the past year and has carried on its function of studying all manifestations of anti-Jewish agitation. This includes the study of the activities of groups and individuals, and an analysis of anti-Jewish literature and propaganda.

It has become axiomatic that wherever you find a pro-Fascist or pro-Nazi, you will find an anti-Semite. For this reason our studies have been directed toward those who were engaged in attempting to undermine American democratic institutions. The results have been placed at the disposal of various Federal and State officials and agencies.

At the outbreak of the war we found that anti-Jewish activity did not abate, although it became in many instances more cautious. Those who hated Jews before the Japanese attack on the United States did not learn to like them any more the day after.

It is our judgment that, as the war progresses, with its accompanying hardships and dislocations, attacks upon Jews may become more open and may increase in virulence. That this may happen is already apparent in the publications of such notorious anti-Semites as Coughlin and Pelley.

For these reasons, we are regrettably of the opinion that the work of our Committee is likely to become more important and necessary as the war progresses.

Respectfully submitted,

THE LEGAL COMMITTEE

## REPORT OF THE COMMUNITY SERVICE UNIT

*To the Members of the American Jewish Committee:*

During 1941 the Community Service Unit continued intensive operations along the lines laid down at its inception in 1939 and continued throughout 1940. The broad objective of this department is, of course, to maintain contacts with the country at large with the dual purpose of disseminating the point of view and the materials of the Committee, and of reflecting for the benefit of the national office the reactions of the Jewish community outside New York.

In the furtherance of this basic aim, the Community Service Unit has from the beginning proceeded along broad and non-partisan lines. It was from the very outset the consensus of the Committee as a whole that a very high degree of unification of effort was feasible in the local communities. In reaching out through the Community Service Unit for local collaboration, we have accordingly not confined our approaches to those individuals who are the official local representatives of the American Jewish Committee. On the contrary, we have enlisted the aid of these individuals in our effort to stimulate local agencies in which *all* points of view in a community could be pooled. Local leadership in many cities, including most of the large centers of Jewish population, spontaneously realized the desirability of community-wide organization for the handling of Jewish public relations. The years 1938, 1939 and 1940 accordingly saw the establishment of a considerable number of broadly based local organizations specializing in this field of work. With these organizations the Community Service Unit has been consistently collaborating. Our influence has also been responsible in whole or in part for the creation of such agencies in a number of other cities.

The most notable development in this connection during the year just passed was the understanding reached by us in November with the Anti-Defamation League. Formerly critical of our policy of encouraging strong local organizations cutting across affiliational lines, our sister organization now concurs in our approval of them and is prepared to join with us in working with this type of local organization wherever it exists. The Anti-Defamation League will likewise associate itself with us in fostering the creation of such agencies in all cities having a Jewish population of 8,000 and over

which have not as yet organized their efforts along civic-protective lines.

In maintaining its contacts with the outside communities, the Community Service Unit relies on personal conferences as well as on correspondence. Our Community Consultant, Dr. Solomon A. Fineberg, has continued to be in demand both as a consultant on community problems,—in which capacity he meets with the local public relations committees,—and as a speaker at various Jewish gatherings. During 1941 he made initial visits to 43 communities, in many cases bringing to these cities word of the activities of the Committee for the first time in many years. He paid return visits to 36 other cities, many of them more than once. In this way, community leaders are kept informed of the thinking and the program of our organization, and are enabled to discuss their local problems at some length with our Consultant. The value of this directly conveyed information is reflected both in the work done locally and in allocations by local Welfare Funds to our support through the Joint Defense Appeal. Moreover, the central office is kept fully informed by means of Dr. Fineberg's detailed and vivid reports of the current picture in the communities visited by him.

Our experiences in 1941 have again confirmed the conclusion that the most rewarding collaboration is with communities in which the local public relations program enjoys professional direction. Whereas in certain exceptional cases a key layman, in a somewhat larger number of cases an energetic rabbi, is capable of notable achievements in this field of work, for the most part an executive director is all but indispensable to the execution of a continuing program such as we sponsor. In communities of small and medium size, this functionary is usually a Welfare Fund or Community Center executive who guides the local public relations committee along with his other work. In some fifteen of the largest cities, however, there is now a high degree of specialization, so that full time professionals are available to execute the public relations program. In 1941, as in the year preceding, the collaboration between our Committee and these professionals has been very close and extraordinarily fruitful. These men are in constant touch with our office, and have been extremely valuable in communicating our attitudes, implementing our policies, and executing our projects in their respective cities.



As reported at the annual meeting last year, this group, which is known as the Community Relations Conference, meets at intervals of about three months, first in one city and then another, for full-dress discussion of current problems. These meetings last for two or three days, with the conferees in session from nine to thirteen hours each day. The full attendance at these conferences, in spite of the long distances which several of the members have to cover, itself indicates how important they are recognized to be not only by the professionals themselves but by the local organizations which employ them. Mr. Hexter, the head of our Community Service Unit, serves the Community Relations Conference as its secretary. Mr. Trager, along with a representative of the Anti-Defamation League, likewise attends its meetings. In this way the local professionals are kept informed of the thinking of the national agencies, while they, in turn, impress upon the representatives of the national agencies the tenor of their own thinking. When it is considered that the members of the Community Relations Conference come from cities which, in the aggregate, account for a major fraction of the whole of American Jewry, it is obvious that these meetings constitute a uniquely effective means of coordinating national and local activity.

So great is their value that part-time professional workers in the field in some of the smaller cities have likewise sought an opportunity to meet with their peers and with representatives of the national agencies. It will be recalled that in 1939 and 1940 the Community Service Unit organized a series of seminars at the offices of the Committee. No such seminar was held during 1941. Instead, reflecting the closer relations between the Committee and other agencies, a seminar was held under the auspices of the General Jewish Council in October, with representatives of the Anti-Defamation League and the Jewish Labor Committee as well as our representatives meeting with the local people. A more intensive conference was held at the offices of the General Jewish Council in December, with professional representatives from New England and New Jersey in attendance. The exchange of views and information was so welcome to the participants that another session of the same group was at once planned for later in the winter.

In the intervals between Dr. Fineberg's community visits, and between the meetings of the Community Relations Conference and



other groups, the Community Service Unit maintains steady contact with the communities through correspondence. In each community it has been our aim to establish working relations with an appropriate individual, either a paid worker or an active volunteer, but in any case a person who is in position to act on the suggestions and to communicate the views of our organization in his locality. In this way we have built up a key list of approximately 150 names who receive our circular letters and new materials. From these people in return we get reports of local developments, and through them have become increasingly the source to which communities look for information and guidance.

About 3,000 letters to individual correspondents went out from the department last year, covering a very extensive variety of subject matter. Perhaps the most frequent type of request is for information concerning organizations and publications, both Jewish and non-Jewish, which appeal to individuals or to Welfare Funds for financial support. The Committee performs a real service to the local communities in indicating the worthiness or unworthiness of such appeals. Inquiries concerning subversive organizations, individuals, and publications are also frequent. From time to time it becomes apparent from correspondence received from widely scattered cities that certain problems are of general concern. During the last year, to give one example, many communities were struggling with the problem of released time for religious education. In this and in numerous other instances where there was evidence of widespread interest in a given problem, the Community Service Unit, in addition to replying to the individual inquiry, was instrumental in having other departments of the Committee prepare materials for round-robin distribution.

Round-robin, or circular, letters going out from the Community Service Unit to its entire key mailing list average about two a week. The largest single category into which these letters fall is that calling the attention of local people to the availability of literature suitable for local distribution. This literature is in the form either of reprints from periodicals, or in the form of pamphlets. By publicizing this literature in this way, the Unit has been instrumental in distributing upwards of 250,000 reprints and pamphlets in the course of the year.

The department has also served as the channel through which

materials prepared by other departments of the Committee are put into appropriate hands. Among these materials can be cited a bulletin appearing at fortnightly intervals calling attention to worthwhile radio programs; a similar bulletin listing and analyzing important magazine articles; and a fairly detailed analysis of the anti-Semitic press.

Respectfully submitted,

THE COMMUNITY SERVICE UNIT

## REPORT ON THE LIBRARY OF JEWISH INFORMATION

*To the Members of the American Jewish Committee:*

Your sub-committee charged with the supervision of the Library of Jewish Information submits herewith a report of activities for 1941. As this is the first public report on the Library since its establishment a little over two years ago, we have taken the liberty of saying a few words about its history.

The Library of Jewish Information was organized in November 1939 for the purpose of combining all the Committee's library and research facilities under a single unit. The departments incorporated in the expanded Library were the book and periodical collection, the research staff of the Educational Department and of the general office, the *Contemporary Jewish Record* and the *American Jewish Year Book*. This unit was placed under the direction of the Assistant Secretary, Mr. Harry Schneiderman. The purposes of the enlarged Library were to furnish the basic data necessary for the effective functioning of all the departments of the American Jewish Committee and to provide a central medium for the dissemination of authoritative information about Jews and Judaism.

While the Library of Jewish Information has been in existence officially about two years, it does not represent a new departure in the program of the American Jewish Committee, but rather an expansion and coordination of the Committee's activities along the same lines in the past. From its very inception the Committee realized that it could not perform its functions without possessing an adequate armory of facts on all aspects of contemporary Jewish life, especially in the social and political fields. Accordingly, it took steps to accumulate books, pamphlets, periodicals and other sources of information, public and private. This material has proved indispensable to the work of the organization and has provided the basis for its reports and publications. As a result, the Committee has long since earned a wide reputation for the accuracy and authoritativeness of its information on Jewish subjects. It was for the purpose of rendering this phase of its work more effective that the Library of Jewish Information was organized.

The activities of the Library of Jewish Information have been carried on through three sub-divisions. Basic, of course, is the library collection itself, which is gradually coming to be widely

recognized as one of the finest special Jewish libraries in the country. In recent times it has been growing at the rate of over 1,000 acquisitions annually, and it now possesses about 15,000 books and pamphlets. In subject matter, the library, restricts itself to contemporary problems of a political and social nature and does not attempt to include material of a belletristic and rabbinic nature, such as are found in the great collections of the New York Public Library and the Jewish Theological Seminary. It is pre-eminent in its collections of material dealing with contemporary anti-Semitism, Nazi Germany, inter-faith relations, refugees, conditions of Jews the world over, problems of democracy today, etc. It receives and files regularly well over 500 periodicals and newspapers, and has an extensive collection of newspaper clippings, pamphlets, etc. on subjects, organizations and individuals within the Committee's range of interest.

When the Library of Jewish Information was established, we were confronted with the problem of reorganizing the library collection in accordance with approved professional methods and techniques. A trained librarian was engaged to supervise this task, assisted by a staff adequate to carry on the necessary routine duties. Throughout 1940 and 1941, the process of reclassification, recataloguing, and, in general, the reorganization of library materials has proceeded steadily and efficiently under the competent direction of the librarian and assistant librarian, and the collection is now organized on a completely professional basis. This has of course resulted in a marked improvement in the services which it renders both to the staff of the Committee and to outsiders using our facilities.

One development during 1941 which provides your sub-committee with a special source of gratification has been the increasing use of the library reading room by persons who come to us seeking information on contemporary Jewish affairs and related subjects. Up to the outbreak of the war, which has resulted in a temporary decrease in the number of outside visitors, an average of 150 persons came to the library each month to consult our special collection. These visitors have included an appreciable number of scholars, writers, and men of public affairs, non-Jewish as well as Jewish, who have found our files invaluable in the preparation of books, pamphlets, articles and reports.

The Library of Jewish Information maintains a research staff which utilizes all this material for the preparation of lists, bibliog-

raphies, memoranda and articles on all the subjects already indicated. The work of this research staff during 1941 may be briefly summarized in the word *service*. Its most important task has been to service the rest of the organization with the basic information necessary for the activities of the Committee. The extent of the research has varied anywhere from a brief item of information to a comprehensive monograph; the subject matter has covered all the ramified fields which of necessity impinge upon the work of an organization like ours. The research staff has consequently had to be well informed in Jewish history and contemporary Jewish affairs, Judaica, European history, American history, the structure and institutions of Nazi Germany, economics, international relations, and related subjects. Its memoranda and reports have proved indispensable to the Executive Staff as a basis for its general activities, to the Educational Department for their publicists and promotional work, and to the Community Service Unit in its cooperative relations with Jewish communities and communal leaders throughout the country.

In addition to its activities as an integral unit of the Committee, the Library of Jewish Information is gradually achieving recognition as the central source of information and material on contemporary problems affecting Jews.

Your Library sub-committee is pleased to report that a constantly increasing number of the requests handled by the research staff have, during 1941, come directly from rabbis, communal leaders, ministers, students, various publications, and other institutions and governmental agencies. The cooperation extended by the Library of Jewish Information to leaders of public opinion and to many organizations, Jewish and non-Jewish, who look to it for research assistance has served to buttress the friendly relations enjoyed by the Committee as a whole with other agencies active in the promotion of wholesome inter-group relations and in the strengthening of our democratic way of life. Your sub-committee welcomes this opportunity to be of wider service, for it realizes that the most effective means of dispelling popular misconceptions about Jews and counteracting false propaganda spread by anti-American forces, is the dissemination of objective and authoritative data.

The most important media for the dissemination of the information prepared by our Library are the two publications, the *Contemporary Jewish Record* and the *AMERICAN JEWISH YEAR BOOK*. The *Contemporary Jewish Record* has been in existence for only

three and a half years but has already achieved a reputation as the magazine which meets the needs of both Jews and Christians for an intelligent understanding of the position and achievement of the Jews in the modern world. It has received gratifying praise from leading contemporary historians, men of letters and publicists, for the informative nature of its contents and for its high standards of objectivity and reliability.

A substantial part of the contents are prepared by the staff but in addition the *Contemporary Jewish Record* invites articles dealing with contemporary Jewish life from qualified writers and communal leaders. Some of the more significant articles have been picked up and reprinted in scores of newspapers and magazines in many countries throughout the world.

In 1941, the Library of Jewish Information edited volume 43 of the AMERICAN JEWISH YEAR BOOK, which is published annually by the Jewish Publication Society of America. The YEAR BOOK has been prepared in the office of the Committee since 1908 and is the 23rd volume under the editorship of the Library's Director, Mr. Harry Schneiderman. This annual has long been recognized as the standard authoritative reference book of Jewish information. The current volume contains the usual reference features, such as statistics, lists and directories; a number of special articles, two important bibliographies, the usual short biographical sketches of distinguished American Jews, and a comprehensive Review of the Year, summarizing the events affecting Jews during 1940-41. The last feature, which had formerly been the work of the Editor and a few collaborators, was in the current volume prepared by a considerable number of contributors, including members of the staff and outside experts.

During the past few months the Editor, in consultation with the staff, has undertaken a basic study of the contents of the YEAR BOOK with a view toward examining possibilities for improvement in the forthcoming volume. It has been proposed to eliminate as much as possible those sections of the contents not of a permanent reference character and to add other features supplying basic information. It is the purpose of the editors and the publishers to improve the YEAR BOOK as an Almanac of authoritative data on Jewish life, particularly in the United States, so as to make it of wider service to the Jewish and general community.

Two other publications were issued during 1941 for the special information of the Committee staff and a number of communal



agencies with which the Committee cooperates. One was a Bulletin of Articles of Interest in Current National Publications, distributed with the cooperation of our Community Service Unit. The other was a monthly Calendar of Forthcoming Events, designed to furnish advance information on meetings, anniversaries, etc. Both of these were temporarily discontinued at the end of the year, pending a reappraisal of the Committee's research needs.

In addition to the work carried on within the physical confines of our organization, the American Jewish Committee, as you know, also makes contributions to the support of research projects of other agencies whenever it feels that they fall within our field of interest. The most important agency to which financial assistance has been given, is the Synagogue Council of America, which represents the Conservative, Reform and Orthodox wings of Jewish religious life, for the support of its Statistical Bureau. Upon the completion of the work conducted several years ago, by Dr. H. S. Linfield, with the support of the Committee, in collecting statistics on Jewish population and congregations for the U.S. Bureau of the Census, the Synagogue Council established a statistical bureau, at the suggestion of the Committee, which agreed to contribute an annual subsidy for its maintenance.

In common with the sub-committees supervising the other branches of the Committee's activities, your sub-committee on the Library is at present engaged in examining the Library's program in the light of the changed conditions created by American entry into the war. Whether we shall contract or expand these activities, and to what extent, is at present uncertain and depends upon the general orientation of the Committee. It depends, in the final analysis, upon the degree to which we want our organization to be fully informed and to justify its reputation as a repository of thorough, accurate material relating to Jewish life, the problems of anti-Semitism, the attacks on the Jews; and as a source of reliable information to which the general community can turn with confidence. In considering its future, therefore, it seems to us that we can be guided only by our clear awareness of the need for accurate information and our determination to have authentic, carefully compiled, thoroughly documented material for all of the activities in which we are engaged at present or plan to be in the future.

Respectfully submitted,

SUB-COMMITTEE ON LIBRARY OF JEWISH INFORMATION

LIBRARY OF

THE COLGATE-ROXBY DIVINITY SCHOOL





REPORT  
OF THE  
FIFTY-FOURTH YEAR  
OF  
THE JEWISH PUBLICATION  
SOCIETY OF AMERICA  
1941





# THE JEWISH PUBLICATION SOCIETY OF AMERICA

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## ANNUAL REPORT OF THE PRESIDENT FOR YEAR 1941

TO THE OFFICERS AND MEMBERS OF  
THE JEWISH PUBLICATION SOCIETY OF AMERICA:

Although the Board of Trustees, because of the War emergency, voted to dispense with the usual Annual Meeting, I feel it is incumbent upon me to present a report of The Society's activities during its fifty-fourth year in the form of my ninth annual report as President. The report will be a realistic one, dealing with interesting statistics reflecting the results of new policies of management.

With our new publication program of at least six books annually, we have been able to diversify our books so that both the layman and the scholar could have their choice. Under the old plan, The Society published three books per year, one of them the *American Jewish Year Book*, which did not give much selection to our members. I am pleased to report that, in spite of the fact that we have lost most of our foreign memberships and that we have received many cancellations due to the War, our volume of business still increases. Moreover, the publication of six books per year has resulted in increasing the number of our Library Members sixfold.

ADDITIONS TO THE "OFFICIAL FAMILY": During the past year, we added several members to the "official family." To the Board of Trustees we have added Mr. Al Paul Lefton, of Philadelphia, an outstanding public relations specialist who is giving of his time, talent and energy to the work of The Society. To our Publication Committee we have again added a number of distinguished Jewish scholars. The new members of the Publication Committee are Dr. Salo W. Baron, of the faculty of Columbia University; Dr. Samuel Belkin, Dean of the Rabbi Isaac Elchanan Theological Seminary; Dr. Joshua Bloch, Chief of the Semitic Department of the New York Public Library; and Dr. Louis L. Kaplan, Dean of the Baltimore Hebrew College. The Publication Committee now consists of forty members, the largest Publication Committee in our history. With the increasing number of manuscripts now received by The Society, we find it necessary to have a larger group, so that all manuscripts submitted can be carefully and promptly reviewed.

NECROLOGY: During the past year, The Society lost two members of its "official family": Mr. Samuel C. Lamport, a Trustee, who died on September 14, 1941, and Dr. Jacob Z. Lauterbach, a member of the Publication Committee and the author of our *Mekilta de Rabbi Ishmael*, who died on March 21, 1942. The Board of Trustees, at its last meeting, passed appropriate resolutions which will be published in Volume 44 of the *American Jewish Year Book*.

The Society has also lost two of its authors during the past year: Rabbi Abraham B. Rhine, author of *Leon Gordon*; and David Yellin, co-author of *Maimonides*. Appropriate resolutions have been adopted by the Board of Trustees and will be printed in the current issue of the *American Jewish Year Book*.

EMERGENCY ARRANGEMENTS: Because of the decision of the Board of Trustees to cancel the Annual Meeting, it becomes necessary for all of the officers and members of the Board of Trustees to carry on until their successors are elected at the next Annual Meeting. In spite of the fact that it will entail heavy sacrifices, they are all consenting until the emergency is over to carry on their share of The Society's work.

PUBLICATIONS: The Publication Committee chose well and recommended six titles (seven volumes) for publication during 1941. The first book of the year was *The Fire Eater*, a book for adolescents, by the Rev. Dr. Henry J. Berkowitz. Its selection was more than justified by the excellent reviews received. The *London Jewish Chronicle*, always very conservative in its reviews, wrote a notice with this opening phrase: "The book we have been waiting for." The reception of *The Fire Eater* has proved very definitely to us that there is a need for good books for adolescents and, if possible, your Society will attempt to include in its yearly program books in the junior field. In spite of the fact that this book was not a general membership book distributed to all members, 1,750 copies were distributed during 1941, and the balance of the first printing of 2,500 copies will probably be exhausted during 1942 and a reprint necessary.

The second book of the year was the autobiography of the late Dr. Cyrus Adler, entitled *I Have Considered the Days*. This was a general membership book and was very well received by members and critics. The book will continue as a regular seller for many



years to come. Of the first printing of 5,000, 3,930 books were distributed in 1941 and many more since.

The third book of the year, Volume 43 of the *American Jewish Year Book*, is considered the best *Year Book* distributed by The Society, according to the reviews which have reached us. Several innovations appeared in the *Year Book* which are the forerunner of additional changes to be made in format and content. Our *Year Book* is now practically the only Jewish *Year Book* to appear regularly. The *English Jewish Year Book* and the *South African Jewish Year Book* have been discontinued because of the War and the *Canadian Jewish Year Book*, which has appeared for three consecutive years, does not quite follow the plan of so-called *Year Books*. Four thousand eight hundred copies of the *Year Book* were printed and 3,600 copies distributed between September, 1941, and January 1, 1942.

Several members of our Publication Committee had recommended that The Society issue "escapist literature." When the manuscript of *Let Laughter Ring* was received, it was accepted as representative of that type of literature and was planned as a general membership book. It is quite interesting to note that more members asked for this book than for any other book of the 1941 program. Within sixty days after the book was published, 4,350 copies of the first edition of 5,000 copies were distributed. Since that time the entire first edition has been exhausted and a second edition printed. Two of the Jewish commercial publishing firms also issued books on Jewish humor in 1941, but *Let Laughter Ring* led the field.

The balance of the 1941 program was not completed during 1941, due to conditions beyond our control. However, the delay in the publication of these books has been more than justified by the books themselves. *What the Moon Brought*, by Mrs. Sadie R. Weilerstein, a book for children of six, seven and eight, has received the highest of praise from our members, our booksellers and reviewers. The book is definitely one of the most beautiful our Society has printed and has many illustrations. Its 160 pages contain more than 100 illustrations and The Society was very fortunate in its choice of artist, Miss Mathilda Keller. The first edition of 2,500 copies will be exhausted before the end of 1942 and a second edition necessary in 1943.

The final title for 1941, *The Jews in Spain*, in two volumes, by Dr. Abraham A. Neuman, the President of Dropsie College, has

just been distributed and these two scholarly volumes make a worthy addition to our Loeb Series. The first edition of 2,500 copies will not last The Society more than one year, as indicated by the advance orders.

REPRINTS: The reprint program of The Society is becoming almost as important as our printing of new books, as we are finding that the new policy of lower-priced books is increasing our distribution, with the consequent necessity of continually reprinting more titles. Besides the seven new books issued as the 1941 program, we reprinted the following titles during the year: *History of the Marranos*, by Cecil Roth, 2,100 copies; Margolis-Marx, *History of the Jewish People*, 3,300; *Breakfast of the Birds*, by Judah Steinberg, translated by Emily Solis-Cohen, Jr., 1,400 copies; *History of Mediaeval Jewish Philosophy*, by Isaac Husik, 1,100 copies; Graetz's *History of the Jews* (six volumes), 3,800 sets; and 14,900 copies of *The Holy Scriptures*.

Our total distribution of books during 1941 reached 58,358, of which 27,564 were on membership and 30,794 on sale. The sale of *Bibles* was particularly good, with an increase of 2,500 copies. This figure of 58,358 is very interesting when compared with the figure of 52,844 during 1940, showing a steadily increasing volume. Of the books distributed during the year, 534 were books priced at 50¢, 1,064 at 65¢, 2,753 at \$1.00 and 1,282 sets of Graetz's *History of the Jews*.

Many of our old titles, now out of print, should be made available to scholar and layman for about \$1.00 per copy. If we are fortunate enough to have any extra funds at the end of 1942, we plan to add some of the out-of-print titles to the active list so as to make these gems of Jewish literature again available to our members and customers.

MEMBERSHIP: The income from membership during 1941 was \$37,039.00, practically the same as the figure for 1940. In spite of the fact that we enrolled many new members during the year, 1,716, the total number of members remained the same due to cancellations. We have still not solved our problem of overcoming cancellations of first-year members. Seventy-five per cent of our cancellations each year are newly-enrolled members, who, from the

correspondence sent to us, are satisfied with The Society, with its books, with the value of its offerings, but have no interest in Jewish books and fail to read the books which we have sent them. This regrettable condition is not a monopoly of ours, as this constant complaint comes from Jewish book publishers, Jewish booksellers and publishers of Jewish magazines and newspapers. The tragedy of our people is that our so-called "People of the Book" have forgotten to discover what is inside the covers of a book. The problem of teaching our people to read Jewish books is not exclusively the problem of The Society, but the problem and responsibility of our Rabbis and our educators.

Our total membership for the year numbered 6,228, of which 5,020 were Annual Members at \$5.00 and 1,065 Library Members at \$10.00. The number of Annual Members declined, but the number of Library Members increased, indicating that more of our members are becoming cognizant of the value of the higher priced membership, with six, instead of three, books a year.

PUBLICATION PLANS FOR 1942: The Board of Trustees was torn between two schools of thought when determining the program for the year 1942: the point of view of economy because of the emergency conditions, and the necessity to plan a still greater program since there are so few places left in the world where Jewish books are being printed. The latter view prevailed and a full publishing program of seven books for the current year was adopted. The seven books planned for the year are Ludwig Lewisohn's volume, *Renegade*, published by the Dial Press, from whom we purchased an edition for our members; *The Jewish Community*, in three volumes, by Dr. Salo W. Baron; *American Jewish Year Book*, Volume 44; *Jewish Pioneers and Patriots*, by Lee M. Friedman; and *Stars and Sand*, by Dr. Joseph L. Baron, whose *Candles in the Night* has already proved a worthy addition to our list of books. I desire to officially thank, on behalf of our membership, Mr. Friedman, who generously donated his manuscript to The Society and waived any honorarium. He has also agreed that if The Society can arrange for a trade edition of the book, he will ask for no royalties so that additional sums may be spent on advertising in order to make this book available for distribution throughout the country.

At this writing, the 1942 program is well under way. *Renegade*

was distributed in February. *The Jewish Community* will be ready for distribution in September and will be followed soon after by both the *Year Book* and *Jewish Pioneers and Patriots*. *Stars and Sand* will be issued in December.

The Publication Committee has worked harder than ever and already has sufficient manuscripts on hand for the 1943 program. For the first time in many years, we have more good manuscripts than we can publish in any one year and will be forced to delay some of these books until 1944.

**THE PRESS:** The Press continues to go forward and it is gratifying to report that last year the sales of the Press exceeded the combined income of The Society from dues and book sales. The Press is now a full partner in our Society's work, and has completely justified the time and energy spent to develop its production. Last year the Press produced \$69,087.00 worth of business, **more** business than the Press and The Society did **jointly** in 1935, immediately prior to our change in policy toward the Press. The Press, as usual, set the type for all of The Society's books, but this represented a minor part of its work. Some of the publications of the Press during 1941 were: four issues of *The Jewish Quarterly Review*; four issues of the *Journal of Biblical Literature*; two issues of *The Westminster Theological Journal*; the Central Conference of American Rabbis *Yearbook*; the *Hebrew Union College Annual*; the *Proceedings* of the American Academy for Jewish Research; the *Rashi Anniversary Volume* for the American Academy for Jewish Research; the balance of the typesetting on the first three volumes of Dr. Louis Ginzberg's *Commentary on the Talmud Yerushalmi*; several songsters for the Jewish Education Committee of New York; *Essays on Maimonides* for Columbia University Press; the *Year Book* of the Rabbinical Assembly of America; a Hebrew textbook by Mr. O. Divinsky; *Bibliography of Jewish Social Studies* for the Conference on Jewish Relations; *A Social and Economic Study of the New Orleans Jewish Community*, by Dr. Julian Feibelman; *Amos Studies*, by Dr. Julian Morgenstern, for the Hebrew Union College; the first volume in the *Junior Hebrew Library* for the Philadelphia Associated Talmud Torahs; a *Simhat Torah Service*, by Rabbi Morris Silverman; the *Revised Daily and Sabbath Prayer Book*, edited by Dr. David de Sola Pool for the Union of Sephardic Congregations; a *Hebrew Grammar*, by the Rev. Simon Yungfleisch; *Mourners' Devotions*, by Dr. Israel Goldstein; *Themes for Daily Studies*, by Rabbi Jacob

Pearlmutter. In addition to these books, The Society has set type in Hebrew, Syriac, Arabic and Greek for other publishers.

The largest customer of the Press during 1941 was the National Jewish Welfare Board and, for the sake of the record, I desire at this time to record in this report the contributions of The Society towards the religious life of the men in the armed services during the last War and this War. In the late Dr. Cyrus Adler's autobiography, *I Have Considered the Days*, published by The Society, he writes: "After our actual entry into the War (World War I), it was obvious that some method of providing religious services and comfort for the Jewish men was required." The most difficult matter was the production of a Prayer Book. This was speedily accomplished after The Jewish Publication Society offered to publish an Abridged Prayer Book for men in the service if an agreement as to the text could be reached. A committee was appointed consisting of Dr. Adler representing the United Synagogue, Dr. William Rosenau representing the Central Conference of American Rabbis and Dr. Bernard Drachman representing the Union of Orthodox Congregations. The extracts from the Bible were made to conform to the new translation of The Society's Bible which had been published early in 1917. The first print order of this Prayer Book was 20,000 and 200,000 copies were distributed during World War I, The Society acting as publisher, and the Jewish Welfare Board shouldering the financial obligation and making the physical distribution. From time to time since the last War, additional reprints were made of this little Prayer Book and when the new emergency arose the Jewish Welfare Board asked The Society to republish this Prayer Book, of which 48,000 additional copies were printed and distributed prior to September 1, 1941.

In the fall of 1941, the Jewish Welfare Board's Committee on Religious Activities prepared a revised edition of the Prayer Book, edited by Dr. Solomon B. Freehof representing the Central Conference of American Rabbis, Rabbi Eugene Kohn representing the United Synagogue of America and Dr. David de Sola Pool representing the Union of Orthodox Congregations. The Society was again selected as the publisher. The finished manuscript was completed just a few weeks prior to the High Holy Days and the Jewish Welfare Board asked The Society whether it was possible to prepare an abbreviated Service for Rosh ha-Shanah and Yom Kippur. The type was set, the plates made, the printing and binding completed and in less than a month 15,000 copies of this special little Prayer

Book were distributed throughout the country to the Jewish men in camps and in our armed forces. The balance of the typesetting of the full book was completed so that distribution of 50,000 books was completed in January, 1942. Since then The Society has printed an additional 100,000 copies and as this report is being written (July) we have received another order for an additional 100,000 copies.

Dr. Adler mentions in his autobiography that "A concise Bible also had to be prepared, and the selections for this were made by my wife and myself." Dr. Abraham A. Neuman writes in *Cyrus Adler, A Biographical Sketch*: "An abridged Bible was deemed a necessity, the complete Bible being too large to carry in a knapsack. There was no time to be lost in lengthy deliberations, so Dr. Adler sat up all night and in the morning, behold! there was an abridged Bible which in a very few days was off the press and ready for distribution. The principle that guided him in the selection of Bible passages was apparently very simple: 'It was necessary to select passages of the Bible that would inspire the men and not deject them.'"

The selections were taken from our new translation and the booklet was entitled *Readings from the Holy Scriptures for Jewish Soldiers and Sailors*. Twenty thousand copies were printed on the first run and 172,000 during World War I. An additional 78,000 were printed from the old plates for use in the present conflict.

The Religious Committee of the Jewish Welfare Board, feeling that a new selection from the Bible should be used, again made use of The Society's translation and a new Abridged Bible has been prepared, The Society granting the free use of its translation to the Federal Government since these Bibles are now being distributed by the War Department. In order to secure accuracy, we were asked to read the proofs and The Society has received a letter from General William R. Arnold, Chief of Chaplains, which reads: "We wish to acknowledge with thanks receipt of the Hebrew Scriptures copy which your office proofread for us. Your willingness to undertake the arduous task and make available your best proofreaders was most appreciated. Your contribution will go for providing for the soldiers a book which the President, in his foreword, calls, 'a fountain of strength'."

In times of peace, just as in times of war, The Jewish Publication



Society co-operates with all agencies dealing with the educational and religious life of our people.

**PUBLICITY:** I again want to extend my sincere thanks to the Anglo-Jewish press for the many courtesies extended to us during 1941. Our clipping books at the executive offices are crowded with a large amount of free publicity given to us by the Anglo-Jewish press. When one considers the fact that The Society unfortunately has no funds for advertising and that we must depend upon the co-operation of the Anglo-Jewish press, it is gratifying to see how well publicized we have been. All we can offer to our editors is review copies of our books, and now, my sincere gratitude to them as a group.

**APPRECIATION:** The progress of The Society would not be possible were it not for the loyal staff of employees headed by our Executive Director, Maurice Jacobs. His ability, enthusiasm and sincerity are recognized by our officers, trustees, Publication Committee, authors and customers. Much of the progress made by The Society has resulted from his recommendations. Judge Louis E. Levinthal, Chairman of the Publication Committee, has assisted in revitalizing this important group, so that today it truly represents a real cross-section of American Jewry. Its meetings are extremely well attended and its discussions scintillating and instructive, particularly to the lay members. Judge Levinthal's tact and executive ability have had full sway and, on behalf of the Board of Trustees, I desire to record our thanks and appreciation to him and all of the members of the Publication Committee.

Dr. Solomon Grayzel, our Editor, is doing his work intelligently and capably and the encouragement and assistance he is giving authors who submit manuscripts, even to those whose books are declined, is an outstanding part of his editorial duties which will in time redound tenfold to the benefit of The Society. We appreciate Dr. Grayzel's work for The Society both as Editor, author and member of the Publication Committee.

David Skaraton, Superintendent of the Press, assumes complete charge of the mechanical work and is doing a job that merits particular praise. He has assisted in training a technical staff, constantly depleted by war work and defense industry.

To our field staff headed by Rabbi Louis Haas, Mrs. Pearl Foster



Roseman and Sidney Marcus, the thanks of the Trustees are extended for the results they obtain in securing new members, which will eventually make into a reality the slogan adopted by this administration nine years ago of "A Jewish Book in Every Jewish Home."

SUMMARY: It is quite gratifying at the end of nine years to see what has happened to your Society. From an organization, whose future seemed very insecure, we have become an aggressive, forceful, definite part of our American Jewish life. Our Board of Trustees and Publication Committee have been augmented with younger leaders and scholars and The Society can feel proud of its leadership in the field of Jewish publishing. With the loyal support of our members, we feel that those of us who are fortunate enough to live in free America can assume the leadership necessary to carry the torch of Jewish learning. We cannot shrink from our duty, but each year must assume a large part of the responsibility until this Society can truly be said to be the largest publisher of Jewish books in the world.

Respectfully submitted,

J. SOLIS-COHEN, JR.

*President*

## TREASURER'S REPORT

CONDENSED COMPARATIVE COMBINED PROFIT  
AND LOSS STATEMENTS

	<i>Profit and Loss</i>	
	<i>1941</i>	<i>1940</i>
Income		
Dues.....	\$ 37,039.40	\$ 37,026.85
Donations.....	930.97	600.96
Sales, Hebrew Press.....	60,604.56	38,997.23
Sales, Jewish Publication Society.....	30,959.68	28,993.18
Interest.....	117.50	111.15
Miscellaneous.....	1,654.77	1,066.71
	<hr/>	<hr/>
Total Income.....	\$131,306.88	\$106,796.08
Less, Expenses and publication costs.....	133,297.54	110,178.56
	<hr/>	<hr/>
Loss.....	\$ 1,990.66	\$ 3,382.48
	<hr/>	<hr/>

## CASH BUDGET FOR 1942

*Estimated Receipts*

Dues.....	\$ 37,000.00
Sales, Hebrew Press.....	50,000.00
Sales, Jewish Publication Society.....	27,000.00
Interest.....	117.50
Proceeds from sale of securities.....	3,900.00
Liquidation of Accounts Receivable.....	4,300.00
Miscellaneous.....	866.50
	<hr/>
	\$123,184.00

*Estimated Disbursements*

Expenses and publication costs.....	\$120,299.47	
Repayment of borrowed money.....	2,000.00	\$122,299.47
	<hr/>	<hr/>

Excess of Estimated Receipts over Estimated Disbursements	884.53
	<hr/>

## COMPARATIVE COMBINED BALANCE SHEETS

	<i>December 31, 1941</i>	<i>December 31, 1940</i>
<i>Assets</i>		
Cash.....	\$ 336.99	\$ 1,365.87
Notes Receivable.....	842.39	1,200.00
Accounts Receivable.....	21,698.56	18,934.11
Inventories.....	35,942.59	28,396.99
Investments of Fund Accounts.....	20,936.25	23,450.44
Plant and Equipment.....	2,002.00	1,502.00
Prepaid Expenses.....	2,783.78	2,041.96
	<hr/>	<hr/>
	\$ 84,542.56	\$ 76,891.37
	<hr/>	<hr/>

<i>Liabilities</i>		
Loans Payable.....	\$ 3,065.00	\$ 1,787.13
Accounts Payable.....	18,420.28	15,836.53
Fund Accounts.....	18,777.62	23,450.44
Reserve for Uncompleted Contracts.....	18,978.57	10,466.69
Surplus.....	25,301.09	25,350.58
	<hr/>	<hr/>
	\$ 84,542.56	\$ 76,891.37
	<hr/>	<hr/>

Respectfully submitted,

HOWARD A. WOLF

*Treasurer*

## In Memoriam

WHEREAS, since the last Annual Meeting of The Jewish Publication Society of America, there have been called from our midst Mr. Samuel C. Lamport of New York City, a member of our Board of Trustees since 1915; and Professor Jacob Z. Lauterbach, a member of the Jewish Classics Committee since 1916 and a member of the Publication Committee since 1940, and the editor of our edition of the *Mekilta de Rabbi Ishmael* published by the Society in 1933 and 1935; and

WHEREAS, during the many years of their services on behalf of The Society, they have rendered invaluable service both through the active work which they have performed and through their advice and counsel on general matters pertaining to the affairs of The Society; and

WHEREAS, their loss to The Society and to its Board of Trustees and Publication Committee is irreplaceable by reason of their special training and experience in the affairs of The Society;

### NOW, THEREFORE, BE IT RESOLVED:

That the Board of Trustees of The Jewish Publication Society of America, assembled at their meeting on June 8th, 1942, do hereby formally record their inestimable loss in the deaths of Mr. Samuel C. Lamport and Professor Jacob Z. Lauterbach, whose able, unselfish and valued services are permanently enshrined in the works of this Society published during their terms in office and under their leadership.

### FURTHER RESOLVED,

That copies of this resolution be spread upon the Minutes of The Society and be printed in Volume 44 of the *American Jewish Year Book*.

## In Memoriam

WHEREAS, it has pleased Almighty God in His infinite wisdom to take from our midst

Rabbi Abraham B. Rhine, the author of our *Leon Gordon*; and

Mr. David Yellin, the co-author of our *Maimonides*;

The Jewish Publication Society of America has lost two worthy authors; and

WHEREAS, The Jewish Publication Society of America deeply mourns the loss of these authors, be it

RESOLVED that The Jewish Publication Society of America extend to the families of these departed authors our heartfelt sympathy; and

RESOLVED that these resolutions be spread on the Minutes of The Jewish Publication Society of America and that they be published in Volume 44 of the *American Jewish Year Book*.

## CHARTER

The terms of the charter are as follows:

The name of the corporation is THE JEWISH PUBLICATION SOCIETY OF AMERICA.

The said Corporation is formed for the support of a benevolent educational undertaking, namely, for the publication and dissemination of literary, scientific, and religious works, giving instruction in the principles of the Jewish religion and in Jewish history and literature.

The business of said corporation is to be transacted in the city and county of Philadelphia.

The corporation is to exist perpetually.

There is no capital stock, and there are no shares of stock.

The corporation is to be managed by a Board of Trustees consisting of fifteen members, and by the following officers: President, Vice-President, Secretary, and Treasurer, and such other officers as may from time to time be necessary.

## BY-LAWS

## ARTICLE I

*Membership*

SECTION I.—The Society shall be composed of Annual Members, Library Members, Patrons, Friends, Sustaining Members, and Life Members. Any person of the Jewish faith may become a Member by paying annually the sum of five dollars (\$5), or a Library Member by the annual payment of ten dollars (\$10), or a patron by the annual payment of twenty dollars (\$20), or a Friend by the annual payment of fifty dollars (\$50), or a Sustaining Member by the annual payment of one hundred dollars (\$100), or a Life Member by one payment of two hundred and fifty dollars (\$250).

SEC. II.—Any Jewish Society may become a Member by the annual payment of ten dollars (\$10).

SEC. III.—Any person may become a Subscriber by the annual payment of five dollars (\$5), which entitles him or her to all the publications of The Society to which members are entitled.

## ARTICLE II

*Meetings*

SECTION I.—The annual meeting of The Society shall be held in the month of March, the day of such meeting to be fixed by the Directors at their meeting in the previous January.

SEC. II.—Special meetings may be held at any time at the call of the President, or by a vote of a majority of the Board of Directors, or at the written request of fifty members of The Society.

## ARTICLE III

*Officers and Their Duties*

SECTION I.—There shall be twenty-one Directors, to be elected by The Society by ballot.

At the annual meeting to be held in May, 1908, there shall be elected eleven directors, seven to serve for one year,



two to serve for two years, and two to serve for three years; and at every subsequent annual meeting, seven directors shall be elected for three years.

SEC. II.—Out of the said twenty-one, The Society shall annually elect a President, Vice-President, and Second Vice-President, who shall hold their offices for one year.

SEC. III.—The Society shall also elect fifteen Honorary Vice-Presidents, in the same manner and for the same terms of office as the Directors are chosen.

SEC. IV.—The Board of Directors shall elect a Treasurer, a Secretary, and such other officers as they may from time to time find necessary or expedient for the transaction of The Society's business.

SEC. V.—The Board of Directors shall appoint its own committees, including a Publication Committee, which Committee may consist in whole or in part of members of the Board.

The Publication Committee shall serve for one year.

#### ARTICLE IV

##### *Quorum*

SECTION I.—Forty members of The Society shall constitute a quorum for the transaction of business.

#### ARTICLE V

##### *Vacancies*

SECTION I.—The Board of Directors shall have power to fill all vacancies for unexpired terms.

#### ARTICLE VI

##### *Benefits*

SECTION I.—Every member of The Society shall receive a copy of each of its publications approved by the Board of Directors for distribution among the members.

#### ARTICLE VII

##### *Free Distribution*

SECTION I.—The Board of Directors is authorized to distribute copies of The Society's publications among such

institutions as may be deemed proper, and wherever such distribution may be deemed productive of good for the cause of Israel.

#### ARTICLE VIII

##### *Auxiliaries*

SECTION I.—Other associations for a similar object may be made auxiliary to this Society, by such names and in such manner as may be directed by the Board of Directors, and shall have the privilege of representation at meetings. Agencies for the sale and distribution of The Society's publications shall be established by the Board of Directors in different sections of the country. The Society shall have the right to establish branches.

#### ARTICLE IX

##### *Finances*

SECTION I.—Moneys received for life memberships, and donations and bequests for such purpose, together with such other moneys as the Board of Directors may deem proper, shall constitute a permanent fund, but the interest of such fund may be used for the purposes of The Society.

#### ARTICLE X

##### *Amendments*

These By-Laws may be altered or amended by a vote of two-thirds of those entitled to vote at any meeting of The Society; *provided* that thirty days' notice be given by the Board of Directors, by publication, to the members of The Society.

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